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CALCUTTA

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CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

VOL. XVIII. OLD SERIES.—VOL. XX. NEW SERIES.

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CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXI. No. 241.—OLD SERIES, VOL. XXIX. No. 332.

JANUARY, 1860.

Introductory Observations.

The commencement of a new year is at all times a suggestive event, calling for serious thought and solemn reflection; and we feel it to be such on the present occasion.

The political aspect of the times, which has a close connection with, and an important bearing upon, religion, is far from satisfactory. There is no denying the fact, that in Europe there exists a decided and growing estrangement between Great Britain and France, and that on both sides of the channel it is regarded as a matter of necessity to stand prepared for war, as a contingency which may at any time be changed into a stern reality. The tide of national feeling and of public events appears to run in that direction, and the governments of both states are likely to meet with increasing difficulties in continuing their efforts to stem the tide. The unsettled state of Italy can hardly fail to call into exercise, and thereby to exasperate, the antagonistic sympathies of Conservatives and Liberals in politics, and of Ultramontanists and Reformers in matters of religion. The interests of the Papacy are manifestly hostile to the cause of Italian progress; and if they should be pressed so pertinaciously as to drive the Sardinian government to an open rupture with Rome, a religious war, in which all Europe might become embroiled, would be inevitable, unless divine

Providence should interpose in a most signal manner. The unsound condition of the Austrian monarchy has once more been made manifest by the recent war in Italy; and consequently it has been found necessary to make some concessions to Protestants. Although these concessions are not of great intrinsic value, the fact of their having been made is significant, and indicates the commencement of a policy less subservient to the Papacy than that which was inaugurated by the concordat. Without the support of Austria, Popery must become weak in Europe, and especially in Italy. Muhammadanism, in northern Africa and Turkey as well as in the Indian Archipelago, appears bent upon provoking the unanimous hostility of Christendom, and ultimately working out its own destruction; but this consummation will be dreaded, and, if possible, retarded by those European powers who look upon Turkey and Muhammadanism as make-weights in the scales which indicate the "balance of power." Thus the religious element figures very largely in the political complication of Europe.

In Asia we appear to be on the eve of another Chinese war which, like the two former ones, has sprung from that bitter root, the opium trade. It is difficult to see how it can be avoided; and more difficult to tell whether success will not prove as embarrassing a contingency as failure. It is to be feared that nothing short of subjugation will induce the Chinese government to adopt an upright course of proceeding; but the subjugation of China would place England in the situation described by the Latin proverb, *Lupum auribus teneo.*

In India we have much to be thankful for. Order has been restored with as much success and to as great an extent as the most sanguine could have anticipated; but all indications of discontent and restlessness have not yet disappeared, and the new system of government has not yet led to a more manly avowal of Christianity, by the authorities, as the religion which they profess. In some few cases they have done themselves honour, by showing that they will not allow that religion to be branded with infamy by their subjects; but this is a very

slight improvement upon the policy of the East India Company during the last period of its administration. It is to be hoped that for some years at least India will enjoy internal tranquillity, and by means of railways become more and more accessible to European and Christian enterprise. Such a season may be the introductory portion of a long period of prosperity, or merely a term of respite, to be succeeded by calamities and judgments: in either case, but especially in the latter, the friends of the gospel should strain every nerve to take advantage of their present opportunities to the fullest extent.

Looking at the religious aspect of the times, the first thing which attracts attention is the great movement in America and Ireland, and in some parts of Great Britain. The origin, nature and growth of that movement lead us to thank God and take courage. Although not free from certain elements of a debateable nature which may in time become injurious, the movement, as a whole, is unmistakeably an answer to prayer. As in that prayer, so likewise in the answer to it, we recognize, with reverence and gratitude, the operation of the Spirit of God, and an intimation that, in answer to continued supplication, he will continue to draw more and more men unto Christ. It is possible that, by this unusually extensive communication of converting grace, the Lord is preparing and arming his church for unusually heavy tribulations and conflicts. But whether it be so or not, let us rejoice in the manifestation of his power to awaken, convert and sanctify sinners. If tribulations succeed, the same Lord who now grants his almighty Spirit, will also secure the victory: and greater is He that is in us and for us, than he that is in the world and against us.

The movement has not been wholly unfelt in India. Both at the presidencies and at numerous stations in the interior meetings for prayer have been held, and to some extent continue to be held, and the duty and efficacy of prayer is extensively admitted. It is a token for good that this symptom of spiritual life appears not only in the English speaking community, but here and there also among the native Christian churches.

This is the case at Ahmednuggur, in Jessore, and probably also in other places as widely distant from each other. And having once commenced, the movement is likely to become more and more extensive: for in such things there is a closer cohesion and a more intimate sympathy among Native Christians than among the European inhabitants of this land.

We trust the exercises in which many will engage during the first week or two of the New Year may be largely blessed as a means of strengthening the faith and reviving the graces of God's people, and of attracting the attention and awakening the consciences of the unconverted.

But let it be borne in mind that the success we pray for will, if granted, lead to consequences that will make large demands upon our fortitude and our self-denial. Satan and the world will assuredly not remain silent and tranquil, if the kingdom of God gains any decided victories. Both opposition and rivalry will be put into operation:—opposition to deter the timid from joining the standard of the cross or fighting under it; and rivalry to rivet the fetters of those who are still Satan's captives. The mutiny, which is still fresh in our memory, supplies an illustration of the most formidable shape which opposition may assume; and the rivalry will consist in the allurement to apparently innocent recreations and enjoyments, and the plan of mixing up believers and unbelievers in a variety of temporal schemes, so as to render it difficult for any one to obey the precept: "Be ye not conformed to this world." The weapons of persecution may be wielded against Native Christians, and the arts of deceit be brought to play upon other classes of the community.

Again, success on anything like a large scale will demand a heavy amount of labour and perhaps also great pecuniary sacrifices. If many should be awakened and become inquirers, it would be necessary to converse and pray with them, to instruct, guide and comfort them; and to provide teachers, preachers, missionaries, schools and places of worship for them. Anything like an extensive awakening among Hindus and Muhammad-

anism—the very thing we long for and pray for—would find the church of Christ in India ill-prepared: all her present resources in men and means, taxed to the utmost, would be wholly inadequate to meet such a delightful emergency. Certain it is that those who are engaged in the Lord's work now, would find the labours required of them during such an awakening differ as much from the routine of their present engagements, as the duties of the Lucknow garrison during the siege differed from the routine of their previous cantonment duties. Do we apprehend this vividly? And have we endeavoured so to realize it as to be prepared for that amount of self-denial and hard work that would be required?

Let us not be induced, by an apprehension of difficulties like these, to restrain prayer before God: rather let us jealously watch over our own hearts, and entreat the Lord to give us that frame of mind which is requisite to enable us to pray with enlightened views, fervent feelings, and firm expectations: "Thy kingdom come; thy will be done on earth as it is in heaven."

I.—*Biographical Sketch of the Rev. John Angell James.*

Mr. James was born at Blandford, in Dorsetshire, on the 6th of June, 1785. Like most men who have been eminent, either in the church or the world, he was blessed with a mother who to a more than ordinary degree of intelligence united deep personal piety. It was her practice, as her son was accustomed long afterwards to relate, to take her children, one by one, into her closet with her, and there supplicate God's blessing upon their progress in after life. The impressions this made on the susceptible mind of young James were deep and lasting, though for a time they appeared to have been obliterated. This was more particularly the case when, having left his father's house to become an apprentice to a draper in Poole, the new associations to which he was introduced had the effect of deadening for a time the impressions which it had been his mother's anxiety to produce; and for a season he abandoned the habit in which he had been brought up of morning and evening prayer. The circumstance which recalled him to a sense of his backsliding in this respect was singular. A new apprentice was introduced to the draper's shop, and he was appointed to be a bed-fellow to young James. Nothing passed between the two youths on religious subjects; but before retiring to rest, the new-comer knelt down at the foot of the bed and commended himself to the Divine protection. Nothing was said on either side, and not one comment was made audibly either on the observance of the practice on the one side, or its neglect on the other. But the elder apprentice felt the silent reproof in his inmost soul; the example of his new friend spoke trumpet-tongued to his conscience, and through God's grace was the means of arresting him in the downward course on which he had entered. The anecdote, we doubt not, will recall to the minds of many of our readers a somewhat similar scene, as narrated in one of the most popular semi-religious novels of the present day, and will satisfy them that truth was in this instance as strange at least, if not stranger, than the fiction. This seemed to have been the turning point in Mr. James's life. From that time to his death his career was one of onward and upward progress. At his first outset, however, he was greatly assisted by a humble Christian in the town, a shoemaker, who wisely employed the one talent entrusted to him, by making it his business to watch for young men as they made their appearance in the church he attended, or manifested any interest in Divine things. This employment may not seem a very brilliant one, but its importance, we believe, can hardly be over-estimated. Many a young man like Mr. James, whose mind is exercised with an anxious sense of eternal realities, would give much for a friend to whom he could unburden his thoughts. We hardly know an easier, and at the same time a more profitable method of usefulness among private Christians, than to be on the watch for such cases; to take young men by the hand, when they come strangers into a place of worship; to let them see that we feel an interest in them; and to encourage them to speak out what is in their heart. So it was at

least in the case of Mr. James. The shoemaker obtained his confidence; made him his friend; showed him the way to God more perfectly; and in his cottage were first heard the tones of that voice in prayer, which has since awoke and led the devotion of thousands.

Having once entered upon the Christian life, a mind so richly endowed as Mr. James's was not likely to remain long engaged in secular employments, though it is probable he would not have abandoned the draper's shop for the College so early as he did but for the following circumstances. An elder sister had gone to reside in Romsey, in Hampshire, where she became a member of the Independent Church, then under the pastoral care of the present venerable minister of Falcon-square Chapel, the Rev. Dr. Bennett. Between this brother and sister close correspondence had always been maintained, and it now deepened in affection and interest, as Mr. James dilated to his pious relation on the new-born light, and life, and joy, that had sprung up in his heart. The sister was so pleased with her brother's letters, that she showed them to her pastor, who, on his part, was so struck with the freshness, vigour, and originality of thought they displayed, that he sought the acquaintance of the writer, and a short intimacy tended to confirm his first impressions that the capacities of the young man were of a nature to fit him for eminent usefulness in the Church. To give up a secular for a sacred calling, however, was not at all to the taste of his father, and sundry obstacles were interposed; all of which were finally overcome, and with the full consent of both his father and his master, young Mr. James was released from his secular engagements, and entered the college which Dr. Bogue of Gosport was at that time, through the Christian munificence of the late Mr. Haldane of Edinburgh, enabled to conduct, chiefly, we believe, for students whose views were directed to missionary work, though without excluding those who intended to engage in home work. With all Mr. Haldane's liberality, it is well known that his views of college preparations for the ministry were limited enough. In all the labours he undertook of this kind—and they were many—whether in Scotland or England, it was no part of his plan to train up profound divines, much less accurate scholars or accomplished philosophers. To give the young men as much acquaintance with systematic divinity as would enable them to state the doctrines of the Gospel accurately, and as much training in their own language as would enable them to state those doctrines clearly, and with a moderate degree of fluency, was all he aimed at; and with a view to the latter of these accomplishments, they were expected, as a part of their training, to engage in preaching from the time they entered college. Higher and juster views of college training are entertained now; but it is due to the memory of the good man to whom we have referred, to say that Mr. James was very far from being the only minister trained up in his academies who outgrew the narrowness of his original ideas, and who did honour to the judgment of himself and his coadjutors in the task of selection, by becoming extensively useful in their after years.

It was Dr. Bennett, as we have seen, that induced Mr. James to enter the ministry; it was Dr. Bennett also, that was the means of

his introduction to his first and only charge. The doctor had left Romsey on a wedding tour into the midland districts of England, and in the course of it he visited Birmingham, which was then, though a thriving provincial town, far from being the great hive of industry and population it has since become. Having to spend a Sunday there, he undertook to supply the then vacant pulpit of the only Independent Chapel in the town; and to those who know the fire and liveliness of Dr. Bennett's preaching, even in the mellow evening of his days, it will be no surprise to learn that the Church and congregation gave him an invitation to remain among them. This did not suit the doctor's views, but as the next best thing he promised, if he could, to help them to obtain a suitable pastor. It was not perhaps with any defined view towards the fulfilment of that promise that he soon afterwards recommended Mr. James, then in his nineteenth year, and having still a large portion of his prescribed college career to go through, to spend a month's vacation in preaching to the destitute Birmingham congregation. However that may be, the suggestion led to very important results. Mr. James went down in accordance with it, and supplied the pulpit for four successive sabbaths, at the end of which he was surprised by receiving a deputation from the Church bearing a unanimous invitation that he would become their pastor. This was not to be thought of as matters stood, but after some deliberation it was agreed on both sides that he should return to college for another year, at the end of which time he should come down and take the spiritual oversight of them in the Lord. He was ordained in the commencement of September, 1805, and it is a striking proof of the large and catholic spirit which even at that early age animated him, that on the day after his ordination he became a member of the British and Foreign Bible Society. Referring to this on the occasion of the jubilee services held in his honour, he said: "The sentiment of Christian union was no new one with him. Fifty years before, the day after his ordination to the ministerial work as a Nonconformist pastor, he gave in his adhesion to the British and Foreign Bible Society. On the one day he laid his vow upon the altar of truth, and the next upon the altar of charity. On the one day he said, 'I am a Congregationalist;' and on the next, 'I believe in the Holy Catholic Church;' and he felt that in so doing, he did right, because the altars of truth and love stand close together." So early did Mr. James give expression to that quality of "holding the truth in love," which was his ruling principle and his distinguishing characteristic in all his after life.

When Mr. James settled in Birmingham, Congregationalism and Dissent in general were at a low ebb. Some twelve or thirteen years before, Priestley's house had been sacked by the mob, his offence being his Republicanism and his Nonconformity much more than his heterodox opinions; and though it may be supposed that the intervening years had somewhat softened the ferocity of the common people, they still remained strongly "Church and King men"—a striking contrast to the advanced views, both in politics and polemics, that their children have since manifested. It is easy to understand, however, from the temper of the town at that time, that the pulpit ma-

nifestations of the boy preacher should have remained unappreciated. It was well for him, doubtless, that it was so. Had the popularity which he afterwards acquired been attained from the beginning, in all probability it would have proved injurious to his spiritual principle, while it would certainly have prevented his mental development. As it was, he was left in comparative obscurity and neglect for eight long years, to study, and effort, and prayer; greatly discouraged at his apparent want of acceptance, and ignorant, at the time, of what he well understood afterwards, that God was taking this method to deepen his self-acquaintance, to convince him of his own weakness, to induce him to labour incessantly in the acquisition of all sorts of knowledge that might be brought to bear on his sacred calling, and to lead him to rest on Divine aid for popular acceptance and usefulness. The training was successful; the discipline was over; and then the popularity came, slowly and gradually at first, but with an ever-increasing flood, which turned not, nor even slackened in its course, for the long space of forty years. His labours, his usefulness, his weight and influence among his fellow-townsmen, went on increasing together, till at his death, the whole of that teeming population mourned as for a personal friend. On this subject, however, we need not dwell farther than to extract from one of his recent publications, "On the Spiritual State of our Churches," the contrast between the state of his church when he first took the oversight of it, with the abounding prosperity to which, under the Divine blessing, he had brought it, and in which he left it:—

"When I became pastor of my church more than fifty-three years ago, the only object of Congregational benevolence and action was the Sunday School, which was then conducted in a private house, hired for the purpose. There was nothing else; literally nothing that we set our hands to. We had not then taken up even the Missionary Society. We have now an organization for the London Missionary Society, which raises, as its regular contribution, nearly 500*l.* per annum, besides occasional donations to meet special appeals, which, upon an average, may make up another 100*l.* a-year. For the Colonial Missionary Society we raise, annually, 70*l.* For our Sunday and Day-schools, which comprehend nearly two thousand children, we raise 200*l.* We support two Town Missionaries, at a cost of 200*l.* Our ladies conduct a Working Society for Orphan Mission Schools in the East Indies, the proceeds of which reach, on an average, 50*l.* a-year; they sustain also a Dorcas Society for the poor of our town; a Maternal Society, of many branches, in various localities; and a Female Benevolent Society, for visiting the sick poor. We have a Religious Tract Society, which employs ninety distributors, and spends 50*l.* nearly a year in the purchase of tracts. Our Village Preachers' Society, which employs twelve or fourteen lay agents, costs us scarcely anything. We raise 40*l.* annually for the County Association. We have a Young Men's Brotherly Society for general and religious improvement, with a library of 2,000 volumes. We have also, Night-schools for young men and women, at small costs, and Bible classes for other young men and women. In addition to all this, we raise 100*l.* per annum for

Spring Hill College. We have laid out 23,000*l.* in improving the old chapel, and building the new one; in the erection of school-rooms, the college, and in building seven country and town small chapels. We have also formed two separate Independent churches, and have, jointly with another congregation, formed a third, and all but set up a fourth, and are at this time in treaty for two pieces of freehold land, which will cost 700*l*, to build two more chapels in the suburbs of the town."

But even before Mr. James was recognised as a power in Birmingham his talents had drawn the attention of his brethren in the ministry towards him, and led to an invitation from the Directors of the London Missionary Society that he should preach the annual sermon. There are many persons still living who remember that sermon, and speak of it as one of great power and promise; and they tell how towards its close the young preacher became so exhausted with his effort that his faintness was visible to all, which was the signal for a whole shower of oranges being flung up to the pulpit for his refreshment on the part of his audience. It was not long after this that he came before the world as an author. The first of his many valuable publications was the "Sunday-school Teachers' Guide," drawn up originally for the teachers in his own school, which, as we have seen, was the only work of Christian usefulness engaged in by his congregation at the time he took the oversight of it, and in which to the last days of his ministry he continued to be deeply interested. But the publication which had most success, and by which he will be best known to posterity, is his "Anxious Inquirer." It is no part of our business to criticise his writings, though we cannot forbear to say in passing of this work, that one more suited to direct an anxious soul in the way of salvation does not exist in our own or any other language. The Church in our own day has given that as its deliberate judgment, for there is hardly a known language into which it has not been translated, while its circulation at home may be reckoned by the million. Hardly inferior in interest and acceptance are his other publications, which we need not enumerate here, but all of them are distinguished by the same qualities—a deep knowledge of the heart, a profound sense of God's glory as the great end for which Christians ought to live, and earnest exhortations to all who profess the Christian name to see to it that they glorify God in their daily walk and life, rather than in mere profession.

In labours such as these—in building up a daily-increasing church, which for fifty years never had a single division—in edifying the Christian world at large, through the press—in assisting to support, advise, and guide the various associations formed by his own denomination, and many formed by the Christian Church at large for the diffusion of Christianity at home and abroad—in being forward in every good work in his own neighbourhood—years glided calmly and smoothly on, till the fiftieth year of his ministry arrived, and his friends prepared to celebrate the jubilee of his services. That hallowed season, which was attended by ministers of the Gospel of every Evangelical denomination, must still be fresh in the recollection of many of our

readers. We refer to it now only to mark the disinterested generosity of his character. His friends knew well that mere money testimonials were ill suited to afford him the gratification they wished to impart. Ten years before, a celebration on a smaller scale had been held of his completing the fortieth year of his ministry; and his congregation, divining his wishes, commemorated the occasion in the way most dear to his own heart, by founding an Angell James Scholarship in the neighbouring Theological College of Spring Hill. It was determined that his jubilee should be commemorated on a larger scale, as became the occasion, by founding a new Congregational church within a few steps of his private residence at Edgbaston. But when this was done, the affection of his friends was not to be so satisfied, and a purse was presented to him of 800*l*. The generous pastor accepted the gift, added to it another 500*l*. from his private resources, and consecrated it as the nucleus of a fund for the support of aged and decayed pastors, on condition that the Congregational body would add to the sum 10,000*l*. more—a condition, we are glad to say, that has since been complied with.

But we must hasten to the closing scene. For some time before this period, the weight of years and the wearing influence of his ceaseless labours began to tell, and he was desirous of some help in the arduous burden of such a Church. To find an assistant and successor to Mr. James, was no easy task; but after some delay and disappointments, about five years ago, their unanimous and cordial choice fell on the Rev. Mr. Dale, of whom it is enough to say here, that he has proved himself worthy of their preference. From that period, of course, Mr. James's pulpit appearances in Carr's-lane were not so frequent. But, instead of taking the full measure of ease which this arrangement allowed him, it was often his delight to occupy the pulpit in his new Jubilee Chapel at Edgbaston. It is remarkable that the last sermon he preached was in that chapel. Very solemn, too, is the recollection now that on that occasion he took for his text the stirring words, "How shall we escape, if we neglect so great salvation?" and that he, in the course of it, declared with a glow of even more than his wonted solemnity, that if he knew this to be the very last sermon he would ever preach, these were the words he would choose for his text. But for some time before this, his health had been failing, and his consciousness of an exhausted constitution was often betrayed during his more recent public appearances by declared anticipations of coming death. When the Congregational Union met last month at Aberdare, he was obliged to content himself with a paternal message sent through the lips of his brother, the Rev. Thomas James; and of his dying farewell to the Evangelical Alliance, addressed soon afterwards to them through his friend, Mr. Henderson, of Park, we have already spoken. His death, however, was at the last somewhat sudden and unexpected. We have mentioned that he preached at Edgbaston on the Sabbath previous to his decease, and it is affecting to consider that the sermon which he intended to deliver to the congregation at Carr's-lane, was after his death found fully prepared. During the week that intervened, his friends were struck with the

elevation of his tone of mind, and from that circumstance alone were led to imagine that the end could not be far off. He was cheerful and happy in the contemplation of the approaching close of his career, talked much of heaven, and seemed to anticipate with great satisfaction "the rest that remaineth for the people of God." On the Friday, the last day of his life, he seemed stronger, and listened with great interest to the *Missionary Chronicle* for the last month, which was read to him by a lady staying at the time in his house, and which contained ample details respecting missionary operations and prospects in China—a subject which, as is well known, had long been near his heart. On the same day he corrected the last production that he wrote for the press, "A Review of the Life and Labours of the Rev. Richard Knill." He enclosed this in a letter to the editor, the Rev. Mr. Birrell, of Liverpool, in which he passed a judgment on his many publications, so correct, so truthful, so strikingly characteristic, both of the works and their author, that we cannot forbear to insert it here:—

"I think it probable that with these few notes on dear Knill's life and labours, I shall lay down my pen, which has written much; would to God it had written better. But while I say this, I am not without hope, yea, I may add conviction, that it has in some degree written usefully. In some humble degree I have aimed at usefulness, both in my preaching and writing, and God has, to an amount which utterly astonishes and almost overwhelms me, given me what I have sought. It seems a daring and almost presumptuous expression, but with a proper qualification it is a true one—that usefulness is within the reach of us all—the man who intensely desires to be useful and takes the proper means will be useful. God will not withhold His grace from such desires and such labours. Oh! my brother, how delightful it is, notwithstanding the humbling and sorrowful consciousness of defects and sins, to look back upon a life spent for Christ. I thank a sovereign God I am not without some degree of this."

As he was about to retire to rest he became indisposed, having apparently been attacked by indigestion, and Dr. Evans, an eminent physician residing next door, was called to his aid. He prescribed for his venerable friend, and assured his family there was no need for alarm. When Mr. James was about to seek his bedroom, Dr. Evans wished to assist him upstairs—a trouble which Mr. James was very unwilling to give—but when the doctor persisted in proffering his aid, he turned to him affectionately and quoted the text—"Inasmuch as thou hast done it into one of the *least* of these, thou hast done it unto Me." During the night he was restless, and frequently sick, but slept from half-past four till six o'clock in the morning. Then he awoke, and it was plain that the time of his departure was at hand. He lay calmly for a little while, held out his hand to his son, who with his medical advisers was standing at his bedside, and then again sank into a slumber, which in a few minutes became the sleep of death. So peacefully passed away this honoured servant of Christ. Had he lived much longer, it is almost certain that he would have been destined to protracted martyrdom, as latterly he had been afflict-

ed with a most distressing malady, which time would have greatly aggravated. All this he has been mercifully saved. A *post-mortem* examination disclosed partial ossification of the heart, and proved that death was actually caused by the rupture of a small vessel in that organ.

Mr. James was twice married, first to Miss Smith, the daughter of a physician, and secondly to Mrs. Neale, a lady who was honoured with the special friendships of Rowland Hill and Matthew Wilks, and of whom he published a brief memoir. He has left one son and one daughter to mourn their bereavement.

At his funeral all Birmingham were mourners. By permission of the Home Secretary the body was laid in a vault in front of the pulpit of Carr's-lane Chapel. From his residence in the Hagley-road at Edgbaston to Carr's-lane is a distance of more than two miles, and in the whole line of route the shops were closed, while the population in thousands formed a lane, through which the melancholy procession was to move. With two unavoidable exceptions, every minister of religion in Birmingham was present; every denomination of Dissenters was represented; the municipality of the town was represented by the Mayor and several of the aldermen and Town-Council; the mass of the people, as we have said, attended in person.

The deputation from the London Missionary Society consisted of the following: C. Curling, Esq., chairman; Dr. Tidman and the Rev. E. Prout, secretaries; and the Rev. George Smith, Poplar. From the Tract Society: Rev. E. Manering, chairman; the Rev. Marshall Vine, clerical secretary; the Rev. P. Saffery, secretary. From the Evangelical Alliance: John Henderson, Esq., Park, Glasgow; Rev. Dr. Steane, Camberwell; Sir Culling Eardley, Bart.; and the Rev. T. R. Birks, Rector, Kelsall; the two latter gentlemen, however, were unable to attend.

The pall-bearers were the Rev. Canon Miller, Rector of St. Martin's; Rev. Dr. Mackenzie, of the Scotch Church; Rev. C. Vince, Baptist; Rev. R. D. Wilson, Independent; Rev. S. R. Hall, Wesleyan, and the ministerial representative of the Methodist New Connexion; the coffin being immediately followed by the personal friends and relatives of the deceased. The service opened by his colleague and successor, Mr. Dale, reading portions of the 90th Psalm, and other appropriate passages. A fervent prayer from Professor Barker followed, and then Mr. Dale delivered the funeral oration. During the singing of the verse beginning,

"Unveil thy bosom, faithful tomb,"

the coffin was lowered into the vault, and the sacred relics of John Angell James rest in the spot he had himself selected. The sorrow of the vast congregation was painfully manifest during the whole proceedings, and most of all during Dr. Tidman's closing prayer, the emotion of the reverend gentleman himself being very evident. The service then closed, and the congregation dispersed; but an opportunity was afforded to all to take a farewell look at the spot where their beloved pastor and friend lay.

So has passed from amongst us this honoured servant of Christ. It needs not to waste many words in any futile attempts to delineate his character, or to penetrate the secret of his success. His character is in his life; the qualities of his preaching are apparent in his works. His strength lay not so much in the prominence of any one intellectual endowment, as in the well-balanced order and harmony of the whole—resulting in that rarest of all faculties, sound solid sense. It was this that enabled him to grasp the marrow of every question he took up, to say exactly the right thing in respect of it, and to know when he had said enough. It was this that gave him such weight in the deliberative meetings of Christian associations, whether of his own denomination or of a more general description. While other men lost themselves and their hearers in a cloud of details, Mr. James grasped the principles and brought them out into a clear light, after which it was generally felt that the details settled themselves. His penetrating sagacity saw what was to be done; his correctness carried his hearers with him; and his affectionate and conciliatory disposition disarmed all prejudices. Hence it was that, though a simple Congregational minister, a member of a Church which jealously refuses to recognise orders of ministers, his individuality and force of character secured for his counsels a larger amount of willing and cheerful obedience than many a member of the Episcopal Bench has been able to command. So, too, in his public ministrations. He neither affected the sublime nor the profound; he neither soared to the stars, nor penetrated to the centre, but he saw straight before him. The questions with which he dealt lay in the broad sunlight of his mental vision. He saw clearly, and therefore he expressed himself strongly. His style was vigorous, because his comprehension was distinct and well-defined. His personal appearance was well suited to aid these impressions. His robust frame was felt to be the fitting shrine of that healthy, masculine intellect, while his musical and clear-sounding voice was flexible enough to give full emphasis to every word, from the most solemn warnings to melting pathos. Yet these are in their nature evanescent. We have other and more permanent records. The memory of his personal piety, the fruits of his large-hearted and pervading charity, the service to Christianity of his various publications—these are memorials that will never die.—*Evangelical Christendom.*

II.—*Government Education among the Sonthals.*

Through the courtesy of the Director of Public Instruction we have been favoured with a copy of the Appendices to the General Report on Public Instruction in the Lower Provinces of the Bengal Presidency for 1857-58.

The volume contains a mass of local Reports, tabular statements, and documents having a direct bearing upon the subject

of Education. From among the latter we select a communication from G. U. Yule, Esq., the Commissioner of the Sonthal Pergunnahs, to the Secretary of the Government of Bengal, which appears to us to possess more than ordinary merit and interest.

Bhagulpore, 11th November, 1857.

SIR,—"I have the honor to acknowledge the receipt of your letter, No. 458 of the 7th ultimo, informing me that the Hon'ble the Court of Directors had disapproved of His Honor the Lieutenant-Governor's scheme of entrusting the education of the Sonthals to the Church Missionary Society, and directing me to submit for consideration a scheme in consonance with the Hon'ble Court's wishes.

"I am quite certain that no plan of education will succeed, if left to the superintendence of the Sonthal Officers. They have quite enough to do as it is, particularly in the dry season, when only the schools could be well looked after, and besides they have not that practical acquaintance with education, wanting which superintendence is quite ineffectual.

"It would, therefore, be necessary to have an officer accustomed to and interested in education, for the sole purpose of introducing and superintending the schools; and considering the climate, the absence of society, and the quantity and difficulty of locomotion, I do not think a competent officer can be obtained at less than 500 Rupees per mensem, with a bungalow at the Deputy Commissioner's station and Rupees 5 a day travelling allowance. His first duty would be, after having ascertained the number of school-masters available, to visit the principal centres of the Sonthal population, dropping a school-master wherever anxiety was shown for one. As the schools increased, he would require, first, one Inspector on say 200 Rupees a month and Rupees 2-8 travelling allowance, to look after the schools established, while he himself was setting up new ones, and a second Inspector on the same allowances or 50 Rupees less, would probably soon be wanted. As to school-masters, only men of a very inferior class would be obtainable for a very long time, and their services in teaching, reading, writing, and arithmetic, would be amply remunerated by from 6 to 8 Rupees a month. When the system is thoroughly at work, not less than 200 village school-masters will be wanted (about one school to 12 villages).

"The expenditure then will gradually increase up to as follows, viz.:—

	Rupees
Superintendent and Inspectors; salaries per annum and travelling allowances for say six months, ..	12,000
Interest on cost of house and annual repairs, say, ..	500
Two hundred school-masters, at 7 Rupees each, ..	16,800
Total.. Rs.	29,300

"I make no estimate of the cost of school-houses, for the villagers will generally be induced to build them themselves and always to keep them in repair, nor do I consider it necessary to do more than allude to the probability that hereafter central schools will be required, where those so inclined can carry on their education beyond the mere elements taught in the village schools.

"I think it would be as well not to make any charge at first except for books. This would apply only to Sonthals and ordinary labouring rayats, however, not to Bengali Mahajuns and such like, who should invariably be charged schooling fees.

"Some time will, of course, elapse before the above expenditure is reached; but the most vigorous efforts should be made to get up to it speedily, both on account of the people themselves, and in order to reduce the disproportionate cost of superintendence, and here I may remark that while Government superintendence nearly doubles the cost of each village school, Missionary superintendence adds a mere trifle.

"I have endeavoured to do what I am ordered; but I have had no experience in such matters, and I must confess my heart is not in this work. I look upon the education afforded by the generality of mofussil Government schools with contempt, and I know no one who does not do the same. In my Report of the 24th June, 1856, I stated that I thought we were wrong both as to the classes we taught and the education we gave, and my opinion has certainly not changed since then. Government education must be a failure, I think, except in the instances where the school-master loves his work for its own sake, and these instances are but few. How many school-masters are there who would not gladly quit their employment for any other with nearly equal pay? Even if capable of really instructing, they have no conscientious interest in the well doing of their pupils, and the consequence is, they teach words, as many as possible, in order to acquire for themselves a good report at the examination, which again is conducted by men who look on the thing as a bore, and often with good reason, for they have their own hard work to do, and who besides, from sheer inexperience, are incapable of ascertaining properly whether the school-master has faithfully done his work or not. As to the parents and friends of the pupils, they afford neither incentive nor check to the school-master, for, having had no education at all, or one of words like their children, they are unable to appreciate good teaching. I think, therefore, that until Government can be certain of the services of school-masters or Superintendents possessing a strong conscientiousness, a deep interest in their work, and some practical knowledge of it, the Government education will be words and nothing else. Men possessing the qualifications I have mentioned are to be had; but Government deliberately rejects their services, and prefers men who have often neither conscience nor capacity.

"The Hon'ble the Court of Directors are pleased to say in their Despatch that the Sonthals do not occupy separate regions or tracts of country so as to form isolated communities locally separated as well

as socially distinct from the Hindu and Musalman population and being often located in close vicinity to populous towns and villages, and mixing with the general population in the concerns of life, the Hon'ble Court do not feel that in dealing with them they are exempt from the necessity of maintaining the caution necessary in Government educational establishments. Now, with the utmost respect, I beg to say that this view of the Sonthal population is not altogether correct. Socially, the Sonthals are utterly distinct from the Hindu and Muhammadan population, and from the other wild tribes even. They neither eat, drink, nor intermarry with them—they won't even serve them. They pay rent to the Zemindar; they borrow from and sell their produce to the Mahajuns. This is nearly the whole extent of their dealing with other races, except Europeans. Socially they are not so distinctly separate, except in one remarkable instance to be hereafter mentioned; but still in nine cases out of ten at least, a Sonthal village is inhabited by Sonthals alone, in the tenth there may be a few Paharias, Moholis, Bhuiyas, &c., but the Sonthals are always by themselves in one hamlet of the village, the others in another. Sometimes, but rarely, a Sonthal hamlet is found attached to a low Hindu village, or *vice versâ*, and more often, a Sonthal village, for its own convenience, admits a Hindu oilman or spirit-seller.

"The exception alluded to in the preceding paragraph is the Damun-i-Koh; within that tract I know of one Muhammadan village, and that is outside the hills, in the narrow belt of plain bordering the Ganges; possibly one or two more may exist. There are several Hindu villages peopled either by Mahajuns who have been admitted on sufferance, and might be excluded to-morrow without the right to complain, or by very low caste of Hindus, as ignorant as and far more degraded in morality than the Sonthals. With these few exceptions, and a sprinkling of Bhuiyas, Moholis, &c., who have come up with the Sonthals from the jungles of the South West, the population of the Damun is either Sonthals or Paharia, and Government has no objection to the conversion of the latter; for here, in the midst of Hindus and Muhammadans, it supports an institution for Paharia orphans, whose education is entrusted to Missionaries, with the result that might be expected. If then the Hon'ble Court of Directors still think his Honor the Lieutenant-Governor's scheme inapplicable to the Zemindari portion of the Sonthal districts, why not let it be tried in the Damun, whose inhabitants, as I think I have shown, are separate and distinct from the Hindu and Musalman population, and who are both subjects and rayats of Government. Surely there can be no objection to this. I would be ashamed to propose a contraction of the noblest scheme of education ever to my knowledge set on foot in India, were it not that I feel convinced the contraction would not last long. Among other changes, which late events will produce, I earnestly hope and firmly trust to see swept away that mistaken policy which has hitherto made us appear traitors to our God and cowards before men.

"There is a special argument, however, in the case of the Sonthals. By the Education given to Hindus and Muhammadans in Government

Schools, if we do not directly teach the true religion, we sap their faith in the false one they have,—a procedure sneaking in itself, and not often attended with the hoped for result; but the case is different with the Sonthals. If we don't teach them Christianity, we shall most probably make them Hindus; it can scarcely be otherwise. We cannot get Christian Teachers for the Village Schools, though the Missionaries could; and even if we could, forbidden as they would be to introduce religious subjects in any form, what influence would they have over the religious feeling of the boys and their parents? The Sonthals would subside into bastard Hindus, as some have already nearly done. I wished to set up Schools in the Damun under heathen, until the Missionaries could occupy all the ground with Christian Teachers. This was opposed by the Missionaries, because it would tend to make the boys liars and inimical to Christianity; and though I do not altogether concur in their views, I expressed a wish, if they still adhered to them, to give up my own opinion rather than do any thing to prevent their hearty co-operation in the scheme entrusted to them. I have frequently thought on the subject since, and though I should not object to press on with the mere elements of Education through heathen Teachers, knowing the Missionaries were behind with their Christian Education, and soon to overtake me, I should consider it a very different thing to make over the Sonthals for education either to Christian Teachers, forbidden to speak of their religion (if men taking service on such terms could be Christians except in name), or to heathens with no prospect of any efficient counteraction to the all-prevailing heathen influence around.

"Assuredly we are not here merely to introduce steam engines, and the sooner we set about our appointed work the better. The natives have no idea of conversion in general except by means of force or fraud, greased cartridges, or acts giving patrimonial property to deserters from the ancestral faith. Government might have Christianity taught in all its Schools. Once it was known we were in earnest, not a murmur would be raised. We have ourselves fostered and encouraged murmurers by giving way to them, even by anticipation, but, murmurs or not, we have a right to teach what we believe to be true, and we are bound to teach the whole truth. I would not force schools on any place; but, if asked for, Christianity should be taught; if Hindus and Musulmans set up schools themselves, good, let them have a Grant-in-Aid, they are entitled to that out of the general revenue of the country; but they are not entitled to any other help or encouragement from a Christian Government. I know not which have most pupils, Christian or unchristian Schools. It is said the former owe their large attendance to being free Schools, which the latter are not; but this only proves how little many heathen parents care about their children being taught the Bible.

"Whatever may be done elsewhere, I pray His Honor the Lieutenant-Governor to support his own Scheme for educating the whole of the Sonthal Districts with all the weight of his influence.

"No apology is required for speaking my opinion freely, if, as I trust, I have spoken it without disrespect for the opinions of others."

I have, &c.,
(Signed) G. U. YULE,
Commissioner, Sonthal Pergunnahs.

III.—*An Address on the Conduct of Christian and civilized Nations towards those less civilized and enlightened.**

FROM THE YEARLY MEETING OF THE RELIGIOUS SOCIETY OF FRIENDS HELD IN LONDON, 1858.

It is, we trust, in the love of Christ our Saviour, that we venture to raise our voice, in the name of humanity and religion, on behalf of those who, though without the inestimable blessing of Christian culture and civilization, are yet, equally with ourselves, children of one parent, and objects of the same grace of God. Their position involves considerations peculiarly important to a commercial and professedly Christian community.

No one race is exempt from the effects of the fall: none can claim an exclusive right to the privileges of the Gospel. Whether a man be a Jew or a Greek, a Saxon or a Celt, a Hindu or a Hottentot, he is alike an object of the universal love of Him, "who hath made of one blood all nations of men;" and who, in Christ Jesus, has proclaimed for all the message of his free salvation. In the ways of his ordinary providence, and much more in the revelation of his grace in the Gospel, He has been pleased to present the highest possible exemplification of that kindness and love towards man, which it is his will that man everywhere should exercise towards his brother. How impressive is that teaching, humbling alike to all sorts and conditions of men, in which our Almighty Father "commendeth His love towards us, in that, whilst we were yet sinners, Christ died for us." How precious is the bond of universal brotherhood revealed in the words, "God so loved the world that He gave his only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

Assuredly, then, it is a duty incumbent upon all, and especially upon those who bear the hallowed name of our one Lord and Redeemer, *to act towards man everywhere, however uncivilized or unenlightened, with that respect, with that consideration and love, which are due to our common nature and to our common hopes.* To treat man with disdain because his colour differs from our own, is a reproach cast upon Him who made him. It is of the very essence of Christianity,

* A copy of this excellent address was forwarded to us many months ago: we insert it now, as the commencement of a new year appears to be a very suitable time for calling attention to it. Eds. C. C. O.

to cherish feelings of kindliness towards all who, with souls no less precious than our own, are born for eternity; and who, equally with ourselves, may become heirs of Heaven. They are not to be looked down upon as inferior beings, born to be oppressed, pillaged, defrauded, incapable of the feelings or aspirations of men. They may be weak, impulsive, revengeful. But these failings are by no means peculiar to them. Even they who boast of the privileges of European civilization are sometimes also weak and foolish, "serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." If in anything we enjoy a superiority, to what is it to be ascribed but to the pure bounty of God? What have we that we have not received? Let their situation then awaken, not our contempt, but our compassion. Let us often reflect what we ourselves should have been under like circumstances, and shew forth our Christianity with that genuine courage which consists not in returning evil for evil, but in the unflinching exercise of truth, justice, and mercy; which would do or suffer anything rather than swerve from the eternal law of right. Can it be denied that the line of conduct here marked out, is in accordance with the dictates of Infinite wisdom; and shall it yet be gravely asserted to be impracticable? Oh! that there were more faith to receive with reverential love and implicit obedience the doctrine and example of the Son of God, both as the authoritative exposition of the Divine will in relation to the conduct and government of man, and as evidence, not to be shaken by any human testimony or legislation, of its universal adaptation to his wants and capacities.

What, indeed, have been the melancholy results of the opposite principles? No tongue can tell, no heart can conceive, the vastness or the depth of that suffering, the amount or the bitterness of that woe, which men professing Christianity, and often under the pretext of its sacred name, have within the last four centuries inflicted upon their fellow-men in the less civilized or enlightened portions of the globe, to the destruction of myriads of human beings, the utter extinction, not of families only, but of whole nations and races. The crimes which even within the recollection of the present generation have been publicly perpetrated, in connexion with the African Slave-trade and with the system of Slavery,—the treatment of the native habitants of the soil in various parts of the world, may be wept over and deplored, but cannot be erased from the annals of humanity. How often have the cruel deeds of those who are called Christians, caused the name of Christ to be blasphemed among the Gentiles! What miseries have been caused by the introduction of ardent spirits among tribes previously ignorant of this insidious and fearfully destructive agent! What shall we say to the guilty traffic in opium with China, in direct contravention of solemn treaties?

In the face of results so appalling, we cannot but be painfully impressed with the prevalence of the idea amongst many Christian professors, that the Sword is to clear the way for the reception of the Gospel. Very affectionately, but earnestly, would we raise our protest against this dangerous mistake. "The wrath of man worketh not the righteousness of God." Deeply ought we to be humbled

under the consideration, how greatly the works of the flesh have obstructed the spread of His glorious Truth. It is His mercy alone which has caused it anywhere to prosper, notwithstanding these obstructions. And to appeal to that mercy as in anywise sanctioning them were high and unwarrantable presumption. It is his prerogative to overrule evil for good, but that does not make the evil good. The religion of Jesus is essentially a religion of love, its objects are righteousness and peace; it influences not by violence, but by persuasion. It was not founded, nor has it ever been truly promoted, by force of arms. In its early planting and marvellous preservation, it pleased Infinite wisdom to give a testimony for all time, to the power of simple Christian faith in connexion with Christian practice—of meekness, forgiveness, and love, in alliance with truth and holiness. These are the weapons of heavenly temper which are still mighty through God to the pulling down of the strongholds of sin and Satan upon earth.

We turn with satisfaction and with rejoicing to the exertions which have been employed of later years for the diffusion of the Holy Scriptures, and of Christian knowledge and civilization, among some of the less enlightened tribes of the earth, as well as to every effort made under the constraining influence of the love of Christ, and under the guidance of His Spirit, to bring the heathen to the knowledge of the way of life and salvation through the Lord Jesus. Warmly do we desire that Christians everywhere may be more and more alive to their high vocation; and address themselves to the warfare against sin, ignorance, and superstition, relying on the power of our risen Redeemer, rather than on the protection of fleets and armies. Let us, in our intercourse with the heathen, never forget the allegiance which we owe to Christ; and let not a government that is called by that sacred name, allow itself to act towards them in a manner which would dishonour the individual Christian. Then would the way be opened, under the Divine blessing, for the spread of the Gospel, where war or conquest would have served only to disgrace its profession and obstruct its progress. As a nation we have been, and still are, greatly blessed of the Lord. We are distinguished by the arts and comforts of civilized life, by scientific and mechanical skill, by unnumbered privileges, and, more than all these, by the extensive diffusion amongst us of the Scriptures of Truth. *Higher responsibilities are consequent upon these superior advantages, and are inseparable from them.*

It is a remarkable feature of the present day, that Central Africa, through the discoveries of modern travellers and from other causes, seems now likely to be laid open, and will doubtless be attractive both to commerce and emigration. How signal is the opportunity thus afforded for carrying out the principles above developed. Far better would it be that Europeans and Americans should leave this vast region still unvisited or unexplored, than that they should be guilty of perpetrating there such crimes as those which have marked their conduct towards the negro population of other parts of Africa, or towards the red men of the American wilderness. Instead of commencing operations by armed factories and forts, and ending by con-

quest and annexation, may all the acts of civilized men, whether as explorers, as merchants, as settlers, as the officers and representatives of Christian governments, or in any other character, be conducted with a constant reference to that sacred law,—"All things whatsoever ye would that men should do to you, do ye even so to them." The injunction not to covet the dwellings, the cattle, or any other of the possessions of our neighbour, was a divine command under the law, and it is surely not less obligatory under the Gospel. If honestly obeyed by British subjects and by the British government, in its full import, at the very outset of an intercourse with these newly-opened regions, not only would the laying of one great stumbling-block in the way of conversion to Christianity be prevented; but, abstaining from wrong doing in this thing, Great Britain might, with a better prospect of success, plead with others to do likewise.

In the love of Christ we would appeal to our fellow-countrymen. We trust that under the Divine blessing this our plea may meet with a response in the hearts of many who, amidst the stir and pressure of active life, would shrink from disclaiming either the hopes or the responsibilities of the Christian. Nor would we withhold an earnest entreaty to those who are anxious for the spread of the glorious doctrines of the Gospel among the heathen, that they will bestow a calm and serious perusal on this appeal. May a conviction be continually cherished that the precepts of Christ are not mere theories, but commands graciously designed and fitted for man; and that they are therefore to be implicitly obeyed, in their comprehensive application to his whole conduct towards his fellow-man, civil, commercial and social. The uncivilized appreciate Christian conduct, when they have but little knowledge of the truths upon which it is founded. The heart that is steeled by oppression is melted by kindness. Love may prevail, where fraud and deceit would only provoke irritation and disgust.

Let the religion of the Christian trader, then, be no longer disgraced by acts of violence or injustice. Let it commend itself to the consciences of men of every colour and of every clime by fair dealing, by truth-speaking without any shade of deception, by pity and compassion, tenderness and love, patience and forbearance, to the brotherhood of mankind throughout the world. Thus would commerce become the bright reflex of our Christian profession, and contribute to prepare the way for the reception of the Gospel, by commending its holy truths to the acceptance of those to whom they have been unknown.

Signed in and on behalf of the Meeting,

JOSEPH THORP,

Clerk to the Meeting this year.

IV.—*Instruction of Hindu women by Native Christian females.*

From the *Dnyanódaya.*

The following interesting account of a conversation with some Hindu women at a place thirty-two miles distant from Ahmednuggur was sent to us for publication in the *Dnyanódaya.* The writer is a young native Christian female, connected with the first Church in Ahmednuggur, who accompanied her parents (originally Brahmans but now Christians,) on a tour to the villages south and east of Ahmednuggur, in April, and found frequent opportunities of making known the truths of the Gospel to the women in the villages they visited.

" One day the Jaghirdar at Ashtee took us to his house, where we met twenty or twenty-five Brahman women. After we were seated, I first read to them the little tract called ' Good Tidings ;' then my mother and myself told them of the fall of our first parents into sin and of the way of salvation through Jesus Christ. After talking some time, a Brahman widow, who sat in front of the others and who was apparently a great talker, and who I was told was the sister of the Jaghirdar, said to me, ' All that you say appears to be true, but tell me why do you not put bangles on your arms and a necklace on your neck ? Is it forbidden in your shasters ?' I replied ; ' No, not at all. The Christian religion does not consist in eating or drinking or in wearing a particular kind of dress. Do you not see that my mother has bangles on and wears a necklace ? and my elder sister also wears them ? But I do not fancy them, and so I do not wear them. Besides, what is the use of them ? A person may put them on or not, as she pleases. Everything in this world is transitory, and we ought to think of things that are above the world. Besides, however much we may adorn this body, it must go down to the grave at last and mingle with its kindred dust. We should therefore try to adorn our priceless immortal souls with those virtues which will be invaluable to us hereafter, and which are very pleasing to God.'

" After conversing in this way for some time, my attention was attracted towards a young married woman, about fifteen years of age, who was sitting near the widow who conversed with me. She had very many ornaments on her person, but her countenance appeared extremely sad, and feeling great pity for her, I spoke to her and asked her name. The widow replied, ' She is my third mother and that man is my father. Her name is Sukhoobaee.' The person whom this widow pointed out as her father and the husband of that young woman, was an old man of 80 years of age ! ! We then went on conversing, and began to speak of the sufferings which Christians have to endure, and the trials and temptations through which they have to pass. I then recounted to them some of the sufferings of the primitive Christians, which were inflicted on them by wicked people and wicked Governments. ' Some were crucified, others were thrown into the dens of lions, others were killed by slow and long continued tortures. Some were sawn asunder, others were tied to the stake and burned to

death, others again were made to sit down upon red hot iron chairs; all these sufferings they endured to the end, and would not give up the religion they had embraced. If they had only agreed to forsake Christianity, they would have been released at once, and no further injury done to them. This is a great argument, I told them, to prove that the Christian religion is from God; for if it were not, those Christians would never have endured such sufferings for its sake. When their bodies were racked with pain, their minds were filled with joy and peace, saying to themselves and to those around them, How much our dear Saviour has suffered for us, and shall we not be willing to suffer a little for him? Besides, Christians feel that the pain they suffer here is only transitory and will soon cease, and then they shall obtain eternal happiness in heaven. Indeed, when they die, so far from feeling any fear or pain in view of death, they rejoice when death comes, knowing that to die will be gain to them, for to depart and be with Christ is far better than to remain here. And what need of going far for examples? In Ahmednuggur, whenever any Brahman or Salee or person of high caste becomes a Christian, we know what efforts their friends and others make to prevent them. They have sometimes made use of violence to prevent their embracing Christianity, but without effect. Those who wished to become Christians have stood up with the greatest boldness, and acknowledged Christ in the presence of all.'

"When I said this, some of the women spoke up and said that Sukhoobaee, the young married woman, frequently told them about matters which happened where her parents resided. I turned to her and asked her where her parents lived. She replied that they lived at Ahmednuggur. I told her that I supposed she often came to Ahmednuggur, and that therefore she must know a great deal about Christianity. She replied, 'I used to go there very often, but why should I go there now? My parents are both dead, and I have only one sister left there.' Here the tears came into her eyes, and we all felt great pity for her, but after a little time she proceeded to say. 'When I was living at home, we lived in the neighbourhood of a Brahman family, the eldest son of which became a Christian. When he first began to declare his purpose, there was a very great tumult among the people; the magistrates even met together to consult what to do: and his parents shut him up in a room and took every means to prevent his going to the Missionaries. But he would not stay. He seemed to have a great liking for your religion, and at last he went and became a Christian.'

"Then my mother said, 'Is it not very plain from this that this religion is from God, and that conversion is not the work of man, but it is God's work only? When they shut up that young man in the room, did we go there to deliver him? No, God brought him out, and now he, like us, goes from village to village and tells the people about God.'

"The widow then asked my mother, if that Brahman's wife had joined him and became a Christian. My mother replied, 'I am very sorry to say that she has not joined him. But what could we do?

The young man made every effort, going to great expense, to induce her to come and join him; but when all proved of no avail, a few days before we left home, she was brought before the Magistrate, and having declared her purpose not to join her husband he was divorced from her. It is a painful matter. Poor woman, she acted very foolishly, and I have no doubt she will repent of what she has done. She has done herself great injury both in her temporal and her eternal interests. As to this world, it is true it is no great matter, for dogs even can get enough to eat, but the loss of her immortal soul is the great thing."

"A woman then remarked, 'It is true what you say, for if the wife of Rao Saheb here had only continued with him, she might now have enjoyed herself to her heart's content. She might have sat on her bed all day with servants around her to do her bidding, and had what she wanted to eat and to drink and to wear, but, poor thing, this was not to be her good fortune.'

[In these remarks she referred to the Police Officer of the district, who is a Brahman convert, and whose wife forsook him when he became a Christian. He now receives large pay from Government in his present office.]

"I then remarked: 'Baee, you think only of this world's happiness, but wealth is like the shadow of midday. And even this world's happiness does not consist in sitting down in idleness and doing nothing. God tells us in His word that we must work and eat our bread with the sweat of our brow. It is a great sin to sit in idleness. It is followed, too, by the most painful consequences. The countenance becomes wan, loss of appetite and of strength and various diseases all follow in the train of idleness. God has so formed these bodies of ours that we must put them to work and employ our strength, if we wish them to remain in good condition.'

"While we were conversing in this way, the Jaghirdar's wife spoke to us, and urged us to stop talking as we must be very tired. She urged us to take some *pan-sooparee*, and putting a little bundle into my mother's hands, she said, 'Take these sweetmeats for your children.' My mother replied, "Baee, we do not want any presents, we are very happy that you have sat and listened to us so attentively, and we thank you for it. If you will embrace this Saviour and secure the salvation of your souls, how happy you will be."

"As it was quite dark, we took leave of them all and returned to our lodging. There the Police officer having heard what conversation we had with the woman, remarked that he knew the story of the young married woman whom we saw. He said, 'When she was about to be given in marriage by her parents, she was very much opposed to marrying such an old man, and she was just ready to throw herself into a well and thus commit suicide, but was prevented. Her parents paid no regard to her wishes in the matter, but looked only to the wealth of the husband.'

"Poor woman, I thought, in marrying her to that man, her parents did the same as to push her into a well and thus take away her life. For though she has no want of any thing, she has no happiness what-

ever. What misery has been brought by this Hindu religion, and what misery it produces every day! What injustice it is guilty of towards poor women! They have not the liberty to open their mouths and say 'No,' how then can they hope at any time to carry out their wishes? From the time they begin to know any thing, they know by experience what injustice and oppression are, and many even die under the hard treatment which they receive. Others suffer so much they cannot endure it, and all at once they jump into a well or a tank near at hand, and thus put an end to their sufferings. But even then, what hope have they of happiness beyond the grave? Nothing before them but tribulation and anguish for ever and ever. How sad! Oh when will Christianity spread over all India, and the yoke of the Brahmans be broken from off the neck of my dear country women, and they become partakers with me of the liberty and happiness of Christ's Kingdom! May God hasten the time."

I thank you much for publishing in your paper of July 1st, the account which I sent you of some conversations with women in Ashtee and its vicinity. I now send you an account of conversations with women at Bhatodee, in the same district, which I beg you will do me the favour to publish.

Bhatodee is a very pleasant village, about twelve miles from Ahmednuggur. Just outside the village on the banks of the Mahekaree river is a large and splendid temple of Nrisinwha. It is two or three stories high and is beautifully embellished with carved work. Near the temple is a *ghat* or flight of stone steps leading to the river. The easiest way to go to the river is through the temple, on this account the greater part of the women go through the temple when they go for water, while some go down the flight of stone steps. As we had put up in the porch of the temple, we had opportunities of conversation with the women who went to wash or bathe or get water, but on account of their work they could not stop more than a few moments, and I therefore urged many of them to lay aside their work for awhile and come to hear about the true and living God. They promised me that they would, but no one came, and I began to feel anxious lest I should have no opportunity of sowing the seed of the Gospel in that place, where, as I was told, there was a great deal of wickedness. But God in mercy opened a door of entrance and allowed us to labour there in his vineyard, and we all felt that we should praise him.

We had all been very much fatigued by travelling the night before, and in the morning after breakfast and family worship we had lain down, and nearly all had gone to sleep, but for all I could do I could not get to sleep; all my thoughts were about those poor women. So I got up and took a few books and went and sat down in a very pleasent place in the temple. From that spot I could see the beautiful flight of steps and the people going up and down, and the gently flowing river at the bottom, and on the other side of the river the mango grove and the beautifully green Betel-leaf orchards. The whole prospect was so delightful I cannot fully describe it. After

sitting there a little while and reading a portion of Scripture, I began to sing a hymn, when all at once a young *Kasar* woman having a bangle in her hand on which she was working, came running to me in great haste and said, "Oh! oh! how nicely you can sing that song! I like to hear it very much. Baee, do not stop, sing more." I answered her, "Baee, I will tell you the story of what I am singing, as long as you please. I came and sat here for that very purpose. Come then and sit down on this bank, and I will not only sing for you, but will also tell you how your precious soul may be saved, and how you may after death attain everlasting life and happiness in heaven. I think you will like to hear about those things too." While we were talking together in this way, some one called out to her saying, "What are you doing there? With whom are you talking? Come up quick and do your work." On hearing this she turned to me with a sad look and said, "Baee, what can I do? My brother calls me, and I must go. If you will come up and give us instruction I shall be glad." I asked her if her brother would not be angry at her, if I went up with her. She replied, "Oh no, come without fear and give instruction." She immediately after went up, and in a short time I began to ascend the steps to go to her, when I heard some poor woman crying aloud. To see who it was I looked into a small temple near, where I perceived an old Brahmine widow who was sitting before an image of Mahadewa with both her hands upon her eyes. I asked her what was the matter with her eyes. She replied, "Who are you, and where have you come from?" I said to her, "We are travellers and have come from Ahmednuggur. We are travelling around from village to village and telling the people about the true God. To-day is the Sabbath, on which we are commanded in the Holy Scriptures to do no unnecessary work, but meditate upon God and his word, and on this account we have all stopped here to day." The woman said, "Baee, if you know of any medicine, or any religious rite that will do me any good, please tell me and I will do it, if I can only have these eyes well again, and I will never as long as life lasts forget the favour conferred upon me. Alas! alas! why did God inflict such pain upon me?" As soon as she said this, she began to cry again, and seeing this, I could not restrain my tears, and said to her, "Baee, I am sorry to see you in such pain, I cannot help crying even. But what can I do for you? If there were any remedy in my power, I would remove your pain at once." The woman crying said, "Such kind and sweet words I have never before heard. How wonderful, that you being an utter stranger to me should pity me and look at these eyes." So saying she held her eyes open with her hands and showed them to me. They had become so inflamed and looked so red that I could not bear to look at them. I felt at that moment grateful to God for having kept my eyes so well hitherto. I then said to the woman, "Baee, no one can be so cruel as to look at your eyes without feeling pity for you. All men are bound to do what they can for the comfort of those who are in trouble and pain." The woman replied, "Who is there that feels so? I need not go far for examples. My own brother born next

after me lives here, but he takes no thought for me. What then can be expected of his wife? So far from inquiring into and relieving my wants, she puts me to doing a great deal of work, although I am in so much pain with my eyes, and I go groping my way along carrying the dishes to the river to wash them and back again. What shall I say, Baee? To-day I felt so disgusted and vexed with my work, and my eyes pained me so much that I could not go home, and I said to myself that whatever be the consequence I would stay here in the temple, and if God shows mercy and makes my eyes well, then, and then only, would I put my foot outside and go home, and if I die, I might as well die here. Baee, I am very tired of life, and my only wish now is to be freed from the oppression of this sister-in-law." I then said to her, "I feel great pity for you on hearing of these afflictions which you have to endure. Still all these are only for a short time and will soon pass away. But if you think of the pains to be experienced after death, in hell, and reflect that they are unspeakable and will never end, you will see how necessary it is to prepare for death. For death you know never gives notice beforehand that it is coming, but always comes suddenly, like a thief in the night, and then no one can prepare for it. Why then do you look to these gods of stone? They have no power whatever to give you sight or to relieve you in any way. We are all ignorant and blind in respect to our eternal concerns, and those whom you call gods are blind also. Now if a blind man is led by a blind man, they will both fall into the ditch. Of course, this god cannot be your guide. Do not then put your confidence in these gods and go not after them. If you do, it will be your everlasting ruin. We need one good guide who can see, and even though he be only one, it makes no difference, he will take care of the blind and lead them on after him, and deliver them from all evil. We are all fast in the mire of sin. There is not one man upon earth who is not in this condition, and if we think that we can give aid to each other, and thus get out, we shall find that, having no foundation for our feet, we shall only sink deeper in the mire, as we endeavour to help one another." The woman said, "What divine teacher *(sudgooroo,)* is there then, who will take us out of the mire, and give us sight, and put us in the right way? No such one can be found anywhere on earth." I replied that I was rejoiced to find that she understood what I said, and that she was interested in it. She said, "Why should I not understand? You are of our people, and talk just as we do; all the difference is that you have embraced another religion." I answered, "And if there were not even this difference, it would be well. How happy I should be, if you would only apply for salvation, to the same Saviour whom I have embraced."

While we were talking, that young Kasar woman had called out three or four times and begged me to come out of the temple towards her. However I first told that poor widow something of the story of Jesus, and I also urged her to go to Ahmednuggur and apply to the Doctor at the Civil Hospital for some remedy for her eyes. The woman replied, "Who will ever take any pains for the relief of such

a poor friendless widow as I am? I have no husband and no parents, you are the only one from whose kindness I can have any hope." At length I told her that I would speak to my father and to Mr. V—rao about her, and that they would probably make some arrangement for her relief. At length on going out of the temple, I saw that there was quite a number of women collected together, and among them was the sister-in-law of the old woman, and also the young Kasar woman. On seeing me the latter said, "Baee, I am glad you are come; now only sing that which you were singing awhile ago. I have sat here a long time just on purpose to hear you." I replied, "If you are so anxious to hear, I shall be very happy indeed to gratify you, but first I will read a little." I then read a passage and after I had made some remarks on what I had read, I said to them; "As Christ suffered and toiled for our good, so should we all, following his example, endeavour to promote each other's happiness. Especially should we care for the poor and distressed, for widows and orphans; and instead of despising and neglecting them, should show them respect and endeavour to make them happy. We should sympathize in all their pains and trials, and assist and comfort them in every way we can. In short we should be kind to them and endeavour to relieve their sorrows and give them joy, and this not for a few days only, but to the end of life. Our Scriptures tell us that pure and undefiled religion before God and the Father is this, to visit the fatherless and widows in their affliction." I said all this principally for the benefit of the sister-in-law of that poor widow, and saw from her countenance and from her nods of assent and from what she said in reply, that it was not without effect. After this I complied with the earnest request of the Kasar woman, and took the Hymn-book and sung Hymns 11th and 241st. As I sung, the poor widow came near and sat down. My dear father suggested then that if we would go into the middle room of the temple and sing, the singing would sound much better on account of the echo, and so we went in and sat down there. After I had sung, I asked them whether they understood the meaning of what I said, and if so, I requested that some one would tell me. Another widow then said in reply, "It is said in those hymns that we must not worship idols of gold and silver, for it is great folly to do so. They have eyes, but they see not, ears have they, but they hear not, they have a mouth, but they cannot speak, they have hands and feet but they cannot move. We should therefore abandon them and worship and serve only the one great God, and pay homage to him alone. We should not lie or steal, but love all men and treat all with affection and kindness." On hearing this, I was very much rejoiced and filled with astonishment also; and I said; "Baee, I had no idea that you would be able to give the meaning of what I sung so well." Then all the other women answered at once, "What is there in that? She has no family cares as we have, to distract her mind, and every day she sits and hears the shasters read. Why then should she find it difficult to understand you? It is easier to do so than to understand our sacred books, for you explain every thing."

I then began to say something about my dear mother, when all at

once my mother herself came in to talk with the women. They were very glad to see her, and began to tell her all that I had told them. Then after having answered all their enquiries about wearing bangles and other ornaments and about our custom of marriage and other similar matters, my dear mother told them the history of her becoming a Christian, what difficulties stood in the way of her coming out from among the Brahmans, and how, after she had come, through the grace of God her heart had been changed, and all her former foolish notions and customs had been dissipated by the power of the Holy Spirit. After a good deal of conversation on this and similar subjects, all the women dispersed to their homes, and we returned to our lodging place, filled with joy.

In the evening, after we had given an account of our conversation with the women to the other members of the family, Mr. V—rao called the brother of that poor widow, and told him that he ought to take his sister to Ahmednuggur and get some medicine for her eyes, and he promised to give what was necessary to hire a tattoo to take her there. He replied that it was not a disease of a few days' standing, but that it had been going on for three or four years, and that no remedy would do her any good. We then urged him to be very kind to his sister, and to take good care of her. Perhaps some one who reads this may wish to know the history of this poor widow afterwards, and I therefore add what I have since learned from Mr. V.— in regard to her. Her eyes are now well, and she often speaks of the instruction of that day.

In the conversation, with the women in Ashti published in the *Dnyanodaya* of July 1st, I spoke of a young woman named Suckubai. I have learned recently that her husband, eighty years old, died a few weeks ago. How painful! That poor young woman must now spend all her life in widowhood. What happiness then can she expect? It is true that as long as she has money, these cruel and wicked Brahmans will flatter her and call her Maharaz, Bai Saheb, and give her similar great titles, and caress her until they get all her property, and then who will care for her, or inquire after her welfare? She has no parents and no one interested in her, no one who will speak to her in tones of sympathy and kindness, or afford her the protection which she needs. She has no knowledge of the religion which alone gives true comfort, she has not the true Saviour Jesus Christ, and no well founded hope, and if she continues in her present state till she dies, she cannot have the true life. In short neither in this world nor in the next can she have any happiness.

My dear native Christian sisters, what were we that God should have placed us in a condition so far above that of our other sisters in this land? Were we any better than they! No, it was not owing to any goodness or merit of ours, but only to his own rich mercy. What can we do then in return for this boundless grace? Let us think of this. We cannot repay the goodness of our blessed Lord, by conferring favours on him. This is out of our power, and he does not require it of us. What then can we do? We should labour to make our other sisters in this land partakers of the rich blessings which we have

received; those of our sex now sitting in gross darkness we should try to bring into the marvellous light of Christ the Son of Righteousness. We should show them the unspeakable riches of his grace, and make known to them our own experience of the operations of that grace in our souls. It is our work to declare to them the gospel of reconciliation by which God reconciles the world to himself through Christ. The men can go to Christian men for instruction, but according to the foolish notions of our country, women will never go to men to be instructed in the truth; and therefore we must do the work of instructing the women.

There are many difficulties, I know, in carrying on this work, and many times there will arise feelings of great discouragement, but we must look to our Saviour. For our salvation he left the glory of heaven and took up his abode on earth and assumed the form of a servant, and endured unspeakable pain, bearing our sins in his body, that we might escape the penalty due to us. While on earth, he showed that it was his meat and drink to preach the gospel to the ignorant in accordance with the will of his Father. Let us follow his example and give up the comforts of home for a time, and encounter the difficulties and trials to be met with, and go from village to village and place to place to make known this salvation.

My dear sisters, we have little strength and courage for this work, and there is danger that we shall look upon it at first as exceedingly difficult, but do not be discouraged on that account. Engage in the work. Taste and see how delightful it is, and after a little experience you will find it so pleasant a work you will not wish to give it up. You will experience joys which you never even dreamed of before. Look too at some of the encouraging promises which God has given us. He says in his word, "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. lv. 10—12. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi. 5, 6.

My dear sisters, let us make no delay then, but engage at once in labour in the vineyard of our dear Lord and Saviour. And though we may have to bear the heat and burden of the day and meet with many trials, yet let us not be discouraged, but work on while the day lasts, knowing that the night cometh when no man can work. Christ has given us a precious promise, which we should always remember, "And lo! I am with you always, even unto the end of the world. Amen."

Excuse me for writing such a long letter.

A Christian Female,
Anxious for the welfare of her countrywomen.

IV.—*Romanism at its Head-quarters.*

Having been favoured with a series of numbers of the "United Presbyterian Magazine," we select from it a review of Gavazzi's book, entitled "My Recollections of the Last Four Popes, and of Rome in their Times: an Answer to Dr. Wiseman." The statements of that book fully account for the unpopularity of the Papal government.

About three centuries and a half ago, a brave German knight paid a visit to Rome. The illusions of his early years as to the sanctity of the metropolis of Christendom were roughly dispelled; and when he returned to his native land, he published a work, which bore the title of the *Roman Trinity*. The following may serve as a specimen of the manner in which he denounced the iniquities of the papal residence:—"There are three things that people generally bring back from Rome—a bad conscience, a spoiled stomach, and an empty purse. There are three things that Rome does not believe—the immortality of the soul, the resurrection of the dead, and hell. There are three things that Rome trades in—the grace of Christ, ecclesiastical dignities, and women." Such was the opinion of Ulrich of Hutten, who was called the German Demosthenes, from his powerful assaults on the Papacy. The Reformation has no doubt purged away some of the grosser scandals from Romanism; and in various respects a greater regard is paid to external propriety; but we are afraid that it still retains a bad eminence. The morality of Rome is the opprobrium of Christianity; its government reflects disgrace upon civilisation; and the Popedom proves now, as it ever has done, the great barrier to the emancipation of Italy.

These reflections have occurred upon perusing Gavazzi's "Recollections of the Last Four Popes." Cardinal Wiseman delivered a lecture upon them in Middleton Hall, London, which was immediately answered by Gavazzi in the same place. Wiseman converted his lecture into a portly volume; and what could Gavazzi do, but attack him after a similar fashion?

Soon after its publication, we read Wiseman's "Recollections of the Last Four Popes." It produced upon us no favourable impression of the author, though, so far as a Protestant could, we endeavoured to look at it from a Roman Catholic point of view. It was the production of a monk, and not of a liberal monk either. There was no sympathy with anything beyond the domain of Popery. Everything was estimated from its bearing, or supposed bearing, upon the interests of the Papacy. Freedom and progress were unknown terms; and all efforts to make man wiser and better were ignored. And, again, there was an entire want of sympathy with anything that is spiritual even in the Romish system. We do not remember a spiritual remark in the whole volume. There is no recognition of the truth that God is a Spirit. What Wiseman loves to describe are splendid processions and gorgeous ceremonies; and these are dwelt upon much in the manner of a stage manager, who is arranging

matters for a grand scene upon the boards of the Italian Opera. And then there is the attempt to deify the popes to whom his recollections extend. Men of sainted excellence, distinguished for every virtue under heaven; and the very best men, in every election, into whose hands could be placed the reins of ecclesiastical rule. Happy is the church that has such chiefs! For this purpose, there is no flattery too base, and no suppression of truth too monstrous. How vast the platitudes! how inflated the language! how numerous the Latin superlatives! What would offend the eye in a good picture, this word-painter casts discreetly into the shade; and one who has a tolerable acquaintance with the papal history during the last half century, feels indignant at the priestly imposition upon the credulity of mankind. We should have been better pleased with less elaboration and more truth,—with more matter and less art.

Gavazzi is a formidable opponent. As a witness concerning Rome, her Popes, and her institutions, he claims a superiority over Wiseman. Wiseman went to Rome, that he might complete his studies in the English College; Gavazzi was born a Roman subject. His experience not only commenced earlier, but was also much more varied. He saw more than what the other could see. A jury would feel disposed upon this ground alone to ascribe more importance to the testimony of the native Italian, than to that of the Italianised Irishman. As regards the moral weight of the testimonies, there will naturally be a conflict of opinion. It will be affirmed that Gavazzi is a bitter enemy of the papal see, and that therefore his statements cannot be depended upon. But the true question is: What is the cause of such antagonism? If it be his interest to attack the Papacy now, it was not always so; and whence this change? If he is tempted to describe it as a fiend of darkness, there is at least an equal temptation on the part of Cardinal Wiseman to describe it as an angel of light. The probability is, that in some cases Gavazzi may have made his charges too sweeping. Personal wrongs may have occasioned personal feelings, not over-favourable for an impartial conclusion. There are allusions to the personal defects of Gregory XVI., at which good taste instinctively revolts. There is at times a coarseness and an exaggeration more suitable to the platform than to the press, and the orator does not forget his vocation when the pen is in his hand. Still we must say this for our author, with all his withering sarcasm, and all his impassioned appeals: his statements as to the condition of Rome and the Papal States are in substantial harmony with the collective verdict of impartial judges. We would not vouch for every incident in his book; but we have a clear conviction that its general impression is correct, and that it does not represent matters worse than they really are. An admirable corrective to the plausible and meretricious composition of Wiseman is found in this volume of Gavazzi.

The remark has often been made, that the traveller, in passing from a Protestant to a Roman Catholic district, is at once aware of the change from the inferior cultivation of the fields. The provinces of Ireland form a familiar illustration. So do the cantons of Swit-

zerland. Upper and Lower Canada present the same phenomenon. But the curse of barrenness has descended with peculiar force upon the Roman States; and the popes have succeeded in converting what might be called the garden of the Lord into a bleak and howling wilderness. The nearer you approach the city, the greater the desert. The country around Rome is a hot-bed of malaria and death. See those poor creatures issuing from the old heathen tombs in the poisonous plains, as they hear the rumble of the wheels of the passing traveller. Mark their hollow eyes and their shrunken limbs: they are more like spectres than men. The postilion warns the traveller, before he enters this region of death, that upon no account must he sleep, and, if accustomed to tobacco, that he should smoke without intermission. Nothing but drainage is required to make this soil as fertile as that which surrounds Edinburgh; but when a proposition was made to the papal government to bring the whole of it under cultivation, the terms were rejected. "What, indeed, has Rome to do with improvement? Better than abundant crops and the abodes of happy industry, is the air which smells of the very essence of malaria." Gavazzi, describing his impressions of the plain and lake of Bolsena, on leaving the frontiers of Tuscany in his first journey to Rome, thus exclaims:—"What has produced this malaria but the government of the priests? It is the consequence, not the cause, of the abandonment of the fields. The hand of man has ceased to cultivate those smiling hills and pleasing valleys. The boatman's oar no longer disturbs the water in the more remote gulfs, which consequently putrify in marshes, thus doubling those which already cover the hills. Hay and straw, the thistle and the reed, which flourish in the greatest luxuriance in them, rot and decay where they spring up. This is the only cause of the malaria, the name of which here and in the Agro Romano frightens and drives away the traveller. Turn your eye now upon the hordes of beggars which infest the towns and villages of the Roman States; to the great number of brigands upon the highways; to the multitudes of agricultural day-labourers who overstock the little country places, especially of Piceno, and who, having no work on the surrounding land, live by thieving as by right, and devastate the neighbouring farms; and, finally, to the thousands of robust men who swarm in dungeons, without trial, on mere suspicion, or at the pleasure of the police: at the same time observe this lake and the uncultivated land by which its appearance is rendered so desolate, and you will easily find a solution to the mystery of the malaria, and discover its true cause."

Let us now enter Rome, and look around us. We will not look at its churches; we will not look at its sculpture and pictures. Discarding theology in this article, and making no pretensions to taste in the fine arts, we take a glance at its streets. Most abominable! Streets, piazzas, the very staircases are abominable. The reign of dirt is supreme and universal. If Rome be the most holy city in the world, she is certainly the filthiest metropolis in Christendom. We are not sure, but that Constantinople itself must yield the palm in physical impurity to Rome. There seems a natural connection between Ro-

manism and uncleanness. Papacy has an instinctive abhorrence of soap and water. Mark how she worships filth in the person of her saints. There is blessed Joseph of Corleone. "This saint not only never washed either himself or his table, but during the whole of his Capuchin life nourished all sorts of the most filthy parasites upon his person, gathering up with paternal solicitude those which fell from him, and replacing them amidst their fellows." As is a people, so are its gods. Would this person have been canonised, and been numbered among the aristocracy of heaven, and been made the object of prayer, had he not renounced the dignity of a man, and placed himself upon a level with swine in the stye!

The number of brigands that infest the neighbourhood of Rome is a sad blot upon the Papacy. Bands of robbers, organised under a chief, have no existence in the environs of Edinburgh, of Paris, of Berlin, of Vienna. If Romanism be the true religion, if Rome be the most holy city in the world, if the Pope be the infallible representative of Jesus Christ, and has the sanction of heaven upon both his temporal and spiritual power, how does it happen, that nowhere is life or property so insecure as in his own immediate vicinity? Assuming that the pretensions of the Papacy are sound, this is a dark problem, and its solution defies the astute head of Wiseman. He is sore puzzled with the question of brigandage. He gives several explanations for it. At one time, he blames the mountains for harbouring these robbers, as if there were no mountains in Scotland or in Switzerland. At another time, he accuses the forests for giving them shelter. But when the woods were burnt down (thereby increasing the malaria), the brigands did not disappear. At another time, he ascribes their existence to the disorder occasioned by public revolutions, when the fact is notorious that long before these revolutions, and long after them, they carried on their marauding work. So absolutely helpless was the papal government under Leo XII., that these robbers and murderers actually received pensions from the public exchequer, on condition that their depredations should cease. The pension was about £4. 10s. per month. A bargain was made between his Holiness and the bandits; and "the evil," says Wiseman, "was put down." He adds, that "men used to be pointed out in Rome who had once been bandits, but were then leading a peaceful and industrious life." Gavazzi denies that their lives were either peaceful or industrious. Few of them died in their beds. "Nine of them out of ten perished either by the knife of their companions, or by the executioner's hand." He affirms, moreover, that the evil was not put down. That Gavazzi is right here, and Wiseman wrong, cannot be disputed. Rome now, as ever, is infested with these brigands. Cardinal Antonelli, the Secretary of State to the present pontiff, whose father, by the way, was a bandit by birth and profession, cannot suppress this iniquity. How easily is Wiseman refuted by stubborn facts! "When a band of masked brigands in October last, between Civita Vecchia and Rome, attacked the Vettura, which was laden with a most Catholic burden of bishops, priests, paladins, perverts or proselytes, both from America and England, robbed them

of their valuables, and beat some of them most undevoutly, were these the likenesses of brigands, or brigands in reality? Let Wiseman answer. When for the first time in the annals of railroad travelling, but a few months ago, brigands attacked the train between Rome and Frascati, on a Sunday, only four miles distant from the papal metropolis, and in a twinkling relieved several hundred aristocratic excursionists of their jewellery and money, were these the shades of brigands, or brigands in flesh and blood, exercising their honest calling under the meridional nose of his Holiness? Let Wiseman say." What a singular fact, on the hypothesis that the papal is the holy apostolic church! Wherever her priests do most abound, there do brigands most abound. Look to the Papal States. Look to Spain. Look to Mexico. Are we to bid defiance to common sense, and repudiate the axiom of our Redeemer: "By their fruits ye shall know them?"

Gregory XVI., the last of these four popes, is an especial favourite of Wiseman. He is the perfect example of a Christian pontiff: of singular political sagacity, conspicuous for virtuous conduct, and boundless in his charities. As might be expected, he does not stand so high in the estimation of Gavazzi. And here we are disposed to take the side of the Roman patriot. As Protestants, we cannot honour the man who denounced the Bible as a pestilence. As freemen, we can have little sympathy with one to whom a free press was a nuisance, and who carried out the spy system to its utmost extremity of abuse. As friends of social progress, what shall we say of the head of a state who systematically denied gas and railways to his subjects? These are facts patent to all; and we need no recollections of any resident in Rome to confirm them. But Gavazzi declares, that this charitable pontiff died immensely rich, bequeathing about half a million of our money to his nephews. He affirms, moreover, that his intemperate habits were quite notorious. He asserts, in addition, that a beautiful Venetian was the mistress of the Pope, lived in his palace, and attended him in all his journeys. This lady was the wife of Gaetanino Moroni, the Pope's barber, the Pope's counsellor, and the Pope's master. Corruption was predominant around the throne, and nothing could be done without bribery. Posts were sold for money; and Justice herself was set up to the highest bidder. Gavazzi narrates his own experience:—"When I was sent to San Severino by Gregory for liberal preaching, my friends at Rome, persons of influence, and connected with government, proposed to me to obtain my immediate release by two methods, which prove the double corruption of the Gregorian pontificate One was to send a certain number of gold pistoles to Gaetanino; the other, to avail myself of some of the mistresses of the Pope's prelates, cardinals, with that of the Pope himself, of whom they sent me a list. My reader may be quite assured of the truth of what I write, however enormous it may appear. With the exception of Lambruschini, who was not known to have a favourite, the list sent to me by grave and influential friends, among whom was a colonel in the pontifical troops, indicated by name the concubines of all the prelates and cardinals whose mediation I was to solicit, in order to ob-

tain my release. As an exile for Italian independence, I am proud and happy to record, that I scorned both the proposed methods, and preferred to remain in captivity rather than obtain my freedom by such vile instrumentality: an antecedent which I shall never fail to follow out."

When Gregory died, a satire appeared upon the statue of Pasquin in Rome, which rather confirms the opinion of our author. According to this caricature, St Peter and Gregory are on the road to Paradise. The journey was long; and the Pope, an old man, was quite exhausted. How is it, he complains to Peter, "that our journey is so long? I did not know that Paradise was so far from the Vatican." St. Peter replied, "If you had allowed the construction of railways and steamers in your state, we should have arrived there long ago. But now you must stop awhile in Purgatory." Gregory meets his friend Daniel O'Connell in Purgatory; and after completing the prescribed period of purification, the journey to Paradise is resumed. St. Peter is with him as before. Coming in sight of Paradise, the Pope asked St. Peter why the angels and his last predecessors in the papal chair did not come out to meet him. "Dear Gregory," replied St Peter, "as for the popes, there are few of them in heaven; and the news of your death has not yet reached there, as it would have done, if you had established telegraphs and granted the freedom of the press." When the Apostle and the Pope arrived at the gates of Paradise, St. Peter asked Gregory for his key, which after some time he found, and handed it to him; but it proved to be the key of the Pope's wine cellar. St. Peter was admitted within the gates, but Gregory was lost among the fog. These pasquinades reflect the common opinion at Rome as to pontifical morals.

The death of Gregory was horrible. It was generally understood in Rome that he died of hunger. How this should happen to one who, during his life, is worshipped as a present deity, seems almost incredible. But when a Pope dies, all that is found in his apartments is sealed up, and appropriated to the use of the state. In consequence of this, when he is apparently drawing near his latter end, there is a general scramble for the spoils of the palace. Servants, and relations, and favourites are breaking locks and rummaging drawers, and seizing hold of whatever valuables come to hand. The dying pontiff is left uncared for; and all who were wont to flatter him, are eager to obtain for themselves as much of the plunder as possible. If we remember aright, a similar scene of desertion occurred when Louis XIV. was struggling with death in his palace at Versailles. All was confusion; all was spoliation; and there was no one with the poor monarch when his last breath was drawn. So completely was the papal residence stripped, that "at the decease of Leo XII., the second of the four popes (who died in 1823), the surgeons who embalmed him could not find a sheet in which to wrap his body, nor a towel to dry their hands, but were obliged to send to the hospital of Santo Spirito to seek those indispensable articles. Now if it is remembered that the illness of Gregory XVI. was very rapid, did not continue more than three days, and his death was apprehended to be of a sud-

den character, it will be seen that very little time was allowed for carrying off from the Vatican the numerous and rich spoils of the pontiff thief; and it will cause no surprise that domestics, nephews, Gaetanino and Gaetanina troubled themselves little about the dying man, intent as they were upon securing the means of rendering themselves rich and happy at the expense and in spite of the Pope, who meanwhile was tortured with the pangs of hunger, and cursed the net and ship of St. Peter, which failed to provide him, in that emergency, even with one poor miserable fish to save him from the horrible death of Ugolino."

It is an unpleasant task thus to reveal the deformities of the papal system; but the work must be done. Our leading statesmen are all anxious, for reasons which to many of us are not very clear, to support the temporal dominion of the Pope, which is after all but a shadow, were it not that it is made the pretext for every form of evil. Man proposes, but God disposes.

BRIEF NOTICES OF RECENT PUBLICATIONS.

The Influence of Christianity on the Position and Character of Woman: a Sermon, by W. KAY, D. D. *Principal of Bishop's College, &c.* Calcutta, Bishop's College Press, 1859.

This discourse, in which the subject is rather illustrated by a series of well-selected references to history, both sacred and profane, than unfolded doctrinally or philosophically, is very acceptable from its seasonableness; and is followed by an appendix, rich in important and interesting matter.

Even if it could be supposed that the male half of mankind might look upon Christianity as a system from which no greater advantages are derivable than from other religions, it is a palpable fact that the female half of mankind is under the greatest obligations to the gospel. Pandits and other reflecting Hindus never fail to be struck with this feature of Christianity, that it is a religion for woman as well as for man. We had a very recent illustration of this in the astonishment with which a Pandit perused the rules of the "Native Christian Family Fund," lately established; it appeared passing strange to him that such pains should be taken to provide for the maintenance of widows in a way which implied long-continued self-denial on the part of the husband. The same feature of Christianity is beautifully, though indirectly, brought out in the journal of a Native Christian Female, connected with the Ahmednuggur Mission, which appears in an earlier part of the present number.

It is manifest, at the same time, that since Christianity elevates the position and character of woman, it must of necessity confer upon man the indirect, but unspeakably great advantage, of securing to him the blessing of better mothers, better wives, better daughters, and better sisters than any other religion can supply. And who can calculate the beneficial effect of this blessing?

We were never more struck with this feature of Christianity than at a time when we had ample opportunities, in the Levant, of observing its effect upon the Christian populations subject to the Turks. Those populations would, in consequence of the very great corruptions of those forms of Christianity which they profess, infallibly have sunk down to the level of their brutal conquerors, if it had not been for the blessings which their female members derive from Christianity.

Even there females are betrothed in infancy, frequently before they are born; even there the birth of a daughter is regarded as an event which affords little joy; even there the weaker sex is, alas, too much neglected and despised: but in spite of all these and other disadvantages, Christianity confers upon the female members of a family social rights and a social position, which effectually preserve them from falling to so low a level in the scale of humanity as is assigned to Muhammadan females. The same thing may be observed among the lowest strata of the Christian population of Calcutta.

However great the sins and shortcomings of the Greek and the Roman Catholic Churches may be, it would be unjust to deny to them the merit of having, in the main, upheld the rights which Christianity secures to woman. The Protestant Church in Germany has been much less faithful in this respect, owing to its unhappy subjection to governments which were bent upon facilitating divorce. And the blessings which the gospel bestows upon woman, have been extensively endangered and neutralized, if not destroyed, by infidelity in those sections of European society that have been infected by that deadly poison. Any one who is at all acquainted with the state of Parisian society, or with the life and writings of Gœthe, will be constrained to acknowledge that infidel sentiments have a marked tendency to degrade woman, however highly elevated by rank or education, to the level of the wretched courtesans of heathen Athens.

Cordially recommending Dr. Kay's discourse to the attention of our readers, we subjoin two extracts from the Appendix.

The Song of Solomon sets forth Monogamy, as the perfect state.

This assertion is independent of any views that may be held as to the higher reference of the poem. That higher reference pre-

supposes a certain relation established between man and wife in actual life; and the whole character and tone of the poem implies that that pre-supposed relation was monogamic.

1. That oft-recurring expression, "*My sister, my spouse,*" (iv. 8, 10, 12; v. 1,) points to a kind of affection, of which polygamy knows nothing. Under a system of polygamy, says Fleury, "il n'y avait plus, dans le marriage, *d'égalité, d' amitié, et de société.*" (*Mœurs des Israélites*, p. 64.) The distinctive spirit of the love depicted in this poem lies in its *including* the feeling of friendship and interchange of sympathy. "This is my beloved, and this is *my friend*, O daughters of Jerusalem," is the summing up of the bride's address in ch. v. 16.

2. "My dove, my undefiled is but one," (vi. 9.) distinctly implies this relation; not only in the latter clause "is ONE;" but in the appellation "dove."

It is singularly characteristic of the tempers of the two most prevalent schools of interpretation, that they both miss the primary reference of this figure. The worldly rationalistic interpreters refer us to the fact that the dove was sacred, among the Greeks, to Venus; (see Gesenius *in v.*) The advocates of an *exclusively* spiritualistic interpretation (right as regards their *positive* views, but wrong in not laying down first a basis of primary interpretation,) refer the figure simply to the *innocence* of the dove. (So Hengstenberg *in l.*)

In contradistinction from both, and taking our stand on the plain *facts* of nature, let us ask whether the following extract from Mr. Gosse's *Introduction to Zoology*, (written purely in the interests of science, without any reference to the subject before us,) does not supply the best comment on the use of the term. "COLUMBA, *the Pigeon.* Placed by Linnæus with the *Passeres*, but now by general consent admitted into the *(Gallinacean)* order ...*They are monogamous, each male attaching himself with an affecting constancy to a single female.*"

(Observe that in v. 2, we have a combination of this term with the two which were noticed in the preceding paragraph.)

3. The concluding scene (which may well be supposed to contain the essence of the whole poem,) embodies in it a description, which was admirably adapted to rouse the mind of the people of Israel out of the sensuality to which it was always prone, and most of all so when under the influence of polytheism. Had the sole object of the Song been to present an image of the *exclusive* nature of the pure and holy love of wedded life, such a purpose could scarcely have been accomplished more efficaciously than by the following appeal (viii. 6, 7):—

Vs. 6. "Set me as a seal upon thine heart, as a seal upon thine arm.
For Love is strong as death, jealousy is cruel as the grave:
The coals thereof are coals of fire, having a most vehement flame.*

* The Kethiv (and a great number of MSS.) have a reading which means "the flame of the Lord;"=lit up by God Himself. Hengstenberg *(in l.)* rightly observes: "We must not suppose that the expression means, 'a *mighty* flame:' no such use of the name of God, (least of all, of His highest Name, Jah,) can be proved to exist in Scripture. The meaning is, The flame which comes forth from

7. Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned."

These considerations are amply sufficient to prove that the Song of Songs, taken in its primary application, was well adapted to accomplish the great work of setting forth monogamy as the only form in which true married love could be realized.

If any should go on to ask: "But what do you say as to the typical interpretation?" I answer, that that rests *wholly* on the view which has been here propounded. Israel was "a special people unto the Lord;" chosen out from among all the nations of the earth; and, in prophetical language, "betrothed unto God in faithfulness." "You only have I known," is the language of God to Israel, "of all the families of the earth." (Amos iii. 2.) "Thy maker is thy Husband; the Lord of Hosts is His name." (Isai. liv. 5.) This special love on God's part was to be responded to by entire devotion on theirs; "Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart."... Is it not clear that such a relationship between God and the Church could not be understood, except so far as the primitive idea of marriage was held to?

Nor is this all. There is a yet deeper affinity between monotheism and monogamy.

For it should be remarked that the connection between these two things, Divine love and human, is not one of resemblance or analogy merely. Right or wrong views of religion and morality are most intimately bound up together. *E. g.* Solomon's polygamy undoubtedly led him (richly endowed as he was with intellectual gifts) into polytheism. Nor is it difficult to see what the account of this is. Monogamy gives scope for the training of the higher faculties of man, —such as truth, fidelity to principle, generous self-sacrificing love. Where these are not present, (and they cannot be so in polygamy,) the *sensuous* must prevail to the gradual annihilation of all nobler feeling.* And then, when a man had once become the slave of the senses, how easy would the transition be to disbelieving the pure and holy God, who is a spirit, and must be worshipped spiritually. Then the world would, to such a mind, become peopled with hosts of *agencies* rather than agents;—powers and cosmical forces, that exercised arbitrary sway over himself and the external world to which he was now enslaved. Milcom, Ashtaroth, Chemosh,—all must be propitiated by him. He was now no more an Israelite, in covenant with the

the Lord, who is the source of all true love." Bp. Patrick thinks that the phrase may contain an allusion to the fire that burnt perpetually upon the altar in the Tabernacle (Levit. vi. 12, 13) which fire "came forth from the presence of the Lord." (Levit. ix. 24.)

* "Monogamy is the only possible moral form of connexion between man and wife. It is written by God upon the human heart that a devotion such as that of one married person to another is only consistent with the personal dignity of both, if it be exclusively preserved with perfect fidelity, and joined to an eternal renunciation of a similar intimacy with any other person. Destruction of the dignity of humanity in both the offending parties is the curse which follows upon any other connexion between the sexes." (Dr. Thiersch: *Christian Family Life*, p. 8.)

SELF-EXISTENT,—a member of that redeemed community, to which it was said, "The eternal God is thy refuge, and underneath thee are the everlasting arms;"—he felt himself only a feeble, ephemeral being, surrounded by "gods many and lords many," who had bound him fast in the net of destiny, but whom he could not love.

If, then, there be good reason for thinking that what was so conspicuously exhibited in Solomon's case, is universally true, *viz.*, that the debasement of the human affections brings with it a weakening or perversion of the religious faculties; may we not conclude that a highly useful auxiliary to true religion would be found in a poem like the "Song of Songs,"—in which the conjugal relation is idealized, and the married union conceived of as demanding a love free and spontaneous in its nature, burning with a flame derived from no earthly source, but kindled by God Himself,—a love unpurchaseable by all the wealth of Tarshish, intolerant of a rival, and "strong as death?" Such a poem, quite apart from all higher applications of its language, would be likely to exercise a directly salutary influence on the mind and heart of the nation.

That it *had* a higher application, I cannot doubt. The Jewish Church itself testifies to it almost with one mouth: and the primitive Christian Church, if possible, more strongly still;—as might be expected from those who had so vastly larger manifestations of God's love (most strange and marvellous love!) to our race. But then it is to be observed, that whilst, with us, marriage derives increased sanctity from the thought that the love which it demands is compared to the Saviour's love to the Church; the natural order of thought under the comparative darkness of the Jewish dispensation was the other way. The greatness and faithfulness of God's love to Israel was illustrated by that which existed in the mutual affection proper to wedded life. Therefore, although St. Paul uttered his "mystery" about the love of Christ *first*, and *then* said, "*Nevertheless*, let every one of you in particular so love his wife even as himself, and the wife see that she reverence her husband;" yet, I believe, Solomon indited his poem with a prior reference to the human relation, leaving to all well-instructed and thoughtful Israelites, to add from their knowledge of the other Scriptures,—"*Nevertheless*, herein is a mystery, in which great truths are shadowed forth concerning God and the Church."*

* The following (from the *Midrash* on the Song of Songs) may serve as a specimen of the old Jewish interpretation;—"Moses taught them the law, and what they learnt they afterwards forgot. Then said they to Moses: 'Oh that God would again show himself, and kiss us with the kisses of His mouth, that His teaching might be fastened in our heart.' Moses said to them: 'This cannot be at present, but it shall be in the days of Messiah, as it is written: I will place my law in their inward part and write it upon their heart.'" (Quoted by Hengstenberg, *Das Hohelied*, p. 5.)

Thus the recognized Jewish *allegorical* interpretation, instead of being mysticistic, was the very reverse: for it is the essence of Mysticism to trust to the inward illumination of *the individual soul;* while the longing of the Jewish Church was for the coming of the Messiah.

Mysticism pretends to evolve religious Truth out of *its own feelings;*—the pious Jew confessed his inability to undertake any such task. He studied the Revealed Law of the Lord, and prayed for the appearing of the Great Teacher.

Another note contained in the appendix, is intended to illustrate the important truth that—

Intellectual Culture is no Guarantee against moral debasement.

The following are the concluding paragraphs of that note:

The fact, which this note is intended to illustrate, is one that we in India shall do well to think carefully over, for two reasons.

1. *As regards the natives;* that we may not be led away to suppose that mere intellectual training, and advance in what is commonly called civilization, (which should rather be called the outward accompaniments of civilization,) will permanently improve the social condition of the Hindus. A cultivated intellect gives a man a *capacity* for greater good or evil; but does not in itself determine how that capacity shall be used. Nay, we may go much further. That one department of the intellect, the imagination, which is most largely developed by literary culture, is intimately connected with those desires, passions, and affections, which are undoubtedly (in every man) tainted with evil. No scheme of education, therefore, (least of all, of female education) is likely to produce any real social improvement, unless it have a strong spirit of moral goodness working inside it, and animating it.

2. *As regards ourselves.* Every year witnesses large assortments of French novels of the Eugène Sue and Balzac style advertised for sale in Calcutta. There must be a demand for them somewhere. I have often asked, "Who can it be that reads them?" and the answer (incredible as it seems) has still been, "Ladies, in Calcutta and in the Mofussil." If the fact be so, it is the worst possible augury for the future of our English empire in India. The possibility of its being so justifies me in endeavouring to raise a warning voice. The sound-hearted among my countrywomen (the majority, I am sure,) will need no apology for plainness of language in such a case.

If this pamphlet, then, should meet the eye of any who read novels of this kind, let it urge them (as in the sight of God) to consider, in what respect they differ *in principle* from such as have thrown aside all belief in moral obligation;—and to inquire whether they are not guilty of a desecration of the imagination, which differs from the desecration of the senses only in being more subtle, more penetrating, more absorbing, and more deadly.

Let us be assured that there is but one path of safety and happiness, for any of us. If we love God with all our heart and intellect and will and energy, then, and then only, we shall rise, (and may help others to rise,) to the true dignity of the nature God has endowed us with.

Equally remote from Mysticism is the established Christian interpretation. The relation of the Saviour to the Church is fixed for ever in the words of Revelation, quite independently of the imagination or sentiment of the individual soul. The soul must embrace the objective Fact which is thus set forth:—"Christ loved the Church and gave Himself for it." Practical diligence and energy in the discharge of Christian duty, not the introverted speculations of Mysticism, are the natural product of faith in such a Fact.

Poetry.

HYMNS FOR THE PRESENT.

IV.

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits."—Song of Solomon iv. 16.

O come into Thy gardens,
Our gates stand open wide,
Lord of ten thousand pardons,
For us once crucified:
Our branches are quite drooping,
Their leaves are old and dry,
Their blossoms, earthward stooping,
For Thy sweet presence cry.

We have no fruits to offer,
No fresh flowers to present,
We cannot even proffer
One bud of grateful scent;
But come: Thou'rt like the raining
Of summer showers on grass,
Like spring-time's breath, unchaining
The old earth's frozen mass.

Blow, as the north wind, rifting
The clouds which gloom our sky,
Blow, as the south wind, drifting
The rainy twilights nigh;
The leaves of old experience
Shake down and scatter first,
And let, without long tarriance,
The new green buds out-burst.

Our Joy! our Crown! our alleys
Are dark without Thy smile,
As low and silent valleys
In sunset's holy while:
Come, as the sudden flushing
Of morn upon the hills;
Thou shalt see fruitage blushing,
Shalt hear the sound of rills.

V.

"And they told him, that Jesus of Nazareth passeth by."—Luke xviii. 37.

Pass us not by, Lord Jesus; here
We stand and watch and wait,
We know Thou art not far from hence,
For some who saw Thee late
Have told us of Thy wondrous way,
Thy princely majesty,
Thy depth of tenderness and love
To man's sad misery.

We have not followed Thee, as Thou
Dost followed wish to be,
Our steps have faltered slowly on,
Slowly and wearily;
This earth has won us with her smile,
And often we have turned,
Chasing bright shadows, which aye fled
Before us, as we yearned.

Yet pass not by us, Jesus, Lord,
O listen to our cry;
Who needed healing, had Thy help,
Ere sunset flushed the sky;
Heal us, too; night comes on apace,
Come to us sorrow-rife,
Sight to the blind, Strength to the weak,
To dead ones Endless Life!

VI.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise."—Psalm li. 17.

Lord, we come before Thee, laying
All we have for sacrifice,
Tearfully and sadly praying,
Thou wilt not our gifts despise;
Spirits broken, Thou hast spoken,
Are of value in Thine eyes.

Lord, our hearts, though sad and grieving,
Are not broken meet for Thee,
Hear us, as, our treasures leaving,
Help we seek in misery;
Mercy pleading, by the bleeding
Anguish of Gethsemane.

Take our weary hearts, and taking
Crush them down, until they lie,
Suffering, agonizing, breaking,
Underneath Thine open eye:

What Thou bruisest, that Thou choosest
For rare comfort by and by.

To the broken-hearted, clinging
Round the cross in helpless woe,
Comes a time of low glad singing,
Sweeter than all else below;
Give the sadness, that Thy gladness
May our longing souls o'erflow.

Missionary and Religious Intelligence.

1.—Proposed Union Prayer Meetings.

It has been arranged, if God permit, to hold in Calcutta a series of Union Prayer Meetings in the early part of January, 1860:—viz.

I.—On Monday, 2nd January, in the Town Hall, at 11 A. M.
II.—Tuesday, the 3rd, in the Old Church Room, at 9 A. M.
III.—Wednesday, the 4th, in St. Andrew's Church, at 6 P. M.
IV.—Thursday, the 5th, in the Old Church Room, at 9 A. M.
V.—Friday, the 6th, in the Free Church, Wellesley Square, at 6 P. M.
VI.—Saturday, the 7th, in the Old Church Room, at 9 A. M.
VII.—Monday, the 9th, in the Town Hall, at 6 P. M.

2.—Education in the Bombay Presidency.

The recently published Report of the Director of Public Instruction, Bombay, is for 1857-8, and is, according to usage, about a twelve month behind the time. It is a bulky volume, containing a great deal of matter in which the public are but slightly interested. The money expended upon the publication of such Reports, might, it seems to us, be much better expended in adding to the list of vernacular books published or to that of schools instituted. The total cost to Government of Education in this presidency during the year, was Rs 393,483, of which Rs. 120,781, or nearly one-third, was expended for the General Establishment. This proportion seems to us excessive. The total annual cost of educating each pupil in the Elphinstone College, is Rs. 949-1-8, or about Rs. 80 a month. About one-half of this is borne by endowments. The number of pupils is 49. In 1853-54 the total cost of each pupil was but Rs. 356. In four years it has been not far from trebled. To estimate this fact aright, we need to bear in mind that the educational provision made for the mass of the people is exceedingly limited, scarcely in fact worthy of the name of a provision. Of that which we regard as demanding particularly the attention of Government, namely, the multiplication and improvement of Vernacular Schools, the Report does not speak very encouragingly. The Director says, "I cannot honestly express satisfaction with their state." "There are insuperable obstacles in the way of effectual supervision." "A large proportion of the masters are as incompetent as the masters of indigenous schools." We are told that the total number of Government schools was 21 less than in the year preceding. All this is sad. Government is spending its chief strength and the larger part of its educational funds in highly educating a few individuals in Bombay and Poona, whose desire for education would not to ungratified, even if Government left it to private enterprise; and in the mean time it does not appear that the number of those who know how to

read, write and cypher in the community, is being materially augmented. We are annoyed at not finding in this bulky volume, with its endless tables embracing the most inconceivable minutiæ, any brief statement exhibiting at a glance the number of Government schools and scholars in the presidency. If we remember rightly, we have complained of this omission on previous occasions.

A decline of school attendance amounting to upwards of 4,000, is reported. It is attributed to the restlessness caused by the revolt, and to the stricter regulations lately introduced. Four or five years ago we pointed out that these stricter regulations would have this result. The great difficulty in India is that there is no desire for education on the part of the masses; and nothing could be more ill-advised than to adopt measures that are likely to increase this difficulty by changing indifference to aversion. The present system would be suitable, if there were a desire for education in the people; and is not suitable, we think, under the circumstances. There is indeed another great difficulty; the want of funds. We would give greater weight to this, if the funds now expended were employed in a way better fitted to excite in the community a disposition to secure the advantages of education for their children.

Lord Ellenborough's absurd Letter to the Court of Directors, dated April 28th, 1858, receives a great deal of notice in this Report, as does also Sir George Clerk's Memorandum. We know not why Mr. Halliday's answer to these documents was not also given. We consider the introduction of these papers in the Report of the Director of Public Instruction a great error of judgment. With reference to Lord Ellenborough's recommendation of caste colleges, to which the "higher classes" alone should be admitted, Mr. Howard justly observes: "Wealthy persons are not kept out of our colleges, as far as I can judge, by the presence there of their inferiors, but by the ignorance and prejudice, as we deem it, that lead them to undervalue education." He adds: "The Government system has checked the domineering spirit of the Brahminical theocracy, which does not seem to be an evil."

Mr. Howard 'ventures to express his respectful concurrence in the arguments by which Lord Ellenborough deprecates grants-in-aid to professedly missionary schools, as inconsistent with religious neutrality.' "No pecuniary grant," he adds, "has been made in this Presidency to any missionary schools." We are sorry, for his own sake, that Mr. Howard has adopted the very objectionable view here expressed. We do not ourselves think it advantageous to missionary schools that they should receive pecuniary grants from Government. We none the less think it a very erroneous policy on the part of Government to refuse to aid schools, because Christianity is taught in them. For all that here appears, Mr. Howard would think it no breach of religious neutrality to aid schools in which deism, polytheism, pantheism or Muhammadanism should be taught. Why are Mission-schools singled out as schools to be excluded from the privilege of receiving grants-in-aid?

It has been suggested, says the Report, "that a complete series of English school-books should be produced expressly for the use of Indian boys, from which every Christian allusion might be effectually *weeded.*" What does Mr. Howard say to such an extraordinary and (as we cannot but view it) insulting suggestion? "I should have no objection to consider and to introduce, if satisfactory, a set of books of the kind, should the native gentlemen, who feel strongly on the subject, undertake to get it prepared; but I do not think that educationally it would be an improvement." *The Director of Public Instruction would have no objection to introduce a set of books from which every Christian allusion had been effectually weeded.* We leave this statement to speak for itself.—*Bombay Guardian.*

3.—War and Idols at Beyt.

The following curious information is given by the *Bombay Guardian:* Another letter of Col. Donovan's has been made public by Government. The following are extracts :—

"I would wish to draw the attention of Government to the circumstance that the Brahmans, priests and inhabitants of Beyt, respecting whom so much outcry has been made, are by no means the friendly allies they are assumed to be, but, on the contrary, seemed to be on a much better footing with the Waghers than with us.

"On the evening of the evacuation of Beyt, for instance, it was midnight before notice was conveyed to us of the escape of the enemy, though the Brahmans were aware of it, as they state, at 9 P. M.; assistance, too, must have been rendered to the fugitives to have enabled them to get off. On our first entrance the natives complained that the Waghers had plundered the shrines of everything, and even tortured the Brahmans and inhabitants to find out where their riches were secreted. Now their losses and misfortunes are all ascribed to us.

"The idols themselves were not in any way profaned; when the buildings in which they stood became dangerous, the idols were given over to parties, who, I understand, are respectable members of the Hindu community, and who have guaranteed their safe keeping: none of the residents of Beyt would have received charge of the property on any account whatever. They all feared that when my force was withdrawn, the Waghers would return. The priests were kindly treated, and advised to furnish themselves with food, clothing, cooking utensils, and whatever they considered necessary for their comfort, before they were, for their own safety, desired to quit the Fort. I cannot say that no articles were carried away from any of the courts, but I am confident that very little that was considered by the committee worth removing fell into the hands of the soldiers. All that could be found of value (and I have since heard that it was only a very small portion of what was actually there) is now in safety on board H. M.'s steamer *Ferooz*, and consists of jewels, silver utensils, and a little money, but no idols were brought away by us, neither was any Treasury discovered."

Nevertheless some idols were brought away; probably not the ones referred to above. An eye-witness gave us an account of an amusing scene that took place in the Custom House here. A Musalman was passing a brass idol, a foot or so in length, and some musical instruments, brought from Beyt or Dwarka. There were many Bhattias present, and they laid hold of the idol, embraced it, fondled it, passed it from one to another, and made the Musalman large offers of money for it. The thing was worth some five rupees, but they went so far as to offer 100 rupees for it. In vain. The Musalman demanded 500 rupees and carried it off, followed by the Bhattias in a body. Our informant afterwards learned that the Bhattias paid down the 500 rupees; but the Musalman refused to take it, demanding 1000. It was in consequence of the fact that idols brought from Beyt and Dwarka were being passed through the Custom House, that an order was issued requiring that the authorities should be first informed, before any gods or gods' lamps were permitted to pass.

The following pithy resolution of Government has been published :—

"It was only to be expected that the temples of Beyt, built as they were, would suffer, from the bombardment and the subsequent destruction of the Fort. But it must be borne in mind that the present is the third occasion, within a few years, in which this Fort has been held as a stronghold for rebels; and, in the reduction of which, much valuable life has been sacrificed. The British Government makes no war on temples, but it is its duty to destroy the fortresses of robbers, pirates, and murderers. It is equally the duty of those who are interested in temples, to take care that they are not converted into dens of thieves."

THE

CALCUTTA

CHRISTIAN OBSERVER.

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I.—*The Recent Prayer Meetings.*

In accordance with the notice inserted in the last number of the *Observer*, a series of United Prayer Meetings was held in this city during the first week of January. It may perhaps be a matter of surprise to some that they did not take place in the second week, as proposed by the Lodiana Mission: on this subject we can only say that, after full and mature deliberation, it was thought by those best acquainted with the state of Calcutta society, that public meetings in this city would be better attended during the first week than during the second, and that the time fixed upon originally by the Evangelical Alliance was at least equally suitable with that suggested subsequently by the Lodiana Mission. But we can assure our Lodiana friends that many have in their private devotions joined them in spirit during the second week, and regarded it as a privilege thus to follow up the impulse previously received.

The meetings were remarkably well attended; and although it is to be feared that not a few of those who were present, were influenced by the doubtful sympathy of fashion, yet it deserves to be stated that nothing like levity or unconcern was to be observed, but that deep attention and solemnity of spirit were uniformly manifested. This is all the more pleasing, as the meetings were almost exclusively devoted to prayer and praise. Only at the concluding meeting in the Town Hall a brief address was given, by one who wisely prefers solid principle to temporary excitement.

A prayer-meeting in the Lal Bazar Chapel, held on the last evening of 1859, formed a suitable introduction to the series. It did not form a part of the published programme, and was therefore attended by few besides those who usually assemble

in that place of worship. About eighty persons were present, and the exercises were marked by fervour and solemnity.

The first public meeting, in the forenoon of the 2nd January (a holiday), was to be held in one of the side rooms of the Town Hall; but even before the appointed hour had struck, it was manifest that the room was too small, and consequently the congregation was invited to remove to the spacious hall, which more frequently resounds with worldly music and secular oratory, than with songs of praise and the accents of supplication. M. Wylie, Esq. presided on the occasion.

In the afternoon of the same day about ninety native Christians, of various denominations, met in the Free Church; the number would no doubt have been larger, if earlier and more extensive notice could have been given. On this occasion two addresses were delivered, one of them rendered peculiarly impressive by the advanced age and venerated character of the speaker, Sujaat Ali.

On Tuesday, Thursday and Saturday morning, at 9, the meetings were held in the Old Church; there also the attendance was so numerous, that it could not have been accommodated in the spacious vestry where the October and November meetings took place. The Rev. Messrs. Hutton, Cuthbert, and Richards successively presided.

On Wednesday evening the meeting took place in the Scotch Kirk, and on Friday evening in the Free Kirk. At the former place the Rev. J. Pourie, pastor of the Free Church, presided, and at the latter, the Rev. E. Storrow, pastor of the Independent church. The Union Chapel, where our Independent brethren usually meet, was under repairs and therefore not available.

The last meeting, which took place on Monday evening, the 9th, at the Town Hall, was presided over by the Rev. A. Leslie, minister of the Baptist chapel, Circular Road. At the urgent request of some friends he gave a short address, in which he dwelt upon the great change for the better, that had taken place in India generally, and at Calcutta particularly, since his arrival in this country in 1823,—a change so great that he thought it might almost be pronounced unprecedented. He referred especially to the vast increase in the number of ministers and missionaries, of native Christians and godly Europeans and East Indians, and of Christian schools and Christian books, as well as to the wonderful improvement in the tone of the public press and in the respect paid to public morals. He repeated a remark of Dr. Carey's, as more emphatically true now than at the time when it was uttered, that although newcomers might imagine that little had been accomplished in

India, yet old residents could not fail to notice a marvellous change for the better. At the same time he acknowledged that there was still much land to be possessed, and much important work to be done; but observed that since God had already done great things for us, we were encouraged to hope that he would do yet greater things.

It must certainly be acknowledged that the success which has attended the recent efforts to hold public and united prayer-meetings in this city, is a thing which only a few years ago could not have been anticipated by the most sanguine Christian, and that it forms a striking contrast to the state of religion which prevailed seventy or eighty years ago, when the recurrence of the Lord's day would have been unobserved but for the standard floating over Fort William.

II.—*Why are our Prayers not answered?*

The following excellent paper, from the pen of the Rev. J. Trafford, M. A. of Serampore, was originally published, in 1857, as a circular letter to the churches of the Bengal Baptist Association. Its intrinsic value and its appropriateness to the circumstances of the present time render it worthy of most attentive perusal now.—Eds. *C. C. O.*

We invite your attention to an inquiry that will appear closely connected with the subject which was brought before your notice four years ago, although it is sufficiently distinct from it to remove the apprehension of any repetition of the remarks then offered. In our letter then addressed to you we "adduced some of the encouragements to prayer with which the Scriptures abound; and endeavoured to shew its peculiar importance to ourselves as Christ's disciples in a heathen land." It is surely not unreasonable to hope that some of you were induced thereby to pray more than you had been wont to do, and that the habit of communing with God was in some minds formed, and in others so strengthened by the truth then presented that its influence lives till the present hour. Unless our labour was in vain, many more supplications have been offered to our Heavenly Father,—more frequently you have retired from the world to converse with him, and more vigorously stirred up yourselves to take hold of his strength. And if so, not unnatural is an inquiry into the results of these more numerous and more fervent prayers. Have blessings descended to enrich you according to the expectations formed from the representations given you of the power of prayer? Do you feel that all the good that was assured you has resulted from this means of grace as far as you have used it? Or has your conviction of the efficacy of prayer been sometimes weakened by the apparently little effect following its employment? There are facts, we all know, in the experience of most Christians and Christian churches, which present a difficulty to their full belief of

our Saviour's assurance, "Ask, and ye shall receive; seek, and ye shall find." (Matt. vii. 7.) It is not that their minds are perplexed with the difficulty of harmonizing the working out of a predetermined plan, with the power of intercession which is dependent on the free will of him who offers it: nor is it that they have conceptions of the Divine Being which preclude the hope of his attending to the affairs of individuals so helpless and unworthy as themselves: but they have prayed often, and sometimes fervently, and the favours sought for have been withheld. They have gone, as invited, to the throne of grace to obtain help (Heb. iv. 16); but after repeatedly doing so, are ready only to ask, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" (Ps. lxxvii. 9.) They have united in their requests and waited long for him, despondently complaining, "How long wilt thou be angry against the prayer of thy people?" (Ps. lxxx. 4.) It is not improbable, brethren, that some such experience and difficulty have been yours; and, if so, it may be neither uninteresting nor unimportant, if we present to you the results of an inquiry into the reasons of our meeting with so little success in the employment of one of the most powerful agencies we have for the increase of our own blessedness, or the advancement of the welfare of our fellow-men:—what in ourselves or in our prayers most frequently prove *hindrances* to us in calling upon God.

I. In such an inquiry there is perhaps no passage of Scripture which more readily occurs to us, as suggesting an explanation of much of the failure we complain of, than the avowal of the Psalmist, "If I regard iniquity in my heart, the Lord will not hear me;" (Psalm lxvi. 18,) and in assigning therefore as the first reason of unsuccessful prayer, the indulgence of secret sin on the part of those offering it, we but re-echo the sentiment of that passage. If indeed we were told that God would not hear the prayers of *sinful* beings, approach to Him would be no privilege of ours. We might despair of help from God under the consciousness of imperfection in our best services, and the hopelessness of attaining freedom from sin in the present life. A sinless state, however, is not required for acceptance, and a proneness to evil, and frequently coming under the power of it, do not exclude us from fellowship with God. What the Scriptures condemn as the secret of our weakness in prayer is *loving* the wrong, regarding it with favour:—the deliberate yielding to temptations to iniquity:—the consciousness of its presence without the most resolute determination to overcome its power:—the sin whose existence within us we might believe, if only from the aversion we feel to examine if it be there; or the sin we are fully conscious of, but a humiliating recognition of which before God we dare not attempt, lest we should not have courage to indulge in it again. And let us not suppose at once that we have attained an elevation of Christian character that removes us out of all danger of such things as these. We are surrounded by inducements to depart from God, and the deceitfulness of our hearts we do not fully understand. There is exercised the power of choice in every action incurring guilt, and "if we say we have no sin, we deceive ourselves." 1 John i. 8.

There is not one of God's ordinary gifts which we may not set up as an idol in our hearts, and it shall become a snare: there is no habit which once enslaved us, but may return with evil spirits worse than itself. Iniquity may be regarded in our hearts, while yet prayer shall continue to be presented to the Most High. The first symptom of hypocrisy in religion may be the restraining prayer before God; (Job xxvii. 10,) but a Christian will not leave off prayer, and he may be guilty of cherishing sin. His judgment may be so dubious about its character that he is little aware of the evil of what he tolerates: it may assume to his mind such forms that he shall attempt its excuse or justification: but the sin which has dominion in his heart shall exclude his cry from the court of heaven. We feel it would be inconsistent with the paternal relation of God, for him to answer prayer presented under such circumstances. An earthly parent corrects an offending child by withholding what he asks for: and in this, as in many other respects, the relation illustrates to us the conduct of our Heavenly Father. He appears to forsake us, that we may be aware of our having forsaken him: and however frequent and fervent the prayer, however urgent the need, we must be separated from our sin, before we may rejoice in communion with Him. "I will go and return to my place, till they acknowledge their offence and seek my face." (Hosea. v. 15.) Perfect holiness is not more essential for the fellowship enjoyed in heaven, than an earnest aspiration after it, would we walk with God on earth. "If we say, therefore, we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 John i. 6.) Our Saviour has plainly taught us that if secret sin be indulged, our approach to God, even with an offering, is vain: "If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, first be reconciled to thy brother, and then come and offer thy gift." (Matt. v. 23, 24.) May we not consider this, brethren, then, as one cause to which much of our unsuccessfulness may be attributed? We have presented our prayers: have we been equally anxious to keep ourselves from sin? We may not have been at all careful to know what our besetting sins are, and there are many dark chambers of our hearts, where evil may lurk, which we are content shall be unexplored. We have entreated and expected favours at the hand of God, but we have not received them, because this is the law of God's kingdom, "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John iii. 22.) The sin we have indulged has been, perhaps to ourselves in some degree, secret—we have not had much beyond a *suspicion*, not a clear and strong conviction, that it was wrong:—it would not, if known, have met with very loud and general condemnation in public opinion:—or we have indulged it in secret, none suspecting its existence: we knew we could conceal it from our brethren, we shut our eyes to its aggravations that we might become insensible to it, and endeavoured to banish from our mind the thought that God saw it and would shew displeasure. But by "covering our sin, we have

not prospered." (Prov. xxviii. 13.) "The Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear; but our iniquities have separated between us and our God, and our sins have hid his face from us that he will not hear." (Isaiah lix. 1, 2.) To succeed in prayer, most imperative is the condition that we cherish no iniquity. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv. 7.)

II. This promise of our Saviour naturally leads our thoughts to *the objects which our petitions may embrace*, and from these the difficulty may sometimes arise which we have supposed to press upon us. There are other parts of Scripture like it in seeming to ensure the bestowal of all things which Christians may ask for: e. g. we read, "*Whatsoever* ye shall ask the Father in my name, he will give it you." (John xvi. 23.) "Whatsoever ye shall ask in my name, that will I do." (John xiv. 13.) Such passages, however, must be received with some qualification, as there are things for which we have no authority to pray; and there are examples of prayer being unanswered, simply because of the objects to which they related. Moses prayed to enter the promised land; but "the Lord said, Let it suffice thee; speak no more unto me of this matter." (Deut. iii. 23—26.) Paul had some affliction, "the messenger of Satan to buffet him," and "for this thing he besought the Lord thrice, that it might depart from him;" but to no purpose. (2 Cor. xii. 7—9.) The disciples, when they had assembled at their Lord's command, just before his ascension on the Mount of Olives, naturally inquired, "if at that time he was about to restore the kingdom to Israel," but received a reply to convince both them and us, that all petitions relating to our knowledge of futurity are vain. (Acts i. 6, 7.) In the epistle of James we are taught by the example of Elijah the efficacy of prayer, and the history of that prophet gives us many striking illustrations of it (James v. 16—18.): but that there is a possibility of our being misled by such illustrations we many learn from the use which the sons of Zebedee made of one incident of the prophet's life, and which our Saviour met with the rebuke, "Ye know not what manner of spirit ye are of." (Luke ix. 54, 55.) Regarding the whole of the Scriptures as *together* revealing to us the truth on this matter, we must qualify or explain the passages first quoted with others such as these, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give *good things* to them that ask him." (Matt. vii. 11.) "If we ask any thing *according to his will*, he heareth us." (1 John v. 14.) The will of God, as made known to us in his word, must be our guide in determining the proper objects of prayer. We must ascertain what God has led us to expect, and then consider the relation of our circumstances to the promised blessing. Is what we desire a thing *expressly* assured us, or is it assured us by *implication*, because it is necessary or desirable to our present state? All that we may naturally wish for, because of our ignorance, may not come, though "our God shall supply all *our need*." (Phil. iv. 19.) Nothing connected with our

present position in life is unconditionally assured us, but as it is *needful*, and whether there be necessity for it or not, we are not to determine. We do not know any sufficient ground for believing that *particular individuals* in whom we are interested shall have, in answer to to our prayers, the spiritual blessings with which they need to be enriched; their own wills, as well as the Divine and ours, must be taken into account. The time and manner also of bestowing any spiritual good on *ourselves* must be left with Him "who is excellent in counsel and mighty in working." It is true that sometimes prayers are answered in respect to objects not promised, and the petulant expressions of God's people lead him to "give them their request, and send leanness into their soul." (Ps. cvi. 15.) Generally, however, God shews us that his wisdom rather than our ignorance is to regulate the exercise of his goodness, and therefore we often have not what we ask for, because "we know not what we ask." (Matt. xx. 22.)

III. Consider further that, from *the spirit and feeling with which our prayers are presented*, they are often unanswered. The state of our own minds in the exercise of prayer will greatly influence our success in it. The importance of this thought may deserve a somewhat fuller consideration of it.

1 The concentration of all our powers in *attention* and *thoughtfulness*, so as to induce *sincerity* and *seriousness* in the act of calling upon God, is obviously required. In the most solemn act of religious worship in which we can engage, things foreign to the exercise must be banished from the thoughts. The consciousness of drawing nigh to God should overawe our spirits, and the thought that He is the Searcher of hearts arrest the wandering and vain imagination which would render our offering but "the sacrifice of fools." "God is a spirit, and they who worship him must worship him in spirit and in truth." (John iv. 24) If, when we call upon Him, therefore, we are regardless of the conceptions we have of Him, and make no attempt to realise the thought of his presence and observation, if expressions celebrating his greatness are uttered without a feeling of reverence, and a confession of sin to be unaccompanied with humility and repentance; if a remembrance of past mercies excite no gratitude and love, and when we ask for mercy and grace, we feel not their importance, and are indifferent at the time about their bestowment; if to silence our consciences rather than to enjoy fellowship with our Father, if mere habit or custom lead us morning and evening, and at the hours of our social meetings, to assume the postures and utter the words of prayer, while any object is allowed to occupy our thoughts while thus professedly engaged;—our calling upon God will be vain: we present a sacrifice that is an abomination; we treat the Majesty of Heaven with insults we would not offer to a fellow-man for whose favour we had any regard. But then, have we not, brethren, been guilty of such thoughtlessness and irreverence? If we care to reflect on what has been occupying our minds when in social prayer, we may hesitate before we plead guiltless. After we have led or united in the prayers of others, a very little consideration would often produce a painful conviction that with the words there had been very little of the

spirit of prayer. Peculiarities in the language or the manner of the speaker may have arrested the current of our thoughts; otherwise, with a very occasional reflection on what was being uttered, the veriest vanities or the most ordinary cares have diverted the attention we were avowedly giving to God. If we converse with each other on matters of personal interest, there shall be no wandering thoughts indulged; in the acquisition of knowledge or gain, for hours together our minds shall not tire; in soliciting a favour from a fellow-creature we have all needful anxiety that he should understand our wants; we are on our guard against every thing which would lead him to suspect that we were indifferent about his attention to them—but this is not the case with us, when we come to God. Partly this may be owing to there being in our worship an entire absence of what appeals to our senses; it may sometimes arise from previous exhaustion or care about other things: we are less careful about it, perhaps from the thought that we can always pray, and times and places are indifferent to the Most High—and therefore, if we succeed not this time, we may the next: but frequently the evil is owing to such an amount of blameworthiness that God turns from a so-called worshipping assembly, having in vain sought to discover one on whom to confer a blessing. "Ye brought that which was torn, and the lame and the sick; thus ye brought an offering: should I accept this at your hand? saith the Lord." (Malachi i. 13.)

2. The prominence given to the feeling of *humility* in the minds of those who call upon God will be readily recalled by you. Not only with resignation to what may be God's will, but with an impression of our own unworthiness to receive a good or express a choice we must draw nigh to him. "He resisteth the proud, but giveth grace to the humble." (James iv. 6.) The Publican who dared not to lift up his eyes to heaven, through a sense of his guilt, met with acceptance: the Pharisee who recounted his works with satisfaction, although, while doing so, he avowed his indebtedness to God, was sent empty away. (Luke xviii. 10—14.) "For thus saith the High and Lofty One whose name is Holy, I dwell with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Is. lvii. 15.) A servile cringing spirit and a dejected desponding one are alike removed from what God demands; and any general lamentations about the unworthiness of the race to which we belong, or the defects of the church of which we are members, however sincerely they may be made, may co-exist with a self-sufficiency and individual pride which will render us as offensive in God's sight as was the Pharisee just now referred to. There is sometimes too a familiarity of expression which may occasion, if it does not indicate, a forgetfulness of our position in the place of prayer, so that the boldness in which we are warranted becomes rather rashness, and the thought of God as our Father is *not* accompanied with the feeling that we are unworthy to be called his sons. In obedience to a prevalent habit, and perhaps because of a remembered direction, we generally close our prayers professing our dependence upon Christ, we ask for what we need in his name, we acknow-

ledge our unworthiness of the least of God's mercies; but if we are honest with ourselves, must we not confess that the mention of the Saviour's name is sometimes the substitute for the feeling of dependence on his merit, rather than the expression of it? In many of our united confessions of failure or fault, do we not think more of our brethren than ourselves, and when, to ask God's blessing upon it, we pass in review what we have done, or attempted, or intend, is there no secret complacency and satisfaction much like self-righteousness, so that, if it had not been the language of the Pharisee, we should be tempted to employ it, "God, I thank thee, that I am not as other men."

3. Again, for our prayers to be successful, they must be offered in *faith*. Combined with humility and submission there must be confidence in God, and in the words he has spoken. We have promises concerning blessings to be sought after in prayer, and "he that cometh to God, must believe that he is the rewarder of them that diligently seek him." (Heb. xi. 6.) We are as much required to believe his word as to observe his other commands; and doubt of it is an act of disobedience as fatal to success in prayer as any other. To mistrust the word of a fellow-man is resented by him as a dishonour: to cherish unbelief in God's word is a sin that will bring its own punishment. There is required of us not merely a confidence in God's government and character, that he is good and will do all things well; nor do we merely need the faith that takes hold of Christ as our hope, and receives the Bible as containing the word of God: if we would seek in prayer, we must believe in it as the appointed means of obtaining good, the success of which is guaranteed by the words of Him who cannot lie. "Let him ask in faith nothing wavering. Let not him that wavereth think that he shall obtain any thing of the Lord." (James i. 6, 7.) And if it "be unto us according to our faith," (Matt. ix. 29,) we have another reason why we ask and receive not. Of this want of faith we may become sensible by reflecting on the motives which most generally induce us to pray. We have been taught from our childhood to do so, and the value of forming a habit of prayer has been constantly impressed upon us: we have some conviction of the propriety of dependent creatures thus expressing their dependence; good men have ever done so, and have owed much of their goodness to it; we can understand some of the reflex advantages of the practice—how it may promote seriousness of purpose, submission to the Divine will, conformity to the mind that was in Christ:—we believe all this, and therefore we pray. Yet amongst all these reasons, and many other such which might be adduced—worthy of serious consideration—and stimulating to the practice of prayer—we seek in vain for that faith which God regards. The Scriptures prominently present as the motive to it, its direct power with God:—we are to ask that we may receive, not that we may become indifferent whether we receive or not—nor yet because we thus suitably acknowledge from whom all good and perfect gifts come. Prayer is not adoration, nor thanksgiving, nor confession, nor the expression of vows—though all these may be united with it—but

petition; and we are taught to present requests that we may have what otherwise we should not obtain. But if we ask how we ourselves regard prayer in this its specific character, is not this the truth —that though sometimes we venture to hope that the blessing we seek will be bestowed, our dependence is more on the intervention of other causes than on our intercession with God; that we often need to have every other ground of hope removed from us, before we can become aware of any real and distinct dependence on it? If we have done nothing else and can do nothing else but pray, in that case we may feel our privilege and with some degree of confidence we may use it; but this is when it becomes our last resource, and seldom then does it encourage any thing beyond a probability that God will attend to our cry.

4. And to this want of faith is owing the little earnestness and fervour and perseverance which mark our devotions; and our contentedness with our prayers, though they are cold and formal. Yet it is the "fervent inwrought prayer of the righteous man that availeth much." (James v. 16.) "Ye shall seek me, and ye shall find me, when ye shall search for me with all your heart." (Jer. xxix. 13.) Jacob was importunate, when he met with the success which was recorded in the change of his name to Israel. (Gen. xxxii. 24—28.) Daniel was importunate, when he set his face unto the Lord God to seek him by prayer and supplications, and Gabriel was caused to fly swiftly to testify his acceptance. (Dan. ix. 3, 20.) The Canaanite woman through her repeated and persevering entreaty obtained the commendation of her faith and the health of her daughter. (Mark vii. 24—29.) Christ put forth more than one parable to shew that because importunity succeeds with men, we may be emboldened to use it with God. (Luke xi. 5.; xviii. 1—8.) He himself was importunate. "In the days of his flesh, he offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared;" (Heb. v. 7,) and we are exhorted to "pray always with all prayer and supplication in the Spirit, and watch thereunto with all perseverance." (Eph. vi. 18.) Let us take all this in connexion with the devotions with which we are satisfied—and is it any longer a secret to us why we receive so few mercies? When have we wrestled with God, till by the power of our perseverance it has been said, "Be it unto thee even as thou wilt?" When, amidst all the discouragements we have met with, and all the temptations that have assailed us, impressed with the greatness of our loss if we did not succeed, have we determined not to leave our hold on God without a blessing? Is not the amount of time which we are satisfied to give to this exercise, the *short devotions* which content us in our retirement, enough to dry up and deaden those affections on which devotion is chiefly engrafted? We had a wish in speaking of the manner of prayer to have dwelt more on this *hasty* performance of it,—and how because of it we find it difficult to maintain a walk with God in our daily life. It illustrates our want of perseverance, and betrays the weakness of our faith. And there are various things also connected

with the manner of our social worship which weaken our power when we *together* call upon God. These, however, would require a particularity of detail and a much fuller consideration than we could give them at present, and more appropriately would form the subject of a separate communication.

IV. Passing therefore from the consideration of the manner of prayer, the *motive* prompting it claims our notice, as a defect in this may in a similar manner disappoint our expectations. To this the apostle James refers the early Christians, who complained of the want of blessing: "Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your *pleasures.*" (James iv. 2, 3, mar.) You have regard simply to the furtherance of your own interests, or the indulgence of your own passions: selfishness prompts your prayers, therefore they are ineffectual. Whatever we do, brethren, we are to do to the glory of God. (1 Cor. x. 31.) If what we attempt be not a known violation of a divine law, it is acceptable to God, as we are desirous of fulfilling the direction. Being bound by solemn obligations to God's service, we are not to think of ourselves as our own, but by the full consecration of our powers to live to Him. Now, if prayer be an agency of such mighty power, as the scriptures represent, here is something within the reach of Christians by which they may, if they employ it aright, exert incalculable influence; but they may no more use it simply for the aggrandizement of themselves than the apostles dared employ for a similar purpose the miraculous gifts they received to attest their mission. If we ask blessings for ourselves, the desire actuating us must be that we may by them be better fitted for serving and glorifying God; and if motives inconsistent with this have the predominating influence, or any motives intervene to place this out of view, it is evident we are in no proper state of mind to receive what we desire, and the danger is not small, if we receive it, of our using it in an unlawful way. Because of this defect of motive, blessings are withheld, for we are unprepared for the additional responsibility which those blessings would bring. How often has a Christian church, pressed with the difficulties and wretchedness of a low declining state, prayed for prosperity, actuated by a desire to avoid the sacrifices which, though in a somewhat different manner, would be increased, if the prosperity were enjoyed. A Christian parent has prayed for the conversion of his child: he thought not much about the motive, or he might have seen, the desire of having his paternal anxiety lessened, was at the root of the thing: he never considered what the conversion of that child might involve, in the disarrangements of his plans for his own or his child's welfare. "Speak unto all the people of the land, saith the Lord, When ye fasted and mourned during these seventy years, did ye at all fast unto me, even *to me?* And when ye did eat and when ye did drink, did ye not eat for yourselves, and drink for yourselves?" (Zech. vii. 5, 6.) Every mercy conferred brings an additional responsibility to him enjoying it: we must ask for mercies, having a regard to that responsibility. We may find it a difficult thing perhaps to determine to what extent different motives have influenced us when

they have been united in their action; but we may remember in time of affliction having prayed for health, simply because we were desirous of ease: we have solicited the life of a friend who was sick, because he was the source of many of our enjoyments: we have entreated a blessing to follow the exertions we have made to advance the Redeemer's kingdom, that it might be seen and said that *we* had done good, rather than that good was done; that we might have honour as the instrument, if to God alone must be ascribed the glory of the efficient worker. It has been *our* church, *our* mission, *our* Sabbath school, *our* field of labour, that we have thought of in our prayers; and our sympathies have had feeble expression for those who were even casting out devils in the name of Christ, if they have not followed us; (Mark ix. 38,) and he who has regarded something of more importance than ourselves or our efforts, has not honoured us with his blessing, because we have not honoured him in our prayers. (1 Sam. ii. 30.)

V. But even if in a right spirit, and with right motives, we have offered prayer, it may be unavailing through *what may follow after it has been presented.* Some of our prayers may *fail through our forgetfulness of them.* The cause of such forgetfulness may lie in something we have already referred to, but the thing which most obviously induces it, is an entire want of anxiety as to whether God will hear our prayers or not. The objects embraced by them have been of the widest and most general character: and as soon as they have been presented, they escape our recollection. It was not thus with Elijah. He entreated rain from Him who holdeth the waters in the hollow of his hand, and he sent his servant again and again to look from the top of Carmel toward the sea, till the seventh time he descried a cloud arise like a man's hand. (1 Kings xviii. 42—44.) David repeatedly charges himself to "wait upon God" and "to look for him." (Ps. xxv. 5; lxii. 5; lxix. 3.) If the blessings we ask for, are thought of only at the time we are urging our requests, it does not seem reasonable to believe that God will remember to confer them. We shall think little of the petition that was merely placed in our hands or cast at our feet—the petitioner turning away apparently unconcerned, whether he succeed in it or not. A continued interest in the success of such a petition would have great weight in causing us to regard it as of importance, and with favour. A criminal supplicating the court of his sovereign for pardon or life awaits with intense anxiety the declaration of that sovereign's pleasure. It is not always thus with us, when we ask of God that "favour which is life, that loving kindness which is better than life." We constantly come to entreat gifts of Him, not caring to inquire beforehand what our necessities are, that we may know how to order our speech before him: and when we have ceased the formal address, there is much indifference as to the result of the petitions which under a momentary impulse we presented. Our feelings, it is true, with respect to our prayers are very varied. Sometimes we have a holy joy from the consideration that so great a privilege as that which prayer presents is ours: sometimes we rejoice in believing that success will follow

our requests, because the intercession of Jesus is all prevailing;—sometimes we may venture to hope that God in his goodness will do more abundantly for us than we are able to ask or think:—but most frequently, when the expressions of devotion cease, we forget the subjects that have engaged our thoughts: we have prayed to God, and we think no more about it. All interest in the matter disappears; we rest perfectly satisfied, as having done all that duty demands. Unless the subject of devotion be suggested by something external, such as a conversation or a book, we seldom consider what will be the result of our prayer, or if there will be any result at all. This is strikingly apparent in the case of our public devotions. With thoughtlessness we enter the house of prayer, and with equal indifference leave it. The service is no sooner closed, (and generally by invoking a divine blessing) than we enter with apparent interest into the most trifling conversation, and the devotional part of the engagements is forgotten as readily as if it was neither calculated nor intended to serve any important end. It seems unnecessary to say any thing to shew the folly of this; or to insist that we should nourish an expectation of our wants being attended and supplied, and that events in providence should be wisely considered to determine if these expectations are to be realized. If we wait for no answer, and look for none, and be indifferent whether we have any or not, let us not be surprised if the conviction be forced on us, "It is a vain thing to have called upon God, and we have had no profit in praying to Him." (Job xxi. 15.)

There is only one other thought in connection with this subject which we would bring before your notice. Many fail in their prayers, *because they fail to employ the other means* which God has made equally necessary with prayer. A thing may be necessary, powerful, but, alone, insufficient. Such is prayer, with reference to much which God has to give. Blessings come through the combination of various agencies: if any of them be unemployed, the good desired may fail us. We ask God for help, his help is not conferred as distinct and separable from our effort, but in giving us strength for effort, and then making it effectual. Christians generally, in all matters relating to present worldly interests, wisely enough consider the relation of prayer. They look to the God of providence for an abundant harvest, and cultivate their fields with care. They commit their vessels to the care of Him who rules the winds and the storms, but as far as possible freight them against contingencies. Would that we were equally consistent with God's requirements in more important matters. We pray, "Deliver us from the evil one;" that prayer is only answered, as we put on the whole armour of God and resist the devil. We pray for sanctification,—it is the will of God we should enjoy it,—but our prayer is vain, unless we crucify the flesh with its affections and lusts, and continually watch against sin. You hear Christians sometimes complain of the manifest defects of character and inconsistencies of conduct which may be charged on them, and they ask, "Why does not God answer our prayers in making us more holy, and subduing sin within us? If the Spirit is to be given in answer

to prayer, have we not asked it? and why are we not filled with it?" Ask those Christians in return, "Do you avoid temptation, while you pray, 'Lead us not into it?' Are you cautious against grieving the Spirit, as well as earnest in seeking his help? Pray as though there were no human worker: work as though there was no Divine Helper."

And so with regard to the general interests of our Redeemer's kingdom. The conversion of the world to Christ is promised in the scriptures. All nations are to be blessed in Him. "His dominion shall extend from the river unto the end of the earth." No prayer can be more in harmony with the revealed will of God than that which our Saviour taught us, "Thy kingdom come:" none has been presented more frequently, more fervently, more universally than this. But the world still lies in wickedness; and the dark places of the earth are full of the habitations of cruelty: and why is this? As one thing, we may answer, God has determined that this blessing shall be gained by the employment of means in connexion with prayer, and in proportion as these means are used by his people, he will answer those prayers. Our forefathers, many generations since, read these promises, thought with compassion on those who were in heathen darkness or under Muhammadan delusion far away. Can we believe that they did not pray as earnestly as we, "Thy kingdom come;" "God be merciful unto us and bless us, that thy way may be known upon the earth, and thy saving health amongst all nations?" They read the predictions that are the ground of our hope; they rejoiced in prospect of the glory that the saints should have in the latter days: but it was not till the church was somewhat aroused to action, and men of enterprise and self-denial carried the word of God to heathen lands, and preached the Gospel to those who were sitting in the shadow of death, that any of the worshippers of idols turned to the service of the true God, and proofs were given to those who were roused to their duty, that he was faithful to his promises, and to his Son. And it is just as we, brethren, remembering that God has joined these things together, working and praying, watching and praying, preaching and praying, do *both*,—not attempting to separate what God has united,—we shall have the approbation and rejoice in the blessing of heaven. You remember the challenge addressed to the ancient church: the principle it recognizes is unchanged, if some of its allusions shew it belonged to another dispensation: God calls on them to fulfil their part of the engagement, and so he will be true to his: "Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi iii. 10.)

III.—*New Basis of American Unitarianism.*

THE DIVINITY OF CHRIST ACKNOWLEDGED.

The Unitarian Convention, embracing the ministers of that name in all parts of the United States, was in session at Lowell, Mass., last week. A resolution was passed inviting clergymen of all denominations to take seats in the Convention and participate in the discussions. The opening discourse was delivered by the Rev. T. Starr King, of Boston, from the words: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." The main purpose of the speaker was to show that the gospel should be regarded as a vital practical force, and not merely as an abstract idea.

In the course of the discussions that followed, the "New Church" scheme of Dr. Bellows was brought up, and thoroughly ventilated. Under the question, "What is most needed to render our religious services more interesting and edifying?" the present want of vitality in the Unitarian churches was painfully exhibited.

"The Rev. Dr. Hedge thought the 'Broad Church' was synonymous with the Catholic Church, in the true sense of that term. He knew of no Church that could be rightly called a 'Broad Church.' The Protestant Church, as a whole, did embody all the desirable elements. Some represented the ritual, some the mystical, some the stable and conservative, and others the progressive principle. One was as necessary as another. Was it desirable to have a Church uniting these principles? Certainly it was desirable to realize a oneness in Christ, and that each Church should have the advantages of all other Churches. He believed the Unitarians had made a mistake in taking the Bible as the sole bond of union and confession of faith; not but that he greatly honored the Bible, but because of its various interpretations. *The divinity of Christ would be* his basis for a Broad Church."

The Rev. Mr. Fuller said: "Christ must be made more prominent in our preaching as the one altogether lovely and the chiefest among ten thousand. The Scriptures must be made the great chart, and Jesus the grand rallying cry."

The Rev. Dr. Stebbins "was willing to wait six years for Dr. Bellows to refute his own arguments, as he was pretty sure to do with equal fire, force and argument, and he would probably create a similar stir in the Unitarian denomination."

The *N. Y. Evening Post*, speaking of the discussion, remarks: "The majority evidently labour under the impression that something must be done to infuse vitality into the Unitarian organization, though not fully satisfied as to the nature of the remedy to be applied. The proposition advanced by Dr. Hedge, to re-establish the Church on the basis of the Divinity of Christ, is one of the most positive and tangible suggestions yet made by the friends of the Broad Church."

It is believed that hundreds and thousands of persons, nominally in the Unitarian church, have a deep intelligent conviction that the Sa-

viour was and is divine: that in the miracles he wrought, and the atonement he has made, by his life and death, he has given the most undeniable evidence of Divinity. Unable to understand the mystery of the incarnation, and refusing to admit what they cannot understand, they have naturally fallen away from the church of their fathers into the ranks of those who care little what a man believes, and therefore ask him no questions about his faith. They know there is no other name than that of Christ by which they can be saved, and that His name is of no avail, unless He was and is more than a man. Therefore in the secret places of their hearts they cherish the faith that God became man, was obedient unto death, and by his death made their salvation possible. Accepting Him as their Saviour, they are Christians, but girt with associations that forbid the enjoyment, much more the expression of their faith, they are suffering in spirit, deprived of the light, warmth, joy and progress that would be theirs, if they would cast off fear and join themselves at once with the people who are seeking to spread to the knowledge and love of Christ in the whole earth. Some of the sweetest and loveliest spirits with whom we have ever come in contact, called themselves Unitarians. They had no sympathy with those leaders of the denomination who, in the pulpit and the press, wage war ceaselessly against the divinity of Jesus Christ, and denounce the worship of the Son of God as idolatry. In their souls they honor the Son as they honor the Father. They speak of Him as they have found Him, "the chief among ten thousand and the one altogether lovely." And with such convictions and feelings, they love all who love the Lord Jesus, and wish to have fellowship with Him as with Christ the head.

The utterances in this Unitarian Convention are such as we might expect, when we know that leading laymen in that Convention have been for some time past gradually approaching the orthodox faith, and losing sympathy with the barren negations and utter inanities of the Unitarian system. In this age of ours, when the spiritual life of the world is stirred to its deepest depths, and the interests of men's souls are estimated in some measure by their relative importance, when religion has become the daily concern, as much as business or pleasure, absorbing men's minds and taking their time and attention as a matter of momentous and immediate interest, it is no wonder that *Christians* should be alive to the movement that marks the day we live in, and earnestly desire to be in sympathy and concert with those who are striving to extend the area and power of this extraordinary work. It does not satisfy them that their leaders are earnest in what are technically called 'moral reforms.' They see that these reforms are merely superficial and therefore temporary: that they take no hold on the inner life of man, and sound no depths in the social life of the community: that they heal the wounds of human nature slightly, while the sores are festering deep in the flesh, and moral corruption is precipitating destruction. They desire to have part in a work that treats men as moral, immortal and accountable beings, men for whom Jesus Christ made an atonement by his blood. And they know full well that Unitarianism, as such, does not concern itself

with men as sinners to be saved or lost. Dr. Bellows can stir this whole city by a lecture in behalf of men as men to be amused, but who ever heard of a Unitarian pulpit that thundered the danger of men as sinners under the wrath of God! Such a doctrine from such a quarter would startle the pews, as if an earthquake shook "All Souls" from the corner stone to the dome. Yet the Bible is full of this doctrine, and but for this doctrine, that men are sinners and need an Infinite Saviour, a Divine Saviour, there would never have been a Bible.

There are thousands of Unitarians now feeling this truth in all the nerves of their system. They hear the rushing wind that now moves over the valleys of moral desolation, bringing the dead to life, and they pray that it may sweep over the Unitarian barriers and stir new life inside the ribs of death. When a distinguished Unitarian scholar and preacher compared his own church in the midst of surrounding revivals to an iceberg in a sea of fire, he presented a vivid picture of that sect in the midst of the great religious movements of the present day. The fact is felt. The people are awaking to the sad reality. The ministers as they meet in their annual Convention feel it, and anxiously ask why is it so, and what can be done to make it otherwise. They talk of a new Church, and a broad Church, and a catholic Church, but it is none of these things, nor all of these things, but a new faith, a new life, a new baptism they need. Let them look unto the Lamb of God who taketh away the sin of the world, let them follow Dr. Hedge and accept the divinity of Christ, as the basis of their faith and the discriminating article of their Church, and the Unitarian name will be merged in the broader title and more genial, that of CHRISTIAN, and a new era will begin in that cold and cheerless, but learned and enlightened denomination. We find in the expressions which we have copied above, the intimations of a hopeful state of things—a sentiment that deserves sympathy and encouragement—and in future years we may see these germs resulting in precious fruit.—*New-York Observer.*

IV.—*Missions and Heathen Philosophy.**

Most of our readers have probably heard of a work by Dr. Ballantyne of Benares, entitled, "Christianity contrasted with Hindu Philosophy." In this work the author professes to tender "practical suggestions," "to the Missionary among the Hindus." We purpose to test the value of these suggestions, by considering the writer's views of the Missionary's work.

Dr. Ballantyne's sentiments on this subject are given, apparently, in the *Introduction* to his essay, where however they are not expressed in his own words, as he prefers quoting certain "remarks of the Rev. John Penrose, in his Bampton Lecture of the year 1808." These remarks may, then, be fairly accepted

* We are indebted for this paper to the kindness of a lay friend. EDS. *C. C. O.*

as the real sentiments of the author himself; and as such they will be considered by us.

Mr. Penrose hints distinctly enough that in his opinion Missionaries, past and present, "though often men of the most heroic disinterestedness, and sometimes of an acute and active genius, yet are rarely possessed of a large and comprehensive intellect." This unhappy circumstance he ascribes to too exclusive concentration of the mind on one object. "Eager to multiply conversions, they seem naturally to fall into those imprudences which attend an unenlightened spirit of proselytism. In some cases [e. g. that of the Jesuits], as we have seen, they accommodate Christianity to the idolatries of those to whom they preach. In others, they forget that the same causes, which make religion necessary to mankind, attach men to the religion in which they have been bred, and that every rude attack serves only to bind them to it more closely." He then proceeds to an attempt to *account* for "these errors," into which attempt we will not attempt to follow him.

Let us look at the errors themselves, "the imprudences which attend an unenlightened spirit of proselytism." Our readers will have seen that they are specified under two heads, 1st, accommodating Christianity to the idolatries of those to whom it is preached; and 2ndly, rudeness of attack upon existing and cherished systems.

Against the first charge we should have been disposed to protest vigorously and earnestly, as not having even the semblance or shadow of truth, so far at least as British evangelical missions are concerned. But this is rendered unnecessary by the few words thrown in within brackets, apparently by Dr. Ballantyne himself, which turn the edge of the remark away from Protestant Missionaries. At least until otherwise instructed, we will hold Dr. Ballantyne guiltless of ascribing to Protestant Missionaries the crime of accommodating the gospel to idolatry.

Passing by the first charge, therefore, as inapplicable to British evangelical Missionaries, we advance to the second which is indeed the main one implied in the work itself. For, at the close of the quotations from Mr. Penrose's lecture, Dr. B. recommends to the Missionary the Hindu philosophy, "in order that he [the Missionary] may be under no temptation splenetically to turn his back upon the learned of the land, and to act as if only the uneducated had souls to be saved."

After all there is so little either of truth or importance in this charge, that we scarcely deem it worthy of notice. Indeed, but for the quarter from which it comes, it would not call for remark. Generally speaking, so far is it from being true that Missionaries

in their intercourse with the heathen, and least of all with the learned among the latter, are rude or discourteous, that mildness is usually regarded by the natives as a common and distinguishing characteristic of a Missionary. The writer once heard a respectable native speak with approbation of the excellence of temper of a Government official, whose gentleness of manner was described in these words, "He is just like a Missionary." As to splenetically turning their backs upon the learned of the land, there is but little fear of this. The single fact of the translation of the Bible into Sanskrit, is of itself amply sufficient to refute for ever a worthless charge on which we need no longer waste any words.

From the "errors" adverted to, Mr. Penrose is disposed to "infer that it is not so much to the exertions of Missionaries that we must look for the future propagation of Christianity, as to the general dissemination of knowledge." Mr. P. proceeds to remark that "when those persons to whom our religion is offered, shall be enabled to determine for themselves, concerning its records and evidences, they will learn to admit its truth on rational principles. When they shall add to the possession of our Scriptures, the sagacity to understand their meaning, and the judgment to appreciate their value, they will believe the doctrines which are taught in them. This belief, we may expect, will naturally descend from the more intelligent to the comparatively ignorant. Sound learning and just argument will triumph over fanaticism or error; will first convince the reason of the wise, and, by this means, will in due time overcome the prejudices of the vulgar; and thus Christianity will eventually be established by a progress, contrary indeed to that which it experienced at its origin, but probably not less aptly suited to the altered circumstances of mankind."

We would observe in passing, that Mr. P.'s idea of Christianity as a religion that will *naturally* descend from the more intelligent to the comparatively ignorant, and will gain acceptance with the vulgar *by means of* its previous triumph over the reason of the wise, can only be realized by a system which is taken by "the vulgar" upon trust. On this view, the masses are supposed to receive it, because it has been already accepted by their betters. Incapable of judging themselves, they are supposed to yield their faith to the *dicta* of their superiors in intelligence. The people are thus reduced to the abject condition of those who depend, in a matter which respects their most vital interests, on fallible men. And the gospel is received, virtually, not as the word of God, but as the word of man: the faith of the masses having been made to "stand in the wisdom of men"—a state of things which the Apostle Paul earnestly deprecated, 1 Cor. ii. 5.

Again, according to this view, before we can look for success, we must wait until men have examined, and determined upon, the records and evidences of the gospel so as to receive it on "rational principles." This process implies, of course, a degree of mental culture on the part of those undergoing it, a degree not possessed by the mass of men in any country, much less in this dark land. Meantime, while the cultivated portion of society are engaged—supposing them for the sake of Mr. Penrose's argument to have abandoned the while the pursuit of riches, honors or pleasures—in studying and collating the records, and sifting the evidences of revelation, what is to become of the masses? Are those to abide the result of the process which the wiser classes are passing through? How long shall the perishing millions have to wait, ere a decision is come to by the intelligent and candid few? And what, if that decision is unfavorable to the claims of Christianity? These are questions fraught with untold significance, which we propose for Dr. Ballantyne's consideration.

And is it natural, in other words, is it *rational*, to expect much success for the gospel among the classes whom one may suppose to be primarily employed about its records and evidences? What does experience say on this head? How many sincere believers of the gospel have come to receive it after examination of its evidences and records? We do not say that it has never happened that a person has come to receive the gospel by such a process. But we are bold to affirm that it would be difficult to point out one such case out of the thousands who have really received the gospel: while on the contrary it would be easy to shew many among the thinking portion of good men—we refer not to the illiterate, but to Christians of informed and cultivated minds, we say it would be easy to shew many among such, who, though profoundly convinced of the truth of the gospel, have yet never succeeded in satisfying their own minds as to the conclusiveness of the historical evidence of the truth of Christianity. Discrepancies which they have never been able to reconcile, and objections which they have never been able to answer, embarrass the entire question of the adequacy of the credentials which Mr. Penrose supposes as alone capable of warranting "rational" belief. And if it is so with men born and brought up under Christian influence, with all their prepossessions in favor of the gospel, what are we to look for among idolators or other religionists?

What then? Are we propounding the doctrine of the insufficiency of the historical evidences of Christianity? Would we set these aside, then, altogether as worthless? We reply that we are not dealing here with the question of the sufficiency or

otherwise of that kind of evidence *considered in itself*. Whatever may be its *absolute* value, we point merely to its adequacy *in relation to* many candid and intelligent minds, and to its actual influence as regards the convictions of Christians themselves. And our practical inference is, that the generality of Christians, of true Christians we mean, have received the gospel in quite another way than that contemplated by Mr. Penrose. Their belief rests originally on a basis quite different from that of the historical evidences of Christianity. These may be to them subjects of much interest and the most careful study. But so far from having become so primarily, and having led them to receive the gospel, the evidences of Christianity become of importance in the eyes of Christians only *after* they have become Christians, and owing to *their being* Christians. Those evidences are then to them the title deeds of their glorious inheritance. And who cares to examine title-deeds, without being conscious of a personal interest, present or prospective, in the estate to which they relate?

It will be seen at once that, while we do not undervalue the historical evidences of the gospel of our Lord Jesus Christ, we assign to them a very different *place* from that chosen for them by Dr. Ballantyne. We do not put them *before* the threshold of Christianity. Our idea, then, on the subject is just the reverse of our author's; and, with the most sincere respect for his learning and ability, we scarcely need say that we consider him to have profoundly misconceived the end and uses of the "records and evidences" of Christianity. Those records and evidences are *mainly contained in the scriptures of the Old and New Testaments*. Whatever value may attach to the testimony of contemporary writers and to evidence *ab extra*, we must after all rely in the main upon the testimony of Apostles and prophets; and thus the brightness of evidential light is reflected upon the humble student of THE BIBLE. The types and prophecies of the Old Testament, their fulfilment as set forth in the New, together with the miracles and providences recorded in both Testaments, form the proper historical evidence of Christianity and are a life-study for the Christian. And the doubts and darkness, to which we have referred as overshadowing the minds of believers of the gospel, are owing not to dimness in the heavenly light which radiates the inspired record; but to their own beclouded perceptions. But the light will shine even on their minds more and more clearly, as, renouncing their own wisdom, they submit in a child-like spirit to the teaching of the Divine Author of the Bible. This may not be acting on what are usually understood as "rational principles," but it strikes us as in accordance with a wisdom that is higher, and as being the only way in which the evidences

of Divine revelation can be studied with advantage. They are not likely to induce conviction on the heathen, or to persuade unbelievers in general of the truth of Christianity; but they are eminently calculated to confirm the faith of Christians.

Any one possessed of discrimination can scarcely have attentively considered the above remarks, without at least a lurking suspicion that Dr. Ballantyne's, or perhaps Mr. Penrose's, view of Christianity itself is something very different from the view we entertain of it. The difference between his and our notions of the mode in which the gospel should be presented discloses, and is indeed founded upon, a difference that lies deeper, even one that respects the *nature* of the gospel. It is not difficult to see that in the passage we have quoted from Dr. Ballantyne's work, Christianity is regarded very much in the light of a mere system of opinions or a philosophical theory, a thing to be received on rational principles after examination of records and evidences. Sound learning and just argument are its great, if not its only, weapons of war, while it addresses itself to the reason of the wise and endeavours to conciliate the esteem of the learned. Now we see in this representation, not so much a mistake as to the proper method of presenting the gospel, as an utter subversion of all that the New Testament teaches in respect to the relations of the gospel to the wisdom of this world.

Is it so, indeed, that in respect to the wise Christianity has little to do but to convince their reason? One might suppose from this that the doctrines of the gospel are so much in accordance with philosophic notions of the good and the true, that it is left only to its teachers to point out that accordance, in order to ensure its acceptance with philosophers and learned men. Very different indeed was the experience of the great Apostle of the Gentiles. If Paul knew any thing at all on the subject, the gospel preached in its integrity and its purity was nothing but "foolishness" in the estimation of the philosophic Greek. 1 Cor. i. 23.

Let us inquire for a moment to what this was owing? Did this effect arise from causes which were peculiar to the days of the Apostles, or which operated on the minds of the Greeks of old, but are inoperative in this age or in this country? Was it owing to defect in the evidence which accompanied the gospel, or to incapacity in the man who preached it? No such thing, for the evidence was the highest that could be given, even the testimony of God in the form of miracles; and the preacher has never had a superior, independently of the inspired character of his utterances. Why then was the gospel foolishness to the Greek? Did the latter undervalue wisdom? or had he not a soul for lofty speculation? Were his tastes less refined than those of Hindu Pandits? or were his conceptions less profound

and philosophical than those of our Vidyáságars and Tarkálankars? Who will say they were? The reason why the gospel was foolishness to the Greek is not to be found in any peculiarity in his circumstances, or any special cause which respected him alone. It lay much deeper, and has been operative in all ages. It is to be found in the nature of the gospel. We submit that the gospel was folly in the estimation of the Greek, because there was in its very nature a something so foreign to his preconceived notions of wisdom and glory, so different from any thing he had ever imagined to be the Μεγιστον Αγαθον, that no external recommendations could relieve it, in his view, of its intrinsic worthlessness. It did not come up to his ideas of the supreme good; it utterly failed to meet his expectations of a perfect system of philosophy. It propounded no novelties in metaphysics; it solved no knotty and subtle questions in philosophy. It offered no scope for his skill in dialectics. It did not stimulate his curiosity; it did not gratify the restless craving of his soul for intellectual excitement. It seemed to him as barren and insipid, as its preachers were plain spoken and humble, and, in his estimation, weak and contemptible. It proclaimed salvation through a crucified and despised Jew, and this seemed to him ineffable folly. It spoke of one Jesus whom some affirmed to be dead, but whom Paul strenuously declared to be alive. The Greek could not for any thing see how *that* question should affect *himself*. The Apostles spoke of a future resurrection of *the body*. What cared the proud speculators on the subject of the *soul's* immortality, about the *resurrection of the body?*

But this was not all. While on the one hand the wisdom of Greece pronounced the gospel to be *folly*, let us inquire what view the gospel took of that wisdom. Did it conciliate it? Did the first preachers bend their minds to the study of the theories of Grecian philosophers, or to the mastery of the jarring systems of different sects? Or did the gifts of knowledge and wisdom, with which the Apostles were supernaturally endowed, include secular learning? Were the speeches of the Apostles enriched with quotations from the literature of Greece and decked with the graces of oratory? Let Paul, who had most to do with the matter, tell us. Addressing the Christians of Corinth, he says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God;".....and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. ii. 2, 4. These declarations need no comment. They are from the pen of the same person who declared that God had "chosen the foolish things of the world to confound the wise," and who expressed

God's estimate of that wisdom in the following most emphatic and remarkable words to the Corinthians: "Let no man deceive you. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. *For the wisdom of this world is foolishness with* GOD. For it is written, 'He taketh the wise in their own craftiness.' And again, 'The Lord knoweth the thoughts of the wise, that they are vain.'" 1 Cor. iii. 18—20.

From the foregoing remarks it is evident, that the relations of the gospel to this world's wisdom may be simply and summarily described thus: first, the wisdom of that age, which is the world's wisdom in all ages, pronounced the gospel to be foolishness; and secondly, the gospel declared that wisdom to be vanity and folly. The business of the gospel, accordingly, so far from being to conciliate the wise by a respectful treatment of their doctrines, or a deep study of their systems, was just *to subvert their wisdom.* This it effected, not by any of the means by which one system of philosophy supplants another, not by learned disputations and eloquent speeches; but by passing by unnoticed all the results of ancient wisdom as utterly fruitless and intrinsically bad, and by manifestation of the truth to every man's conscience in the sight of God. Not more directly did the doctrine of the unity of the Godhead lay the axe to the root of all idolatry, than did the preaching of Christ crucified militate against all the wisdom of philosophy. The gospel came not as a religion among religions, or as a system of opinions among other systems of opinion. Its nature and object transcended those of all others not only in degree, but in kind. It did something different from that which any religion had professed to do. It *proclaimed salvation.* Here it differed, not as by more and less, but in the whole of its essential character, from all that had been supposed to be religion or philosophy. And accordingly its method of approach to the souls of men, and of triumph over opposition, was one *sui generis.*

Mr. Penrose, however, does not deny that the progress he would assign to Christianity is "contrary indeed to that which it experienced at its origin." He admits this; but hints that his method "is probably not less aptly suited to the altered circumstances of mankind." It is to be regretted that no hint is afforded at least in Dr. Ballantyne's work, of what these altered circumstances are, which require so altered a mode of treatment for the gospel. We are at a loss to see any *such* change in the circumstances of the human race. Surely human nature is what it ever has been. Surely the condition of man as a fallen and alienated creature is the same now as ever before. All that civilization and intellectual progress have effected has

not made him more alive to the necessity and importance of spiritual blessings, or less in need of a divine influence to open his eyes to the real glory of the gospel. And coming to the question more immediately at issue, we ask, in which of all these circumstances, or in respect to what other circumstances, is the Hindu of the present day differently situated from the Greek or Roman of old? We forbear, however, to push this inquiry further, lest we should be found beating the air, a result likely enough from the extreme vagueness of Mr. Penrose's allusion to altered circumstances.

Mr. P. however alludes to Scripture, and actually cites in favor of his views the example of the great Apostle of the Gentiles! Well, this is to do something which we like. Nothing can be more satisfactory than apostolic example. But let us hear the reverend gentleman. "Once at least, St. Paul," he says, "addressed himself to a learned, to an Athenian tribunal. He wisely adapted to local circumstances the mode in which he declared the existence of the Supreme. He alluded to a received theology: he quoted a philosophical poet."

The allusion is of course to the Apostle Paul's addressing certain philosophers, Epicureans and Stoics, at the Areopagus, as we are told in Acts xvii. The "local circumstances" to which the Apostle addressed himself, as any one may see by a glance at the chapter, were the idolatrous practices by which he found himself surrounded in the city of Athens. To these in general, and to the altar in particular which he found erected *to the unknown God*, Paul made direct allusion. In so doing he dealt with circumstances common to all the Athenians, whether vulgar or polished, whether ignorant or learned. He seized not on any phase of idolatry which peculiarly respected the philosophic heathen; but looked at heathenism in its broadest and most obvious aspects, regarding philosopher and fool as alike enthralled by superstition.

"He alluded" says Mr. P. "to a received theology: he quoted a philosophical poet." If by *received theology* is here meant any theory of worship, or any system of religious doctrine, supposed to have been generally received by the philosophic world, or by either of the sects to which the Apostle's hearers belonged, it is most certain that Paul made no such allusion. Theology in our sense of the term the heathen had none, their *cultus* having been purely ritual.* Be that as it may, however, what Paul dealt with was, no theory or system of doctrine, but

* On this subject we beg to refer our readers to a remarkable paper from the pen of the late Mr. Thomas De Quincey, entitled, "Christianity as an organ of political movement," in which is demonstrated the fallacy of supposing that Paganism had a doctrinal part.

with the worship of "gold, silver or stone" which was practically adopted by all classes. The quotation from Aratus, "For we are also his offspring" did not embody any philosophical dogma, or metaphysical refinement; it simply expressed a truth apprehensible by the meanest intellect. And Paul adduced it, not for any purpose of formal logic or abstract speculation, but to expose a palpable absurdity on the face of heathenism, to wit the idea of the Divinity being akin to any thing material.

We accordingly find in this very example of Paul's conduct on Mars' hill, enough to condemn Mr. Penrose's views, and suggestions as to a very different method of presenting the gospel to the learned from that which Dr. Ballantyne recommends. Let the candid reader mark the course taken by the Apostle. Paul did not deal with the Epicureans and Stoics before him as philosophic thinkers, or as men whose habits of mind required any peculiar way of approach, essentially different from that which would serve for the vulgar. No, he addressed them simply as accountable creatures, and, *without working a single miracle,* declared dogmatically the appointment of a day of judgment. He made no allusion to the philosophic theories of either Epicurus or Zeno, although confronting disciples of those philosophers. Ignoring all the opinions of sects and schools of philosophy, and casting silent contempt on the wisdom of the wise, he dealt with the proud "lovers of wisdom" in his presence, simply as ignorant idolators, who would have to answer for their conduct at the highest of tribunals. He pressed on their attention the new and great idea of their accountability, enforcing it, not with arguments drawn from the regions of abstract speculation, but by the concrete and tangible fact of the resurrection of Jesus Christ. This he presented as emphatically God's assurance that He would judge the world in righteousness by Jesus.

Presented thus, the doctrine finds a response in every human conscience, and is eminently adapted to awaken attention and arouse to inquiry. It is the key-stone to the arch of Christianity, and was everywhere used by the Apostles as *the sign,* to Jew and Gentile, of the divine origin of the gospel. The great end of the appointment of Apostles was to send forth eye and ear-witnesses to the resurrection of Jesus. This event was at once the grand PROOF of the gospel, and its most significant DOCTRINE. The resurrection once established, all the other doctrines follow by necessary consequence. The divine sonship and incarnation of Jesus, the efficacy of his sacrificial death, and the doctrines of a general resurrection and a final day of account, are all involved in the triumph of Jesus over death. Accordingly, in making this the burden of their preaching, the Apostles did not merely

present certain evidences of the truth of a system as distinct from the system of which they are the evidences; but they presented the gospel itself as its own great evidence. They exhibited *the light* which, while it manifests all things else, needs not external aid for its own manifestation. Our doctrine then is: *Preach* the gospel, and you *prove* the gospel.

T. C. L.

V.—*Proposed Publication of a Youth's Magazine in Bengali.*

To the Editors of the Calcutta Christian Observer.

Dear Sirs,—I beg you will kindly allow me to call the attention of your readers to *The Lamp of Truth*, a monthly Bengali Periodical for the young, recently commenced by the Bengal Branch of the Christian Vernacular Education Society for India. It contains short interesting articles, in easy language, with illustrative woodcuts. While a Christian tone pervades, as far as possible, all the articles, some of them are directly religious, others are on Natural History and similar subjects, calculated to give the children clearer views of the wisdom and goodness of God in creation.

Each number contains 16 pages 18mo. and a coloured printed wrapper. The rate is Rs. 2 a year for 20 copies monthly sent post free to any address; or Rs. 3 a year for 50 copies, if called for. Payments to be made in advance. Orders to be addressed to the care of the Rev. E. Storrow, Bhowanipore, or to the Baptist Mission Press, Calcutta.

Specimens will be forwarded to every Missionary in Bengal. Friends of Education may supply the Magazine, at a small charge, to any schools in which they are interested. The gift would prove an encouragement to the children and tend to diffuse a taste for reading. Nor would its usefulness be confined to the young; for such publications are frequently read by the adult members of families.

Yours faithfully,
John Murdoch,
Indian Agent,
C. V. Education Society.

Calcutta, 16th January, 1860.

VI.—*Christian Education for India.*

The more we consider this difficult and momentous question, the more clear will its vastness and difficulty be made apparent, as well as the necessity that our exertions should be well directed in order to be adequate. "If the iron be blunt and he do not whet the edge, then must he put to more strength;" and it is to be feared that waste of power has ensued and will ensue in respect of the subject before us, unless that wisdom which is profitable to direct be eminently present to accelerate the force employed. When we hear, for instance, that out of 180,000,000 of people, there are at least 170,000,000 who cannot read a single verse of the Bible for their own improvement; or that out of 30,000,000 of children, not one three-hundredth (not more than 80,000) are under Christian instruction; this picture, dark and appalling as it is, presents but an imperfect prospect of the difficulties before us. For it is further to be taken into account that these million multitudes constitute in reality many nations, speaking many languages, different from each other, and difficult to be acquired by our educators and missionaries. No less than fourteen principal vernacular tongues, with numerous dialects or modifications, are in use in India. And to these are to be added the unspoken Arabic and Sanskrit, which, if not absolutely essential to all, are, however, of primary importance, as being not only the roots and keys to all the rest, but the languages of their sacred books and literature. How far a competent knowledge of vernacular tongues may be attained, sufficient for use without these roots and keys, we need not inquire. A person ignorant of Latin may no doubt land in Italy, Spain, or France, and learn how to speak, and even to preach in public; but it is obvious that, coming in contact with learned priests and literary persons who have a false religion and philosophy to uphold, he would feel himself at a loss without some learning beyond his acquaintance with the vernaculars there. Even this, however, is a case not at all parallel with that of a person ignorant of Sanskrit, coming in contact with learned Brahmans, or dealing with peoples who revere their learning. The Vedas, their sacred books, contain a mass of theology and philosophy on which they pride themselves, and to which the thorough knowledge of the Sanskrit tongue is the only key. Without this it is only groping in the dark; nor will an ordinary grammar and dictionary superficial knowledge, suffice even for practical purposes, as we believe is too commonly supposed. A striking illustration of this point has met our eye in the preface to a recently published work of Professor Ballantyne, with reference to a desired translation of the Bible in Sanskrit. He says: "The writer is very far indeed from ignoring the Sanskrit version of the Baptist missionaries; but his own investigations have shown him that this version, valuable as in many respects it is, was made at a time when Sanskrit *literature* had not been sufficiently examined to make a correct version possible. The mere mastery of the grammar and dictionary does not give one the command of a language. As well might it be expected that the study of a mineralogical cabinet should make a

geologist. Words as well as rocks, to be rightly comprehended, must be studied *in situ*. A single example of our meaning will suffice, and we need go no further for it than the first verse of the first chapter of the book of Genesis, in the Sanskrit version of the Baptist missionaries. The Hindu is there told that, in the beginning, God created (आकाश) *ákása* and (पृथिवी) *prithivi*. Now, in the dictionary, *ákása* will, no doubt, be found opposite the word 'heaven,' and *prithivi* opposite the word 'earth,' but if the books of the Nyáya philosophy be looked into, it will be found that *ákása* is to be regarded as one of the five elements (the five hypothetical substrata of the five diverse qualities cognised by the five senses severally), and that *prithivi* is another of the five. Consequently, when the next verse proceeds to speak of the waters—a third one among the five—the learned Hindu reader is staggered by the doubt whether it is to be understood that the waters were *uncreated*, or whether the sacred penman had made an oversight. A Pundit once propounded this dilemma, in great triumph, to myself; and he was much surprised at finding that the perplexity could be cleared up. But it is obvious what powers of mischief we may place in the hands of unscrupulous opponents by leaving our versions of Scripture thus needlessly open to cavil."

In quoting this opinion of Professor Ballantyne, we do not wish by any means to convey that we agree with all his views; and in a subsequent number we may probably examine his book at large. As to the Baptist Sanskrit version, we have been informed that it has been revised several times, and is generally a very valuable one. We have not been able to ascertain whether or not the two words *(ákása* and *prithivi)* remain in the most recent version or not; and even if they do, it is possible that no better words may be available to express the popular notion of heaven and earth, though they do not correctly convey the philosophic notion. But the foregoing observations may perhaps throw light on a point of which we made mention in an article in our October number, as stated by some missionaries—viz., that peculiar words in the Book of Genesis in Bengali are unintelligible to the village teachers themselves as well as to their hearers; and that some missionaries give an oral paraphrase, or analysis, *instead of reading the text*. Wheresoever the obscurity lies, we at all events see, that not merely translators, critics, and literary men, but missionary teachers and preachers also, need a solid acquaintance with the Sanskrit tongue, and with the sacred books themselves which are in that tongue. It is known that, whatever respect may be paid to their other ancient Sanskrit literature, the Vedas alone are esteemed inspired or revelation (Sruti); and as Suttee is not mentioned in them, advantage was taken of the omission in the putting down of Suttee. Also, caste not being mentioned in the Vedas, but only in the laws of Manu, not considered to be revelation, but tradition (Smriti), an argument is thus afforded, both against the obligation of caste and the authority of Manu. These well-known instances illustrate the point in hand; and it is also obvious that in dealing with Musalman populations, a knowledge of the Arabic language, and of the Koran

itself, is similarly useful, not to say essential, to instructors and missionaries.

Considering, then, this uninstructed condition of nearly two hundred millions of population, placed in relations to England of such vast importance; considering the temporal welfare and eternal interests of these poor races; considering the missionary exertions which for so long time past have been directed towards them, if not, under the circumstances, with discouraging results, at all events with but imperfect success; and considering the amount of labour requisite, and of difficulty to be overcome, to which we have alluded above; is it not surprising that, even to this day, so insignificant are the measures adopted, and so slight the attention paid in England to these subjects of Oriental language, philosophy, and literature? Nor have the stirring appeals and elaborate arguments, even of such men as Max Müller, Nassau Lees, and Monier Williams, produced any very sensible or adequate results in these respects. For some time past, Germany has been cultivating this Oriental field with characteristic industry, perseverance, and success: induced apparently by a passion for linguistic and scientific pursuits—for their own sake. And Russia, with more coldly material views, according to *her* nature, has been evincing and exercising no little foresight and energy in this department. Especially since the war of 1854-5, has she been concentrating and organising her efforts, having established at St. Petersburg an Oriental faculty, with chairs for *no less than twelve Oriental languages.* And she has placed in these chairs not merely European, but also native Asiatic professors of high qualifications and renown. Is there to be found any one who will hardily assert that these preparations of Russia are objectless? or that they will be without fruit? or that they bode nothing ominous towards England in the end? Nor is it Russia alone, but almost every other power in Europe that does more in this field than England, though of all the powers she has the greatest interest at stake herself, and has the greatest charge and privilege of evangelisation committed to her trust. We have seen it stated in trustworthy publications, that even Sardinia and Denmark exhibit respectable qualifications (compared with England), in her schools and *employés;* and that documents in some Oriental tongue (Circassian) have been sent by England to St. Petersburg to be there for us deciphered—or left unread! And one learned authority has asserted, that as a general rule even our missionaries in India are "so ignorant of the native languages, as to be unable to communicate with any degree of fluency with those whom they term the heathen; and that from the same cause their translations of religious tracts are too often unintelligible—nay, sometimes even *blasphemous!*" Now, without conceding the whole of this strong statement, it is evident that it is not void of foundation. And we have recently seen letters from religious men, themselves in India, deploring the defective linguistic qualifications of many missionaries, and the natural tendency, manifesting itself in consequence, to a disinclination for colloquial intercourse with the natives generally.

Whatever, then, may be the designs of Russia, or the shortcom-

ings, past and future, of British rule, the time seems come for a new and adequate effort by Christian men. The happiness of millions, the welfare of immortal souls, and the glory of the Redeemer, call for enlightened attention, and vigorous effort, in relation to this vast and momentous duty devolved upon the Church of God. In every department of intellectual, material, or social activity, we are developing fresh instrumentalities and exhaustless resources. How is it that we seem to stick so fast in the Slough of Despond, in the matter of the Oriental languages? Railways, Great Easterns, telegraphs, rifled cannons, steel-clad ships of war, geology, everything, whether for commercial, or destructive, or scientific purposes, can command millions of money and the best intellectual faculties in the market; but not all our Oriental interests; not the valuable literary and philological results which enamour the scholars of Germany; not the substantial rewards which attract and direct the policy of Russia; not the cry of hundreds of millions of souls, and the glory of successful soldiership for Christ, seem able to attract attention or excite exertion in the just proportion of the magnitude of the object before us. One eminent professor speaks of "the general neglect of almost every branch of Oriental study in England," as a matter of course, and beyond dispute; and points to France, Germany, Holland, and even Norway, as better off. Another learned authority traces the Sepoy revolt to the English ignorance of Indian vernaculars. A third says: "The popular prejudices of the Hindus, their daily observances, their occupations, their amusements, their domestic and social relations, their local legends, their traditions, their fables, their religious worship, all spring from and are perpetuated by the Sanskrit language. To know a people, these things must be known. Without such knowledge, revenue may be raised, justice may be administered, but no influence with the people will be enjoyed, no claim to their confidence will be established, no affection will be either felt or inspired." In fact, all opinions of all qualified men distinctly prove that not merely for literary researches, but for practical intercourse, and evangelising proceedings, a knowledge of Arabic and Sanskrit is most important, in order to be able effectively to deal with the Indian millions through their own vernaculars. Professor Ballantyne says: "As regards our educational proceedings, the importance of native learning in India is not to be measured by the value, real or supposed, of the amount of information contained in the Arabic and in the Sanskrit. The disparagers of the one or the other literature will scarcely be found among those who really possess any knowledge of either. The best judges have long ere this decided that the Arabic and the Sanskrit languages are noble, disciplinal studies; and that they are fountain-languages, from which the vernaculars can be indefinitely supplied with fresh forces. But in order that the fresh additions may become naturalised, it is indispensable, first, that the additions should be made by persons thoroughly qualified to make them rightly; and, secondly, that the learners should have access to complete information respecting the reasons why such particular addition was made exactly as it was."

We doubt not that the Christian Vernacular Society for India, to which, in our October number, we made reference, will take these remarks into their consideration. When the American missionaries began their work of evangelisation amongst the Armenians of the Turkish Empire, they found they had to encounter a corrupted jargon of vernacular Armenian; and that none of the people, and but few even of the priests and ecclesiastics, could read the ancient Armenian, in which the Scriptures and a copious literature were alone to be found. By first thoroughly mastering this ancient Armenian, the missionaries have been enabled to purify the degraded vernacular from its Turkish and other corruptions; and having translated the Scriptures into this purified modern language, and published therein school-books, tracts, and other works, they have, in effect, made a new and fixed literary tongue, which, by reference to the classical Armenian, can always be kept pure.

This fact will, perhaps, illustrate what Professor Ballantyn esays in continuation of the foregoing remarks: "In other words, a permanently vital system of education in modern science, through the medium of unbarbarised Urdu, implies the possibility of reference at all times to learned and well-informed Maulavís; and analogously in the case of Hindi dialects to learned and well-informed Pandits; just as a scientific English education implies the possibility of reference to reliable sources of information, relative to the classical languages from which the terms of science are taken in Europe. Where this access to the fountains is not open, or not made use of, the terms will be found to degenerate rapidly into a gibberish, such as we find in the *digari* of our law courts, for a 'decree;' the *tárpín-ka-tel* of our laboratories, for 'turpentine;' or the *mámlet* of our kitchens, for an 'omelette.'"

We observe that the Christian Vernacular Education Society proposes "to supply suitable treatises on the various branches of learning" in the languages of India. In these it will be necessary to use a scientific terminology, which cannot possibly be done effectively except by men competently acquainted with the classical fountain-languages. And, what is of still higher importance, the greatest skill and nicety of acquaintance with the philosophy and language of the learned Indians will be absolutely necessary, in order to convey correctly and intelligibly our theological and evangelical ideas. Such terms, for instance, as "matter," "spirit," "God," "faith," "grace," &c., may be plausibly, yet very incorrectly rendered in a vernacular tongue, unless the translator is acquainted not merely with the language but the philosophy of the people. Thus, it is said, by Professor Ballantyne, "One missionary, for example (the case is not feigned), thinks that he has stated with sufficient precision the proposition that 'God is not material,' when he has stated to a Hindu that God is not *dravya, i. e.*, not a 'substance,' which an idol certainly is; but he omits to keep in mind, that there is (as Milton says) 'spiritual substance,' as well as material, both of them included under the head of *dravya*, 'substance,' so that his proposition conveys to the Hindu the assertion that God is neither matter

nor spirit!" In fact, we learn that this word *dravya* is the generic name of earth, water, light, air, ether, time, space, soul, and mind! while another word, *Vastu*, used by some of our learned Europeans as signifying "matter," is stated to mean *the Divine Spirit.*

These few illustrations, out of many which might be adduced, will suffice to show the need of critical and philosophical learning in the Oriental tongues on the one hand. And on the other, we might give some ridiculous instances of attempts to convey in a new and not very elegant "Sham Vernacular," European ideas to the Hindus, as for example the words "*pálitikal ikánami*, or *kánshinss*, or *máral-sinss*, in which our readers will find some difficulty in recognising their old acquaintances, Political Economy, Conscience, and Moral Sense!

The application of these remarks to the more important subject of religious instruction is obvious. It is necessary to get acquainted not merely with the exact terms which express ideas, but with the exact idea itself which may be in the Indian mind. What is their notion of "sin," for instance? Or what is the word in any vernacular which would best express our scriptural notion of it? It would seem, from some of the Veda poems, as if they did possess the ideas of sin and mercy. At all events, we have the words. Professor Max Müller, in his recent work on Ancient Sanskrit Literature, gives from the Rig Veda some interesting poems, which give light to the peculiar notions entertained on this subject, in which is found a singular mixture of what is true and erroneous. We select the following passages:—

"1. However we break thy laws from day to day, men as we are, O God Varuṇa,

"2. Do not deliver us unto death, nor to the blow of the furious; not to the anger of the spiteful!

"3. To propitiate thee, O Varuṇa, we bind thy mind with songs, as the charioteer a weary steed."

Again:—

"1. Let me not yet, O Varuṇa, enter the house of clay; have mercy, Almighty, have mercy.

"2. If I go along trembling, like a cloud driven by the wind; have mercy, Almighty, have mercy.

"3. Through want of strength, thou strong and bright God, have I gone to the wrong shore: have mercy, Almighty, have mercy.

"4. Thirst came upon the worshipper, though he stood in the midst of the waters; have mercy, Almighty, have mercy.

"5. Wherever we men, O Varuṇa, commit an offence before the heavenly host; whenever we break thy law through thoughtlessness; have mercy, Almighty, have mercy."

Again:—

"1. Wise and mighty are the works of him who stemmed asunder the wide firmaments. He lifted on high the bright and glorious heaven; he stretched out apart the starry sky and the earth.

"2. Do I say this to my own soul? How can I get unto Varuna? Will he accept my offering without displeasure? When shall I with a quiet mind see him propitiated?

"3. I ask, O Varuṇa, wishing to know this my sin, I go to ask the wise. The sages all tell me the same: Varuṇa it is who is angry with thee.

"4. Was it an old sin, O Varuṇa, that thou wishest to destroy thy friend who always praises thee? Tell me, then, unconquerable Lord, and I will quickly turn to thee with praise, freed from sin."

"5. Absolve us from the sins of our fathers, and from those which we committed with our own bodies. Release Vasishtha [the name of the poet], O King, like a thief who has feasted on stolen cattle; release him like a calf from the rope.

"6. It was not our own doing, O Varuṇa, it was necessity, an intoxicating draught, passion, dice, thoughtlessness, the old is near to mislead the young; even sleep brings unrighteousness.

"7. Let me without sin give satisfaction, like a slave to the bounteous lord, the god, our support. The lord god enlightened the foolish; he, the wisest, leads his worshipper to wealth.

"8. O lord, Varuna, may this song go well to thy heart! may we prosper in keeping and acquiring! Protect us, O Gods, always with your blessings."

The language which contains such poems as these, independently of its dramatic and other rich literature, as the beautiful Sakuntalá of Kalidasa, the fables of the Hitopadesa, the epics of the Rámáyana and Mahá-bhárata, &c., &c., are obviously worthy of accurate study, not merely for their literary value, but in order to obtain the needful insight into the religious and philosophical systems which we have to illuminate with Christianity. On a future occasion we may, perhaps, enter further into this subject.—*Evangelical Christendom.*

VII.—*On Benevolent and Religious Bequests.*

It is difficult, if not impossible, to lay down any specific rules for giving, which will admit of universal application. The appropriation of a tenth of the income to Christian uses, perhaps suits a larger number of cases than any other, but it seems clear, that some would be justified in giving less than that amount, and others might well give a great deal more. Take the case of two Christians whose families are equal; one of them has an income of eight rupees a month, the other has two thousand. The former cannot perhaps give away a tenth with-

out depriving his family of some of the necessaries of life; the latter gives his tenth, but continues to enjoy every luxury. He simply adds a few hundred rupees a month less to his funded property.

Suppose another case. Two persons have equal families, and equal salaries, but one of them has much private property, the other is entirely dependent on his salary. Should the latter die, his family will be reduced to beggary; if the former, he bequeaths moderate fortunes to all his children. Is the same rule of giving applicable to both?

Or, again, there are two men possessed of the same moderate amount of income, one of them has no family and no dependent relatives; the other one has a family, and parents largely dependent on him. Should they give equally to the cause of God? Would it not be proper that the amount, so contributed by one, should be appropriated by the other to secure a provision for his family in the event of his death?

It would not be easy to establish from Scripture any such rule as we have alluded to. Even among the Israelites the tenth was only demanded in certain cases, and was subservient to the wider principle of giving to the extent of the means God put within their power.

The New Testament supplies us with a principle of wide and general application, but its facts seem opposed to the appropriation of any fixed percentage, such as a tenth of the income. Zaccheus said to Christ "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Luke xix. 8. Our Lord says nothing respecting this specific declaration, either by way of approval or disapproval, though what he said was based on a perfect knowledge of the whole heart and life of Zaccheus, and revealed the love which was borne him by our Lord. The poor widow gave more than this, and Christ commended her generosity—"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark xii. 41-44. Both these were instances of habitual beneficence. The Acts of the Apostles afford us some instancies of extraordinary generosity, arising out of the peculiar exigencies of the Christian Church. Barnabas (Acts iv. 34) and the Christian inhabi-

tants of Jerusalem (Acts ii. 14) considered their property as held in trust for God; they therefore freely gave it up for the use of his Church, when such a gift seemed to be required. Apostolic sanction seems to be accorded to their generous munificence.

The most practicable and comprehensive principle seems to be embodied in 1 Cor. xvi. 1, 2. The "collection" to which Paul alludes was for a special and temporary purpose, yet the rule on which it was to be made is so just, and so thoroughly Christian, that we cannot doubt its being designed to guide the beneficence of Christians at all times. This subject is now largely engaging the attention of good men in England, and it would be well if the question of "weekly" or "monthly offerings" were brought more definitely to the notice of Christians in India.

We intend these remarks to stimulate enquiry rather than to satisfy it. Something more definite may be said respecting religious bequests.

It is as much the duty of a Christian "to will" property justly and beneficently, as it is to use it properly whilst living. We are just as responsible to God in one case as in the other. From the manner in which property is often bequeathed, there is too much reason to conclude that sufficient conscientiousness is not used in its appropriation. We are led to this conviction by observing, not only the careless manner in which money is bequeathed, but the small amount of good it often accomplishes, in comparison with what might have been gained by greater judiciousness in its disposal. Is it not, indeed, often the case, that positive evil and injury arise from wealth being left to those who are morally certain to use it foolishly or wickedly, or from its being left absolutely at the disposal of those who, from want of experience or great good sense, are more likely to be injured than benefited by its possession? Near relatives have the first claim on those who have property to leave; yet when that property is sufficiently large, it is worthy of consideration, if a proportion of it might not well be devoted to charitable and religious uses. Whilst we suggest this, there is another class of persons on whose consideration we desire more specifically and directly to press this subject,—those who have few or no relatives to whom to leave their property. There are many such who cannot afford, whilst living, to be very liberal; perhaps their incomes hardly suffice to meet their ordinary expenditure. Might not such recompense the straitened bounty of the life by a wise and religious disposal of their wealth after death? No one would be wronged in many instances, and the good that might be accomplished is great indeed.

Two things have struck us in relation to this subject.

One is the infrequency of such bequests in India. In this respect we contrast unfavourably with England and the United States. The contrast is the wider, because here usually persons have larger wealth, and fewer who have a definite claim to it. There, our Missionary, Tract, Bible and Philanthropic Societies are continually receiving legacies. The amount thus annually contributed to the funds of the larger Societies, frequently rises to several thousand pounds.

We have also remarked how seldom it is that persons, who have gained their wealth or their pensions in India, remember her Christian Institutions, when, after retiring to Europe, they distribute their property by bequest. One would think it would gratify the lingering remembrances of many an one who, amidst the comforts or luxuries of declining life, considered that India, idolatrous, demoralised India, was the region where these blessings were reaped. Surely, such a recognition has an element of justice and gratitude about it, and would please the heart as well as the imagination, and as surely it would encourage many a labourer in this hard and sterile land, thus to be told that neither he nor his great cause was forgotten.

It need not be told, how large an amount of good might thus be accomplished. Besides existing Societies, which might be greatly strengthened and efficiently sustained by such aid, it would be an easy thing—alas far too easy—to point out a number of Christian and Philanthropic designs which, in the hands of any wise and zealous person, might be happily and usefully consummated by a bequest of a very few thousand rupees. Such a sum, if not in all cases in itself sufficient to complete a happy design, would yet suffice to give heart and hope to those who undertake such tasks, and to stimulate the generosity of those who now look despairingly on many a good and noble cause.

Reader, can you make any practical use of these suggestions? They are designed for your consideration at least. It may eminently gratify you in a future state, to trace the wise and beneficent uses to which the wealth is put which you devoted to the Saviour's cause in anticipation of death; and in this way your works may follow you, like the blessings of the poor, as you leave them happier and richer after a visit, or like the ripened fruits and beautiful flowers and smiling fields, which the sun gazes on, as he sinks below the horizon, and looks back on the course he has run only to enlighten and bless.

VIII.—*Extracts from a Sermon preached on the occasion of the Death of Mr. John Hay.—Printed at the request of Friends.*

We have endeavoured, dear friends, to show you that Paul's words were not an empty boast; we have done so, designing to draw instruction and consolation from the sudden stroke which has removed from amongst us a young brother in the Lord, who gave promise of much future usefulness to this church, but whom our heavenly Father's hand has graciously taken hence, because he required his services above.

The person of John Hay, from his connection with this church* and its Sabbath school, was familiar to most of those who are accustomed to meet here; but, as is the case with most men, small must be the number of those who were acquainted with his private life. A few particulars, showing the principal traits of his character, will therefore not be uninteresting to most present this evening. In the year 1848, when only fifteen years of age and yet a schoolboy, the Holy Spirit seems to have made use of certain words, uttered by the Rev. Dr. Duff, as the means to awaken the youthful mind of John Hay to a deep sense of his awful state as a sinner in the sight of the just and righteous God. So deep were his convictions, and so overwhelming the grief occasioned by them, that he was often observed to retire to his room, and, shutting the door, was heard to cry with bitter wailings, that there was no salvation for him. So great was this sorrow that his beloved parents were compelled to keep him away from school, deeming him unfit, in that state of mind, to pursue his studies. This despondency continuing for some days, the late Rev. Micaiah Hill (who at that time, in consequence of the absence of Dr. Boaz in Europe, had the pastoral oversight of this church,) was informed of the circumstance. The advice he tendered, and the prayers he offered in private with John Hay, appear to have been blessed as the means of giving peace to his troubled conscience. Those who remember the discourses of that devoted servant of God, and can call to mind the subjects upon which his lips delighted to expatiate, can easily conceive what were the methods he adopted to remove the burden from the shoulders of that young Christian, fleeing in hot haste from the city of destruction. He must have pointed him to the Lamb of God, that beareth away the sins of the world—to the scape goat, Jesus Christ, carrying away the sins of the people into the wilderness of oblivion—to the fountain opened for sin and uncleanness—to the shadow of a great rock in the wilderness, the rock Christ

* The church here referred to is that which meets at the Union Chapel, Calcutta.

Jesus—and to the brazen serpent uplifted high. He must have bidden him look upon these objects, types of the great atonement, and believe the sacrifice sufficient for his sins. To these, we believe, the youthful disciple did look with faith, for some are present here who doubtless remember his introduction to the church in that same year. So youthful was his appearance that, the Pastor deemed it necessary to offer words of explanation for proposing, as a member of the church, so young a person. But the testimony of his parents, combined with that of the pastor and his wife, was so satisfactory, that he was without opposition received into Christian fellowship. And from that time up to the day of his decease, he appears to have led the life of an humble and consistent Christian.

Some four or five years after his admission into the church, he seems to have had a season of doubts and fears. It was observed, that in portions of the years 1852 and 1853, he occasionally absented himself from the table of our Lord. Yet he could not be satisfied with this state of things. The needle of the compass, shaken from its true point, strives and strives, until it attains its end to recover its lost position; so with him of whom we speak. From memoranda, obtained from a note book of his, we find that about that time he paid great attention to the preached word, doubtless looking out for some sweet word of encouragement—some promise from the book of God, which should act like oil poured upon the troubled waters; or like the balm of Gilead to make the wounded conscience whole. Whenever questioned, as to why he denied himself the privilege of commemorating the death and sufferings of his Lord, he would reply; "I am not worthy to partake of that holy ordinance." Ever humbled by the sense of his infirmities, he was never satisfied with his attainments in Christian life.

However, the Christian bent upon a pilgrimage to the holy city, will not lie long in the Slough of Despond, nor fail at last to find in his bosom a key that will open the massive gates of Doubting castle. On the 16th of May, 1855, he appears to have been enabled to see the Sun of righteousness shining upon him with healing in His beams; for on that day he entered into a covenant with the Lord. The leading points to which he binds himself in that covenant, (which was written out and signed) appear to be as follows. "That he would live to God's glory—depend on the death and merits of Christ alone for salvation—look to the Holy Spirit for guidance and direction—and devote a certain portion of his time, morning and evening, to communion and fellowship with God, self-examination, reading God's holy word and prayer." After having entered into this covenant, like Christian on having found again the lost

roll, he appears to have gone on his way rejoicing. Often did he deprive himself of exercise, in order that, on the housetop and alone, he might enjoy communion with his Maker.

When the present Sabbath school was commenced, he, with a diffidence we well remember, was one of the first to come forward to offer his services as a teacher. And how unabated the zeal, how unremitting the efforts, and how great the interest he manifested in this department of Christian labour, many present can testify.

Whilst working for the good of his own countrymen, he was not unmindful of the perishing Hindu. On receiving visits from native gentlemen, he has been known to take them into his room for the purpose of reading and praying with them.

To his parents he had frequently communicated his desire of becoming a self-supporting Missionary. And only a few weeks before his death, he unfolded to a friend the plans he had formed, which should enable him to leave his business in the hands of others, and proceed to England during the next cold season, with the view of passing through a course of theological study, in order that he might be better fitted to preach the glad tidings of salvation to the heathen of this land.

His death was sudden, but his end was peace. He appears, from the commencement of his illness, to have expected death. A few hours before his departure, a friend, who had been his playmate in "childhood's years," heard of his illness, and came to see him. On observing him approach his bed-side, he held out his hand, and said: "You have come to see me for the last time." "No," said his friend, "don't say so: and yet we know that all things work together for the good of the Christian:" to which he replied "Yes." He then requested that friend to read and pray with him. He read the 91st Psalm, and offered up a short prayer, asking for life, if it were God's will, for a spirit of resignation and submission, and for the presence of the Angel of the Covenant. After the prayer, he grasped his friend's hands with both of his own, and said; "Thank you, thank you." Two short hours after this he sweetly fell asleep in Jesus.

To his dear parents, his removal is a mournful bereavement, for he was a dutiful and affectionate son; one upon whom they could naturally rely as their comfort and stay in old age and years infirm. To his sisters, his departure is a cause for deep sorrow, for he was a kind and attentive brother.

For them our prayer is that they will not look upon him as lost, but only gone before; as not dead, but sleeping in Jesus.

To the church, his death is a distressing disappointment, since he was a useful member. May God speedily raise up another to take his place; for, alas, in these days of fashionable

religion, how few are there who may be said to be working members of the church of Christ.

To the Sabbath school, and particularly to his class, his death is a great deprivation. Yet, dear young friends, instead of asking you to bemoan his decease, instead of asking you to check the tears that bespeak the genuine sorrow of your hearts, we beseech you to remember the lessons he taught you, and to think well and often of the concern which he manifested for your souls, until you yourselves become concerned for your eternal welfare. We entreat you to listen to the voice of your dear departed teacher, as coming from the grave, and saying to each of you, "My dear friend, follow me, in as far as I followed Christ. 'Remember your Creator in the days of your youth.' Give yourselves to God while young, that, as you grow, you may find no difficulty in drawing nigh unto Him." Dear young friends, do you wish to meet your teacher in heaven? We believe you do. Then act as he did. Go home, and enter into a covenant with God. Ask Him to accept of you, to give you the new heart and to put the right spirit within you.

Dear young friends, what think you would be the feelings of your teacher, if he saw any of you perish? Just ask yourselves that question, and strive, that for you to live may be Christ, and then death indeed will be your gain.

Had our departed brother no faults? He had, no doubt: what man is perfect? In a state of imperfection, who could be free from his failings? Paul himself tells us of his own infirmities. And as no rose is found without its thorn, no sweet without its bitter, so there is no man on earth who can be looked upon as faultless. While, therefore, candor extorts the confession, yet the testimony of a friend who had been acquainted with him for more than eighteen years, suffices to prove that they were few. But whatever they were, with regard to them we say, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

We believe that to him death *was* gain, and that, because he strove to live in Christ.

In conclusion, dear hearers, permit us, in the voice of affectionate entreaty, and in the spirit of sincerest friendship, to press upon you this question: Is your life such that, like Paul, you can look upon death, whenever it may come, as gain?

The words of the much respected Wesley are, we believe, applicable to the case of our departed friend:—

> Mortals cry, "A man is dead:"
> Angels sing, "A child is born,

"Born into the world above."
They our happy brother greet,
Bear him to the Throne of love,
Place him at the Saviour's feet.
Jesus smiles and says, "Well done,
Good and faithful servant, thou;
Enter and receive thy crown,
Reign with me triumphant now."

Will such words be applicable to your case? God, for Jesus Christ's sake, grant they may be. Amen.

Poetry.

HYMNS FOR THE PRESENT.

VII.

"In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water."—John v. 3.

The waves are yet at rest,
No ripple stirs their sleep,
No gleam from out the west
Falls on the stillness deep;
We stand, and watch, and, waiting, pray,
Defer not, Lord, another day!

The sin-sick throng the pool;—
When will the angel's wing,
Troubling the waters cool,
The healing influence bring?
O wearily we count each hour,
Ere God make manifest His power!

Comforter! Holy Dove!
Come to us from on high,
Over the waters move,
Soft as the wind breath's sigh:
Come silently, as night's pure dew,
Dropping down from the star-strewn blue.

Or, as a hurricane
Sweeps over ocean's isles,
Leaving along its train
Dark wrecks for weary miles,
So come Thou, too, and let us see
Thy great, unquestioned sov'reignty.

Missionary and Religious Intelligence.

1.—Ceylon.

Although Christianity has made considerably more progress in Ceylon than in Continental India, yet the mass of the people are still idolaters. The bulk of the Singhalese are Buddhists or Demon worshippers; the Tamils worship the Hindu idols, while the Moormen and Malays are Muhammadans. The few Parsis are fire worshippers. The professors of Christianity of all classes are under 150,000. The Roman Catholics claim 150,000 adherents, but we should think this is far above the mark. We should say 100,000 was nearer the number. They concede 40,000 to the Protestants, and we suspect this is beyond the utmost limit. Of the Europeans, including military, we suppose about one-half profess to be Episcopalians; the others may be about equally divided between the Roman Catholics and the Presbyterians; for be it remembered, that a large proportion of the coffee-planters are Scotch Presbyterians, while a good number of the soldiery are Roman Catholics. Of the 4000 Burghers, on the other hand, we suppose that more than one-half belong to the Dutch Presbyterian Church, while a good many are Roman Catholics, and a few are Wesleyans and Baptists. Of the 6500 Europeans and Burghers, then, we may suppose that about 3000 are Episcopalians, 2250 Presbyterians, 900 Roman Catholics, and 450 Wesleyans and Baptists. Of the native adherents of Protestant Missions, we have reliable statistics, from which we gather that the natives attached to the various Protestant Missions are about 24,400; attached to the Church Mission 7800, Propagation Society 3000, Wesleyan Mission 8500, American Mission 2800, Baptist Mission 2000. The Americans are either Presbyterians or Congregationalists. Looking, therefore, at the above figures, it would appear that out of the 1,700,000 inhabitants of Ceylon, 130,000 profess Christianity, viz.:—

Roman Catholics of all classes, ...		100,000
Protestants of all classes, viz:—		
Episcopalians, ...	13,900	
Presbyterians and Congregationalists,	5200	30,000
Wesleyans, ...	8700	
Baptists, ...	2200	
Total Christians,		130,000

Of whom 2500 are Europeans; 4000 Burghers, and the remaining 123,500 Natives.

The professedly Protestant portion of the Christian population may be taken in round numbers at

Natives, ...	25,000
Burghers, ...	3100
Europeans, ...	1900
	30,000

This would leave to the Roman Catholics:

Natives, ...	98,500
Burghers, ...	900
Europeans, ...	600
	100,000

We believe we have now obtained, in a form as correct and full as is at present possible, statistics of Protestant missions in Ceylon. From these it would appear that 33 Foreign Missionaries (7 of whom are Americans), assisted by 176 natives, are engaged in the proclamation of the Gospel to the people of Ceylon. That very nearly 3400 communicants are connected with the mission churches; that 9105 boys are taught in 226 schools, and 3033 girls in 98 schools. The attendants on public worship are about 17,000; and the population of men, women, and children under the immediate influence of the missionaries is not less than 27,000. To this number should be added 5000 Europeans and Burghers, to get the total of the professedly Protestant population of Ceylon. Allotting 900 of the Burghers and 600 Europeans to the Roman Catholics, we see no reason to depart from our estimate of 100,000 adherents of this body. The total Christian population of Ceylon would then stand thus:—

Romanists,	..	..	..	..	100,000
Protestants,	..	..	..	..	32,000
				Total, ..	132,000

From these statistics it appears that, while the entire population of Ceylon is 1,730,000, the entire Christian community does not exceed 132,000, and of these 100,000 are Romanists. Though we had no other facts before us, we might be sure Bishop Heber told the sober and sad truth, when he penned the well-known lines:—

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:

"In vain with lavish kindness
The gifts of God are strewn,
The heathen, in his blindness,
Bows down to wood and stone."

The spiritual destitution of Continental India is affectingly presented to us, when, with the statistics of Ceylon before us, we are truly told that Christianity has made considerably more progress in it than on the adjoining continent.

2.—American Board of Foreign Missions.

The American Board of Commissioners for Foreign Missions commenced its annual sessions in the first Presbyterian Church, Philadelphia (Rev. Mr. Barnes's), at four o'clock, P. M., on Tuesday, October 4th, and, in the absence of the President, Rev. Dr. Hopkins, was organised by the election of Judge William Strong, of Pennsylvania, as chairman. The attendance was very large—the largest ever known. The afternoon session was occupied in hearing the annual report. According to the Treasurer's report the expenses for the year have been 419,289 dols., and the receipts 350,915 dols., leaving a debt of 66,374 dols. The following is a summary of the missions, labourers, &c.

"Missions.—Number of missions, 26; number of stations, 127; number of out-stations, 131.

"Labourers employed.—Number of ordained missionaries (8 being physicians), 169; physicians not ordained, 4; other male assistants, 14; female assistants, 210; whole number of labourers sent from this country, 397.

Number of native pastors, 21; native preachers, 222; native helpers, 254; whole number of native helpers, 497. Whole number of labourers connected with the missions, 894.

"The Press.—Number of printing establishments, 5; papers printed last year, as far as reported, 41,529,940.

"The Churches.—Number of churches (including all at the Sandwich Islands), 153; number of church-members (including all at the Sandwich Islands), 23,515; added during the year (including all at the Sandwich Islands), 1279.

"Educational Department.—Number of seminaries, 7; number of other boarding schools, 19; number of free schools (omitting those at Sandwich Islands), 313; number of pupils in free schools (omitting those at Sandwich Islands), 7911; number of pupils in free seminaries, 401; number of pupils in free boarding schools, 637; whole number in seminaries and schools, 8949."

FINANCE.

The following is a statement of the income for the last nine years:—

1850	249,314	dollars
1851	272,691	„
1852	299,704	„
1853	305,055	„
1854	297,291	„
1855	301,338	„
1856	299,217	„
1857	347,943	„
1858	304,076	„
Total for nine years, ...	2,676,629	„
Annual average, ...	297,403	„
1859, ...	326,560	„

The debt last year was 40,870 dols. The legacies of the year are 49,963 dols., or 14 per cent., or about one-seventh of the income.

3.—Italy.

There has just been published "A Report to the Committee of the Foreign Aid Society, made by the Hon. A. Kinnaird, M. P., and the Rev. Richard Burgess, B. D.," embodying the observations of those gentlemen in the course of a visit to Northern and Central Italy so recently as last September. It opens with an explanation of the position in which the Foreign-Aid Society has heretofore stood in reference to the work of Italian evangelisation. The enquiry of the Society's Deputation in 1857 was limited to the Sardinian States, and had reference mainly to the Ancient Church of the Valleys, but the present visit has taken a wider range, embracing not only the newly-acquired province of Lombardy, but also the Duchies of Modena and Tuscany—whilst Genoa and Turin likewise received attention during the return journey. Some important statements are also given in the introduction to the Report with regard to the exact position of the religious-liberty question. Even in Sardinia the spirit and practise of toleration are in the Government, but not in the laws and statutes as yet. By the existing laws the Bible cannot be printed without the consent and sanction of the Bishop, nor any Catechism for the instruction of youth. Religious liberty, to a certain extent, is permitted, but it is not the right of the citizen to enjoy it. The Press, both in Piedmont and in the Duchies,

is as free as in England for political and social subjects, but not for religion. In the Duchies of Parma, Modena, and Tuscany, the governing powers have made religious liberty a part of their constitutional programme, but this will be the last, as it is the most difficult part of their task to accomplish; and the statesmen now placed in authority in those States make an appeal for forbearance and caution to which much consideration is due. Sardinia, however, it is urged, has less excuse for retaining the persecuting statutes. It is time (after ten years' experience) that the States governed by the only constitutional monarch in Italy should be free from the stain of allowing "persecution for the Gospel's sake." While abstaining from the discussion of politics, the Report expresses a strong opinion that the interests of truth are intimately bound up with the success of the present Central Italian movement, and that the hold on freedom and good government already gained by the people will not be relinquished without a struggle.

4.—THE DRUSES OF SYRIA.

Bhamdun, Mount Lebanon.

In the history of the Druses, it is related that twelve families or tribes of Arabs, in the year 205 of the Hegira, emigrated to Mount Lebanon from the mountains in the vicinity of Aleppo; and others from Houran, to the number of twenty-one, joined them, thirty-three families in all. In their religion they were Muhammadans. But two centuries afterwards, from the year 408 of the Hegira, that is, about A. D. 1016, dates the era of the Druses, as a distinct community, when one of their first teachers, Muhammad, the son of Ismael the Darazy, first embraced and advocated the pretensions of Hakim-biamar-Allah, sixth Caliph of Egypt of the descendants of Muhammad by Fatima, his daughter, and publicly taught the Druse doctrine of his divinity and transmitted his name to this heretical sect of the Muhammadans. This Darazy, reputed to be a Persian, of the Batiniyeh persuasion, entered into the service of this Caliph, after his arrival in Egypt. In 407 of the Hegira, he wrote a book, in which he affirmed that the soul of Adam passed to Ali, son of Abu Talib, and transmigrated from him to his successors, one after another to this last descendant, Hakim, who was the Creator of the Universe, &c., and read this composition in one of the mosques. The people were greatly offended, and rose to kill him; he escaped from them. Many of his partisans were killed, and his house plundered. The Caliph sent him secretly to Syria; he came to Wady-et-Teem, and proclaimed the divinity of the Caliph Hakim. The Emirs were originally from Arak, of the Batiniyeh sect, and received his doctrine; and thence arose the name of the Druse sect, the author of which was slain in a skirmish with the Turks, in the year 410 of the Muhammadan era.

There was another Persian in Egypt, called Hamza, who disagreed so much from the said Darazy, that the Caliph had sent him to Syria. He also preached the divinity of Hakim, and himself as his representative. The Druses honour him exceedingly, and dislike the name and opinions of him whose name they have received, and call Hamza their Director, and themselves Unitarians. They expect the re-appearance of Hakim, who reigned twenty-five years (386 to 411 of the Hegira), to reign over all the earth throughout all ages at the end of the first thousand years, and themselves also to reign with him, in endless happiness and glory. So that in about 150 years, some of the Druses have told us, it will be known whether their religion is true or false.

This doctrine of the divinity of Hakim, his re-appearance after a thousand years from his death, and his everlasting reign over all the earth,

appears to be the central principle of their religion. The Caliph himself, it would seem, sought to abolish Judaism by rejecting every kind of sacrifice, and Christianity and Muhammadanism by omitting every trace of the atonement and of prayer; and to originate in their place a new religion, claiming for himself therein much the central position of Christ in the Kingdom of Heaven, and "whoever confesses that he has not in heaven any God worthy of adoration, nor on earth any Imam existing other than our Lord Hakim (whose name be glorified!) is in the number of the happy Unitarians."

The Druses are remarkable for the facility of their temper in accommodating themselves to the customs of other religions. They are ready and allow themselves to be circumcised as the Jews; to perform the ablutions and prayers of the Muhammadans; and receive the baptism of the Christians. In former generations, they have appeared to all Christian missionaries as a nation very far from the Kingdom of God, and their conversion to the Lord as a hopeless experiment. They have obstinately refused Christian instruction, and given much reason to fear that they will persist in shutting their eyes to the light, and their hearts to the salvation of the Gospel. But now they are, some of them, not only willing, but eager to hear the preaching of the Gospel and to have Christian schools established in their villages, undertaking to furnish school-rooms and pay half the expense of books exclusively Christian or Evangelical; and sometimes to pay considerable part of the wages for a Christian teacher. Of the Muhammadans, they consider themselves the protestants, as the English are among the Christian nations; and, "numbering, at the lowest computation, 70,000 souls," and coming to our doors for the knowledge and ordinances of Christianity,

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we to (them) benighted
The lamp of light deny?
Salvation, O Salvation,
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

During the present year, in this part of Lebanon, we have rejoiced to have more than a score of Christian schools in their villages; and several hundreds of their children of both sexes in the way of Christian instruction. We have enjoyed the rare privilege of going about from one village to another to hold Sabbath-schools and preach in their villages, for the first time to some of this benighted nation, the unsearchable riches of Christ. We have seen the flowing tears attest the sincerity of their feelings; and gathered from their lips the acknowledgment of their lost condition, and their need of our Redeemer. And we hereby certify that the Druses of Mount Lebanon are among the chief advocates and patrons of Christian schools on this goodly mountain, in behalf of themselves and families, and their neighbours, the Greeks and Maronites, whose baptism is apparently the best part of their Christianity. One of their Sheikhs recently remarked, "If I was a young man of fifteen, I would become a Protestant." And another said: "If there was a Government to protect them, a large body of the Druses would at once become Protestants." Once and again, persons of this sect have professed to believe in Jesus, and asked for Christian baptism and the Lord's Supper; and the longer we dwell and the more we become acquainted with them, the stronger is our desire and prayer for their conversion to God.

Why should not that precious revival of religion in the United States of last year, and of Ireland this present year, be followed by a great and powerful work of grace in this sacred mountain in the year to come? Brethren, pray for us and for the Druses of Mount Lebanon; and the Lord will grant the presence and power in demonstration of His Spirit; and refresh the hearts of all His people with more abundant grace.—I remain, dear Sir, ever yours in the Gospel,

WILLIAM A. BENTON.

—*Evangelical Christendom.*]

5.—PILGRIMAGE TO MECCA.

A recent publication of the Ministry of Algeria and the Colonies makes some curious statements relating to the pilgrimages to Mecca during last year. The ceremonies at Mecca terminated on the 11th of October in the presence of about 50,000 pilgrims, of whom 17,850 had come by sea, and 32,150 by land. In 1858, there were 160,000 pilgrims; in 1857, 140,000; and in 1856, 120,000. This great decrease in the number in 1859, is owing, the natives declare, to the events of Jeddah last year, and also to the dread of the cholera, which made extensive ravages in 1858. As soon as the pilgrim sets foot on the sacred soil of Mecca, he must put on two pieces of white cloth, one tied round the loins with ends hanging down to the middle of the leg, while the other is thrown over the shoulders so as to leave the right arm free. He must go bare-headed and wear sandals. As long as he wears this garment, he is bound to lead a pure and regular life. At Mecca he begins the ceremonies under the direction of a guide. They are as follow—1. Visiting the temple and going seven times round the Kaaba, starting from the Black Stone, which he must kiss or touch on completing each circuit; 2. Drinking the water of the well of Zem Zem, at which, says tradition, Hagar and Ishmael quenched their thirst; 3. Praying at the Station of Abraham, marked by a stone, on which he is said to have stood when he went to sacrifice his son; 4. Stopping and praying at the place called El Madjen, the spot where Solomon stood to see mortar mixed for building the temple; 5. Running seven times between Mounts Safa and Merwa, within the limits of the city, in commemoration of Hagar's anxious search for water for herself and her son; 6. Repairing on the 9th day of the month to Mount Ararat, about twelve miles from Mecca, after morning prayer. Muhammadan tradition says that on this hill Adam built a temple, and Muhammad performed his devotions. 7. On the following day the pilgrims all go in a body to the Valley of Muna, and there sacrifice propitiatory victims; they also cut their hair and nails, devoutly burying the portions cut off. After remaining two days at Muna, they again visit the Temple of Mecca, and then prepare for their departure.

6.—BAPTISMS AT DELHI.

In January, 1859, the Rev. J. Smith of the Baptist Mission (formerly stationed near Agra) returned from England to India, and soon afterwards proceeded to Delhi. There he found an extensive eagerness, on the part of the natives, to become acquainted with Christianity. By the close of the year, 89 natives had been admitted to the Christian church by baptism. Mr. Smith has been reinforced by Mr. Broadway from Agra.

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I.—*On the Neglect of Mission Vernacular Agents in India. Addressed specially to the Committees of Missionary Societies.*

The paper which follows was specially addressed by the enterprising writer to the Committees of Missionary Societies in Europe. We lay it before our readers here, however, because we believe that the statements it contains may be far more profitably considered by missionaries in the field than by their friends at home. We are persuaded that Mr. Murdoch has somewhat underrated the attention already given to vernacular training. Many a good deed of this nature lives in its effects in the scattered mission fields in Bengal, which is to be discovered in no printed record of the doer's labours. In the department of vernacular publication also the Calcutta Christian Tract and Book Society has accomplished much within the last few years, in the face of very great difficulties. Much more doubtless needs to be done; but past progress affords, we think, more occasion for encouragement to press on in the same course, than cause for reproach, that so little has been accomplished. Still we rejoice in every attempt to exhibit the need of enlarged effort in this direction, and trust the present paper will not be circulated in vain.—EDS. *C. C. O.*

Two classes of Mission Native Agents are requisite in India. To labour among the higher ranks in the great cities, to act as translators, and to fill some other important positions, men thoroughly acquainted with English are indispensable. To reach the masses, agents with merely a vernacular training must suffice, at least for the present. The preparation of the former has not been overlooked. When the Rev. J. Mullens compiled his statistics at the beginning of 1852, about forty Missionaries in India and Ceylon, gave themselves mainly to English education, *one* design of which was to raise up such an agency. During the last quarter of a century, probably £250,000

has been devoted to the support of English Institutions. This expenditure has not been fruitless. Several most important objects have been gained, in addition to the supply of some very valuable labourers. The complaint is, the great neglect of the far more numerous class of agents. The one should have been done, and the other not left undone.

I.—EVIDENCES OF NEGLECT.

1. *No adequate provision has been made for their training.*

At the beginning of 1852, there was, I believe, only one solitary labourer in India, the Rev. E. Sargent at Palamcottah, who was devoted to the preparation of Mission Agents *through the vernacular.** Some improvement has taken place since that time; but the means are yet miserably insufficient.

The Church Missionary Society has put forth additional efforts for this object; the Rev. Dr. Anderson, of the American Board, has given it a powerful impulse; and E. B. Underhill, Esq. has pressed it upon the attention of the Baptist Mission. Matters, however, stand at a present as follows, with respect to native preachers and catechists —school-masters will be noticed hereafter. In the whole valley of the Ganges, with a population of about seventy millions, there is not, so far as known to me, one Missionary set apart for the training of catechists through the native languages.† Among twelve millions of Tamils in the Madras presidency, there are three Institutions and one class; the Church Missionary Society has taken steps to establish an Institution in the Malayalam language, spoken by three millions; but among the Canarese and Telugus, numbering about twenty millions, I believe there is no Institution of this character. I have not yet visited the Bombay presidency, but so far as I can learn, there is only one class for Mission Agents taught in the vernacular. In Ceylon there are three classes, but two of them are very small.

In the whole of India, there are five Missionaries, all within about 150 miles of Cape Comorin, who devote themselves to the training of vernacular catechists. In the languages of India spoken by nearly 180 millions, there is not a single Missionary appointed to this work; although there are a few classes taught by Missionaries who give to them a portion of their time.

2. *Vernacular Agents have not been provided with many of the books most required for their improvement and efficiency.*

Missionary operations in India and Ceylon are carried on chiefly in eleven languages. The following table shews the present state of these languages with respect to some of the works most useful in the interpretation of the scriptures. It is mainly compiled from the lists in the last Report of the Religious Tract Society.

* To prevent any misunderstanding, it should be distinctly borne in mind, that the subsequent remarks apply exclusively to agents acquainted only with the vernaculars. Almost every Mission in India has a College or Institution in which a higher class of agents receive a training through the English language.

† It is proposed, however, that eventually a class for catechists should be attached to the C. M. Institution at Santipore.

	Bengali.	Uriya.	Hindi.	Urdu.	Marathi.	Gujurathi.	Tamil.	Telugu.	Canarese.	Malayalam.	Singhalese.
Commentary,							†				
Parables explained,							* †				
Evidences of Christianity,	*		*	*	*		*		‡		*
Treatise on Prophecy,					*						
Companion to Bible,	*		*	*							
Bible Dictionary,							†				*
Scripture Text Book,					*		* †			†	
Systematic Theology,	*		*	*			*				
Biblical Antiquities,							*				
Geography of Bible,							*				*
Natural History of Bible,											
Harmony of Gospels,		*					*		**		
History of the Jews,	*		*	*			*				*
Connexion of Scripture History,											
Church History,	*				*		*		*	*	*

Explanation of marks, * Existing works. † Works in preparation. ‡ Paley's Horæ Paulinæ. ** With exposition.

There is no complete Commentary even on the New Testament;* no exposition of any of the epistles, except one on Hebrews in Tamil; only one book on the parables; two Bible Dictionaries; and two works which may, to some extent, supply the place of a Concordance.

II.—Importance of Vernacular Agency.

The Rev. Dr. Duff, in a paper published under the sanction of the Calcutta Missionary Conference, thus states some of the objections to teaching English to *village* school-masters. They apply with almost equal force to other agents designed to labour among a rural population.

"There is *first*, the *time* and the *expense* that must be consumed in acquiring it to *any good purpose*. From experience, we must say that a period of *six years* is the very *minimum*, even in the case of the more clever and talented youths. To require therefore an effective knowledge of English for *village* teachers in Bengal, would, as has in substance been remarked, be somewhat equivalent to requiring for the rural population of England that every parish school-master should have a university degree in classical literature.

"There is *secondly*, the uselessness as to any mental illumination, of a mere smattering of English acquired in a shorter time. It is strength lavishly and fruitlessly wasted in 'the substitution of a very imperfect and inaccurate knowledge of English, with a still smaller knowledge of other things, for that higher education through

* Notes on the Four Gospels and Acts exist in Tamil: on Matthew, Mark and Luke, in Bengali; on Matthew and Mark in Singhalese: and on Matthew in Marathi. Many years ago a Commentary on Romans and a Harmony of the Gospels were published in Bengali, but both have long been out of print. In Bengali, there is a *tract* on the parables.

the vernacular, which, while giving full and accurate information of a practical kind, would, at the same time, strengthen the faculties of the mind.'

"There is, *thirdly*, the actual unfitting of the pupils for the work which they are destined. What is wanted is, men with a simple but efficient education, specially adapted to the condition and wants of the rural population—men, also, who will be cheerfully willing to labour for *moderate* salaries. Now, in the present state of things, even a *smattering* of English would be sure to elevate young men in their own eyes to a superiority, which would render them unwilling to devote themselves exclusively to the drudgery of teaching the vernacular, or utterly discontented with a moderate salary, such as that to which the past usages and actual ability and willingness of the people must assign a limit. While the teacher conversant with the vernacular alone, would be satisfied with such a moderate allowance as might be fairly expected from village communities, earnestly desirous of instruction for their children; the veriest smatterer in English would be a dissatisfied and heartless grumbler were we to offer him less than double or treble that sum."

The question of expense is one becoming of growing importance. The change in the value of money which took place in England, is proceeding with great rapidity in India. Within the last few years, the prices of the necessaries of life have advanced to a large extent. Mission agents, in many cases, feel it severely, and salaries must probably be raised in a proportionate degree. Thus any augmentation in the incomes of Missionary Societies will not be accompanied by a corresponding increase in the number of labourers.

The Rev. W. Tracy, Principal of the Institution of the American Board near Madura, says:—

"From being strongly in favour of giving an English education to all who study in Mission Schools, with the expectation of their becoming engaged in Missionary labour, I have been forced to the conclusion that with the exception of some special cases of those who should be thoroughly educated for teachers or for the work of translation, &c., the great mass of our native assistants should not receive an English education."*

Reasons for the change of opinion are stated, several of which have been mentioned by Dr. Duff. Every Mission in India can bear painful testimony to the truth of the following remarks:—

"The multiplied openings in public and private service for those who have even a limited acquaintance with English, with the high pay offered, furnish a constant allurement to those who have the required qualification; and the Missionary finds, to his great regret, that those on whom he had bestowed so much labour, and from whom he had expected so much assistance in his work, leave the Mission service just as they are beginning to be useful; and he must begin his work again, to be again in all probability disappointed."*

The rapid development of the resources of India by railways, irrigation companies, and other associations, with the preference now

* Report of South India Missionary Conference, page 178.

given to educated candidates for employment in the service of Government, will cause, for many years, the demand for men who have a *good* knowledge of English to exceed the supply. The allurement above-mentioned, is, therefore, not soon likely to cease. It is not to be supposed that all the Mission agents who are drawn away in this manner are not real Christians. They flatter themselves with the idea, that they can be equally useful as Deputy Magistrates, or holders of other offices, while they occasion no outlay to any Mission.

It is almost as impossible that the Native Churches should support Mission Agents who have received a *good* English education, as that an ordinary congregation at home should support a Clergyman with the income of a Bishop of the Church of England. Any attempt to provide native ministers of this class, as a general rule, would postpone indefinitely the period when the Home Societies might be relieved of the support of the Churches in India. If it be inquired why native agents who have received an English training cannot live as economically as their countrymen taught only through the vernaculars, such men ask in return why European Missionaries in India cannot live as cheaply as European common soldiers ?*

III.—Means of Improvement.

1. *The Establishment of Vernacular Training Institutions for village Teachers.*

In an indigenous school in India the spectacle presented is a teacher, sitting cross-legged, cane in hand, surrounded by groups of boys, all at different lessons, and shouting at the pitch of their voice. Memory, as has been observed, is the first, the last, the only power exercised; fear is the first, the last, the only stimulant.

The Mission vernacular schools vary much in different districts. Some are comparatively satisfactory; but in the great majority of cases, there is much room for improvement. Many a Mission vernacular teacher might exclaim with the good old dame in England, "'Tis but little they pays me, and 'tis but little I teaches 'em." None are more sensible of this than the Missionaries themselves. Recently the remark was made to me in Ceylon: "What are we to do? We have only small allowances for schools, and we must either employ inferior men on low salaries, or leave many of our stations without Christian schools of any description."

There are about 1800 male and female vernacular schools in India and Ceylon. At present there are only two Missionaries† set apart for the training of vernacular teachers, on Christian principles, among a population of nearly two hundred millions. Neither the Wesleyan, the London, nor the Baptist Missionary Society has a single agent in the East engaged in this work. It may be objected, that all the Societies have admirable English Institutions; but these are no more adapted to such a purpose than Oxford or Cambridge are fitted to pre-

* See a paper by Rev. J. Ogilvie in Church of Scotland Missionary Record for 1858.

† The Rev. T. Spratt at Palamcottah and the Rev. A. Stern at Santipore, both of the Church Missionary Society.

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pare village teachers in England. Dr. Duff and the Calcutta Missionary Conference declare emphatically, that Vernacular Training Institutions must be "wholly distinct" from English Institutions, and in localities which "European Society has not yet reached."

"In order to answer the purpose for which they are trained, the village teachers must, with reference to food, style of dress, house accommodation, and personal bearing, generally retain much of their own primitively simple and inexpensive habits. Now all experience has taught us that, from the weaknesses and foibles inherent in the Bengali character, the ways and appliances of city life are, as a general rule, utterly incompatible with the retention of such habits. It ought, therefore, to be a settled point—settled definitely and at once—that a rural locality, in the very heart of a dense rural population, capable of furnishing abundance of pupils on which to exercise the gifts of the Normal students, and that alone, should be the site of any Vernacular Normal Institution."

The improvement of vernacular teachers must be allowed to be a matter of very great importance. When a Mission has a *large* number of schools, the most satisfactory course, in some respects, will be to follow the example of the Church Missionary Society, and establish a Training Institution of its own. Such Institutions, however, if *efficiently* conducted, are expensive, and in most cases the small number of schools will not warrant the outlay. Under such circumstances the best plan seems to be for the Christian Vernacular Education Society to establish one, conducted in an unsectarian spirit, and under the inspection of a Committee in which all the Missions labouring in the language should be represented. If the Society, in the infancy of its operations, could not bear the sole expense of the Institution, the Missions might reasonably be asked to make grants in proportion to the number of their schools and of the students they could send for training. Such grants might be gradually withdrawn as the Education Society gathered strength. There is another alternative, but much less satisfactory, viz. to establish a small Training Class in connexion with each Mission. In most cases, a Missionary, himself untrained, and with numerous other duties, perhaps requiring his frequent absence, could not adequately superintend such a class; and great difficulty would be found at present in obtaining trained native teachers. It is impossible that students under such disadvantages could compete, so far as secular education is concerned, with men who have attended the Government Vernacular Normal Schools under excellent teachers, but who are unhappily, in most cases, avowed heathens. Until Training Institutions, that can bear inspection, be established under earnest Christian men, nothing satisfactory can be accomplished for the education of the people.

2. *Retaining promising youths at school as monitors or pupil teachers.*

The early age at which children leave school is a drawback felt even more in India than in England. Boarding Schools have, therefore, been employed to a considerable extent to retain under instruction children expected to become Mission agents. It is, however, a hothouse system and very expensive. The children are apt to acquire a

dependent spirit, and to become unequal to cope with the difficulties of life. In some cases too, the children of Christian parents are admitted when very young. The period they remain being so long, the number is greatly limited.

The plan followed in some places of retaining promising youths as monitors or pupil teachers should be pursued to a much larger extent. The outlay is not great, and it tends much to improve the lower classes of schools, which are often sadly neglected. The monitors feel that they are not paupers, and it affords an opportunity of testing them in some measure before they are rendered unfit for ordinary occupations by residence for some years in a boarding school. I was greatly impressed by a remark on the latter point made to me by the late Rev. A. F. Lacroix. All boarding school children are not fit to become catechists or schoolmasters. In such cases, he said, that the parents complain, "You do not employ our children in *your* work, and you send them back to us unfit for *our* work."

The monitors or pupil teachers should have certain lessons prescribed to them, and undergo periodical examinations.

3. *The formation of classes of young men in connection with every regular Mission Station.*

The want of suitable candidates for Missionary work is sorely felt. The pupil-teacher system will tend to raise up such persons; but more extensive means must be employed. Promising young men of every congregation should be formed into a class, and receive special instruction from the Scriptures and such books as Barth's "Church History." Two evenings a week might also be given to Geography, General History, and Arithmetic. A very important part of their training would be gratuitous benevolent labour, as Sunday School teachers, in tract distribution, inviting people to attend public worship, &c. In some places private Christians engage largely in such efforts; in others, they seem to consider themselves released from all such duties because they are not paid for it.

4. *The training of Native Preachers and Catechists through the Vernaculars.*

A few institutions and classes for this purpose already exist; but their number should be greatly increased. Some Missionaries say, that they prefer training one or two young men themselves. The truth is, however, that it cannot be done efficiently in this manner—the requisite time cannot be given. In the first stage of a Mission, one man may be compelled to do every thing; but to secure excellence in each department, there must be a division of labour. The Jack of all trades is master of none.

The mode in which such Institutions should be carried on, will vary according to circumstances. The Rev. E. Sargent, in a paper on Native Agency,* describes the manner in which the admirable Institution at Palamcottah is conducted. I have made repeated visits to the Tinnevelly district and seen much of the Catechists. Their dress

* Report of the South India Missionary Conference.

is plain, but clean and neat; in manners, they have neither servility on the one hand, nor conceit on the other; they show great desire to avail themselves of the means of improvement within their reach; they give liberally to benevolent objects; and evidences of their labours in the cause of Christ are seen every where around them.

Where the number of students is smaller, and the field one of almost unbroken heathenism, another plan, which has been recommended, is more appropriate. Set apart to the work, a Missionary, possessing a good knowledge of the language, and a man of active habits. Let him be relieved from all station duties. During the hot season and the rains, when out-door work is impracticable, let him devote himself to the systematic instruction of the students, and the preparation of books for their assistance. Several months in the cold season might be spent in itinerating, accompanied by the students. The physical training would be of great value. The Rev. J. Long, in homely but expressive phrase, complains that many of the Bengali Mission Agents are "weak in the legs." When the Missionary went to a village, the students might go, two by two, from house to house, and invite people to come and hear the gospel preached; they could listen to his addresses, watch his mode of presenting truth, of dealing with inquirers, of answering captious objectors; and a few of the elder might be permitted to make short addresses. The Missionary might give an hour a day to the studies of the young men, but conversation on the reception met with and on the mode of treating cases; devotional exercises and striving, through the aid of the Holy Spirit, to impress them more with the mind which was in Christ Jesus, would be his chief work.

As has been observed, this would be to copy, in some faint degree, the example of our Lord and his disciples. It has already been adopted, to some extent, among the Karens and in one or two parts of India. It is eminently suited to the oriental character.

One important duty of such a Missionary would be to make periodical visits to the Mission Congregations to endeavour to excite zeal for the spread of the gospel, and, in conjunction with his brethren in charge of them, to select suitable young men for training.

5. *An increased supply of Christian Vernacular Literature.*

It has been shown how few works exist in the vernaculars, calculated to assist Mission Agents in their labours. This has mainly arisen from Missions having given their energies hitherto to the raising up of an agency instructed through the medium of English. Already the Mission Vernacular Institutions are beginning to produce some useful books. The Rev. E. Sargent of Palamcottah has completed a Tamil Commentary in the Four Gospels and Acts; the Rev. W. Tracy has revised a translation of "Wayland's Moral Science." The work, however, would proceed with much greater rapidity were increased funds placed at the disposal of the Tract Societies or the Christian Vernacular Education Society. The latter is now issuing a quarterly volume of this class in Tamil, and is endeavouring to extend similar arrangements. The Committee of the Religious Tract Society

have shewn the greatest willingness to aid the movement by liberal grants of paper; but their limited benevolent income renders other assistance necessary. Several of the Missionary Societies have large Indian special funds, from which grants might very appropriately be made to supply books for their vernacular agents, who have been so much overlooked.

IV. The Necessity of Increased Efforts.

Probably more might be accomplished with the present number of Missionaries by a better distribution of labour. The European Missionary should rather be the guiding spirit than attempt to carry out details; he might do more by training others than by his own direct efforts. Still the number of men must be greatly increased. Many of the Missions are undermanned. One consequence is, that as soon as a Missionary reaches the country, he is put in charge of some station.* Thus his attention is drawn away from the study of the language, and perhaps he is crippled for life. Sometimes the station also suffers. An old American Missionary once remarked to me, "A Missionary knows, or *thinks he knows*, more about the people and plans during his first year, than he will know after forty years' labour." Hence rash changes are sometimes made.

Some Christians at home seem to think that *they* are doing all that might reasonably be expected from them in the cause of Missions, and wonder why the progress in India is so slow. Dr. Duff, however, spoke the words of truth and soberness, when bidding farewell to Scotland, he said, that the Churches were yet only "*playing at Missions.*" Though some give liberally, I believe that the average contribution of each Church-going adult to send the gospel to six hundred millions of immortal beings, sunk in superstition and vice, amounts only to *one half-penny a week*. Another most distressing proof of the little interest in the progress of the gospel is the unwillingness of young men to offer themselves for missionary work. How different from Him who, though He was rich, for our sakes became poor, who left the glories of heaven that he might toil and suffer and die for our salvation! God of the spirits of all flesh, have mercy on the heathen. Doubtless Thou art their Father, though Abraham be ignorant of them, and Israel acknowledge them not. Give them the light of the glorious gospel before their feet stumble on the dark mountains.

The foregoing remarks lay no claim to novelty. Their design is simply to reiterate, however faintly, what has already been said, to urge Missions to more rapid progress in work which some of them have already commenced.

John Murdoch.

Calcutta, December 31*st*, 1859.

* The Church Missionary Society requires its Missionaries in India to pass an examination in the vernaculars before they are appointed to take charge of a district.

II.—*Bombay Tract and Book Society.*

REPORT FOR 1859.

The Committee of the Bombay Tract and Book Society, in submitting the Thirty-second Annual Report, would, at the outset, beg the attention of the friends of the Society and of the friends of Christ to some statements relative to what, by the grace of God, has been accomplished by means of this instrumentality in Western India, during the 32 years in which it has been in existence.

It has published, in this period, no less than 227 different tracts and books in the various languages spoken and read in this Presidency. Of these there have been in the

Marathi,	126
Guzarati,	41
Hindustani,	13
Portuguese,	18
Sanscrit,	2
Hindui,	3
Bilingual,	10
Polyglot,	1
Persian,	2
English,	11

Of some of these works repeated editions have been published; in some instances from ten to twenty editions. Of some the number of copies issued would be expressed by hundreds of thousands; while of all the works the total number of copies would be expressed by millions. These publications, almost without exception, have presented the great truths of the Bible in forms calculated, by the blessing of God, to enlighten the minds of the various classes of the inhabitants of this presidency. They have borne testimony against the soul-destroying errors that have so long had sway in India, and from almost every imaginable point of view have endeavoured to set forth the claims of Christianity upon their attention and reception.

The list of authors to whom we are indebted for these works numbers more than fifty. Of these 24 were Missionaries, 7 were ladies, 4 were of the army, 6 gentlemen of other professions, 9 were native Christians.

Nearly two-thirds of the total number of works published from the beginning were published within the last decade.

At the time when this Society entered upon its operations there was scarcely anything worthy of the name of a vernacular literature. We believe that when, at some future day, an unbiassed and enlightened native shall sit down to give an account of the rise and progress of the vernacular literature in Western India, he will perceive that the works published by this Society have had a very important part in its creation and development. It is only of late years that native Christians have been raised up to relieve, in some degree, the foreign Missionaries from the burden and difficulty of preparing these works. Now, the largest proportion of works presented to the Society for

publication are from the pen of our native brethren. This will, we may believe, be increasingly the case.

In proceeding to report upon the doings and occurrences of the last year, we have occasion to mention that Major Mylne vacated the chair of the Society early last month, in consequence of the necessity laid upon him by the state of his health to visit Europe. Major Mylne has for many years been connected with this Society, either as member of the Committee, or as President. The Committee very much regret the necessity of losing (they hope not permanently) the valuable aid and encouragement for which they have been indebted to their late esteemed chairman. Upon the unanimous invitation of the Committee, Lieutenant-Colonel Birdwood consented to fill the office of President of the Society, vacated by Major Mylne.

The close of 1859, has witnessed the return to this country of the Rev. J. Murray Mitchell, LL.D., to whose labours and services the Society has been in past years so greatly indebted.

NEW PUBLICATIONS.

PHULMUNI AND KARUNA.—In our last Report we mentioned that a special fund had been raised for the translation and publication of this work in Marathi and Guzarati. The Marathi version, for which we are indebted to the Rev. Narayan Sheshadri, has been published, and has already gone extensively into circulation. It is a volume of 175 pages.

A Guzarati version of the above work is now in the press.

THE POWER OF PRAYER.—This is an English tract in 12 pages, printed at the instance and at the expense of a friend who felt that the remarkable outpouring of God's Spirit in the Western world involved responsibilities upon the part of Christians in India which it was very desirable they should realise. Only a portion of this tract is original, the greater part consisting of extracts from a book bearing the same title published in New York.

THE SAME, in Marathi.—This translation was effected by the Rev. L. Bissell. It was designed especially for the benefit of the native church, and has, we believe, been the means of increasing their appreciation of the benefits of united and believing prayer, and their desires for the outpouring of God's Spirit.

THE IDOLS OF BEYT.—This is a Guzarati 16-page Tract. The Guzarati population having been a great deal agitated in consequence of what had befallen their temples and their idols at the taking of Beyt and Dwarka, this tract was prepared with a view to show them the impropriety of putting their trust in anything that man could injure or destroy. It points out that the word of God, the providence of God, the law of God in the heart, all concur to dissuade men by the most solemn considerations from the worship of images, and it urges them to believe upon that only name given under heaven whereby men may be saved.

WHAT IS PANTHEISM?—This English Tract of four pages was prepared at the request of a devoted Scripture-reader labouring in this Presidency, who also bore the expense of its publication. He had met with European soldiers who not only openly avowed their be-

lief in the dreadful system of Pantheism, but laboured, with no little industry to inoculate others with their sentiments. This tract may be useful to natives who read the English language, among whom, we regret to say, these views are by no means rare.

THE LITTLE SUBSTITUTE is a small Hindustani Tract somewhat altered from a tract of the same title published in Madras, and translated by an officer of the Madras Army. The design is to set forth the nature of the atonement by a simple and most striking illustration.

THE NEW YEAR, by a lady of this Presidency, was originally published as one of the Sterling tracts. It was reprinted by the Society at the close of December, and was largely distributed during the first days of this year.

There is now in the Press an original work in English, entitled "The Watchman's Voice." This work is intended for Jewish readers. It undertakes to prove that Jesus is the Messiah, by an examination of the prophecies concerning the promised Saviour in the Old Testament. Very extensive use is made of the Talmud and other Rabbinical writings to show that the Jews of ancient times put the same interpretation on those prophecies as Christians do; that is to say, gave such interpretation as cannot consistently be held without the admission of the claim of Jesus to be the Christ. It has been composed by Mr. Cohen, of Bokhara, a son of Abraham according to the flesh and according to the spirit. The earnest and affectionate spirit with which it is written is well calculated to disarm prejudice and obtain for it a candid perusal.

In addition to the works mentioned now published for the first time, several of the standard tracts of the Society have been reprinted, such as The True Way—In Whom shall we trust—Elementary Catechism—Gospel Catechism—Flower Gatherers—First Book for Children, in Marathi; and the Choice of a Guru, in Guzarati.

The taste for periodical literature is very rapidly extending among the native population. At the present time there are published in Bombay, in the Guzarati language, 3 daily papers; 10 weekly or oftener; and 5 monthly periodicals. In the Marathi, 1 semi-weekly, 4 weekly, 1 semi-monthly, and 1 monthly. In the Hindustani, 2 weekly. In the Portuguese, 1 weekly and 1 monthly. It is every way desirable that an institution like the Tract and Book Society should recognise the existence of this taste, and avail itself of it, as far as possible, for the purpose of bringing Christian truth before the minds of native readers. At the same time it is evident that, as matters now stand, it is impossible to undertake, as a Society, the editing and publishing of magazines or other periodical papers. We are however able to make a very good approximation to the desired end. The *Dnyanadaya* is a semi-monthly that has been long in existence; originated and carried on with great ability by our brethren of the American Missions in Western India; and needs not the pecuniary aid of this Society. In our last Report we mentioned that a Guzarati monthly, the *Bamdad*, had been started under the auspices and with the aid of this Society, and under the editorial care of the Rev. Dhunjibhai Nowrojee. This periodical continues to flourish; having of course difficulties to com-

bat with from the fact that it is a Christian magazine; and yet enjoying at the hands of the native community a measure of acceptance larger than we could have dared to anticipate. Aid is extended to this excellent journal according to its need. The *Prabhodaya* is a Marathi monthly, under the management of the Rev. Narayan Sheshadri. In April last, Mr. Narayan Sheshadri addressed the Committee asking for aid in the form of printing paper. "In conducting the *Prabhodaya*," he says, "we have the same object in view as the Tract and Book Society, viz., the enlightenment and conversion of the people of Western India. To assure the Committee of the catholicity of our principles, I may mention that we have taken a good many publications of the Parent Society, e.g., The Leisure Hour—The Sunday at Home—Angus' Hand Book of the Bible—works on Natural History and Mental Philosophy, as the ground-work of our various articles on these and similar subjects." The Committee cheerfully complied with this request.

No award has been made of the prize offered by a gentleman of this Presidency for a Marathi version of Bogue's Essay on the Authority, &c., of the New Testament.

From the Rev. Mr. Meogling, of Coorg, was received an English manuscript of a work that has been extensively published in Canarese, entitled Twelve Letters, showing the difficulties encountered by converts to Christianity. This work was cordially approved by the examining Committee, and the Rev. Ramkrishnapunt V. Moduk was asked to prepare a Marathi version of it. He assented, and by consent of this Committee published the Letters successively in the widely-circulated and very useful magazine, *Dnyanodaya*. When it shall be deemed advisable, they may be published in a volume by this Society.

Printing.

The list of printing shows that the Society has printed during the last year books and tracts amounting to 47,874 copies. To this we may add 12,000 copies of the *Bamdad*, toward the printing of which aid has been given; and 6,000 copies of the *Prabhodaya* for which the Society furnished printing paper. The amount of printing is therefore in advance of that reported for 1858, by 31,000 copies.

Owing to the want of funds printing operations were suspended during the greater part of the expired year. In our last Report we called the attention of the friends of the Society to the fact that our printing did not keep pace with the issues; that the demand was actually greater than the supply. The liberal contribution of a friend of the Society enabled us to resume printing operations in July last; and the printing for the year has been in excess of the issues. Still, more than fifty of the former publications of the Society are out of print; and while some of these have been superseded by works that are an improvement on them, the majority of them are well worthy to be reprinted. Many of them are urgently required.

Grants.

We mentioned in our last Report that the Committee of the London Society had announced their intention to place a library of their publications at each Military Station in Western India, for the benefit

of the British Soldiers. On receipt of the books for these proposed libraries, we entered into correspondence with the Military authorities, who approved of the designs, but judged that the plan could best be carried into effect by locating the libraries with the different corps.

Grants of books have been made to the Parell Library, to the Pensioner's Home, and to the Rev. W. P. Barker, Khokur. The last-mentioned grant was of vernacular books, to form a library for the use of catechists and helpers under the care of Mr. Barker.

ISSUES.

The issues from the Depository during 1859, (imported publications excepted) amount to 35,354. This does not include the copies of the *Bamdad* and the *Prabhodaya*. The issues from the Depository in 1858, amounted to 54,283. One-half of this difference may be accounted for by the check designedly given to the preparation of the small gratuitous tracts. The rule of the Society is to demand payment for its vernacular publications; a small price is put upon them, so small that even the poorest can obtain them; and yet sufficient to constitute a guarantee that they are not taken to be destroyed by enemies of the truth. The preparation of a gratuitous series of small tracts was however deemed expedient; but it is evident that if these are issued in large numbers, the other publications of the Society will be less likely to get into circulation. The issue of gratuitous vernacular tracts was in 1857, 27,000, in 1858, 15,000, and in 1859, 4,839.

Of the 35,354 tracts and books issued last year, 24,875 were Marathi; Guzarati, 5,726; Hindustani, 1,098; Portuguese, 454; English, 2,266.

The issues of the Parent Society's publications amount to 44,661; a considerable increase on those of 1858, when they amounted to 38,893.

Total issues for 1859, 80,105.

DEPOSITORY.

In the month of September last, the balance due on account of the building was paid off. The rent accruing from the upper stories of the building had been assigned for the purpose of liquidating this balance. It now accrues to the Society.

The report of Mr. Antone, Assistant Secretary and Depositary, is satisfactory as showing that the central and accessible location of the Depository makes it increasingly a place of resort. In the statement for last year, he mentioned that supplies of some of the tracts were taken for book-shops kept by natives in different parts of the city. Seven of these shops were specified, the list now consists of fifteen. The tracts purchased by these are such as the following: First Book for children, Gospel Catechism, Bala Soondaree, Tookaram, Khundoba, African Girl, Honesty, Moral Stories. The colportage, in connection with the Depository, remains very much as reported last year. Three colporteurs have been employed; one of them is a native Christian.

RECEIPTS AND EXPENDITURES.

The Treasurer acknowledges contributions to the amount of Rs. 5,188-4-6 of this Rs. 237-4-6 was included in our statement for the

previous year, and should be deducted, leaving a total of Rs. 4,951. This shows an advance in our contributions, over 1858, of Rs. 1,556,* of which Rs. 1,500 was the gift of a single individual, a friend who on a previous occasion came to the help of the Society with a nearly equal amount. We regret that he should have now left India, and would rejoice if others like-minded were raised up to take his place.

The proceeds from the sale of English books amount to Rs. 3,180-13-2; falling short of the receipts for the previous year by Rs. 241-0-3.

The proceeds for the sale of Vernacular books amounts to Rs. 888-15, showing an increase of Rs. 84.

The total of receipts is about Rs. 8,925.

The payments have been: Printing, Rs. 2,903-3; Establishment, Rs. 2,138-1-7; Remittances to London, 3,929-7-5; Miscellaneous, 486-8. Altogether about Rs. 9,457. The balance at present on hand is due for bills on account of printing done last year, and which must presently be paid.

We have mentioned under another head that the rent of the upper flats of the Despository building will now be available for the general purposes of the Society. It will go far towards paying the expenses of the Establishment, and will enable us to devote the in-coming funds almost exclusively to the preparation of the needed supplies of tracts and books. This is a matter of congratulation, as hitherto the local contributions to the Society have seldom or never been sufficient to enable us to do the printing that was urgently necessary.

CONCLUSION.

It would be eminently gratifying if we could refer to instances in which the publications of this Society had been during the last year evidently the means of conversion. We are not able to do this. The Society is not able to follow its publications on their errands of mercy, and to report concerning their success. We have received no communications from Missionaries advising us concerning the influence of tracts and books. Let it suffice us to know that the Missionaries of the Presidency regard them as a valuable aid in the prosecution of their great work. The labours of the Mission, of the Bible Society, and of the Tract Society are intermingled, and their separate influences are seldom recognizable. We have the happiness of knowing that in connection with the different Missions conversions have taken place from the ranks of Hinduism, Muhammadanism, and Parseeism; and that the converts ascribe their conversion to the truth brought before them by the living teacher, by the word of God, by the lives of Christians, and by religious publications. At our last Anniversary, one of the speakers, a native pastor and a brother beloved in the Lord, testified that at a time when he was quite unwilling to read the Bible or hear it preached to him, the reading of tracts became the means of convincing him that there was something worth considering in the Bible. He was thus led to read and study the Scriptures, and

* It should be borne in mind in the comparison of receipts, that Rs. 1,108 were also given in 1858, as a special fund for the printing of Phulmuni and Karuna.

his conversion resulted. There is an example in which after eighteen years, at its own Anniversary, the Society is permitted to hear of fruit, to the glory of God, from its labours.

During the last year, the smouldering embers of the mutiny appear to have been fully extinguished. At present peace reigns from the Himalayas to Cape Comorin. Missionaries have returned to the scenes from whence they were temporarily driven; and even occupy places formerly unvisited by them. Here and there, in the North of India, a considerable measure of success already attends their renewed labours. Nevertheless, if the friends of Christ were dependent for encouragement upon the aspect which India presents, they would find little to cheer them. At the commencement of 1860, we are told, the number of converts, resulting from the efforts of all Protestant Missions, does not exceed a fifth of one per cent. upon the total population. And yet, perhaps, there was never a time when the servants of Christ had so much reason to look with joyful expectation upon the dawning future. It is matter of observation that, at the very moment when Delhi was completely recovered from the hands of the mutineers, some Christians on the other side of the Atlantic instituted a prayer-meeting which God was pleased to acknowledge in the commencement of a glorious Revival of religion. This Revival was referred to, in our last Report, as a fact of unspeakable interest. Since then, it has extended to Europe, and manifested itself in showers of blessing poured upon Ireland, Wales, Sweden, and Scotland. Its onward course is not in the least checked. The cholera that went forth from India some thirty years ago, and again more recently, paused not in its dread career until it had traversed Europe and the entire continent of America. May we not hope that the grace of God, that has so graciously manifested itself in America and Europe, is bound upon a counter-mission that is only destined to find its terminus in Eastern Asia? One fact cannot, we believe, be questioned, viz. that there has been more prayer offered in England for India, during the last year, than was ever offered before. Here surely there is ground for hope. Missionaries who had laboured long years in India, and were temporarily in their native land, beholding the glorious triumphs of the Spirit of God in Ireland, obtained new conceptions of the wonder-working and all-subduing power of the Spirit of God; and were led to look forward to the future of Missions in India, with a degree of hopefulness and expectation not known before. Yes, the preachers of the Gospel shall yet "go out with joy and be led forth with peace; the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands."

III.—*Annual Invitation to United Prayer.*

ISSUED BY THE COUNCIL OF THE BRITISH ORGANISATION OF THE EVANGELICAL ALLIANCE, JANUARY 1ST, 1860.

Dearly beloved in the Lord,—To you "that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours; grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."

We invite you to go with us to the Throne of Grace, to enter with us "into the holiest by the blood of Jesus," there to plead unitedly the precious promise, "If two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven"—and there to wait that "we may obtain mercy, and find grace to help in time of need."

And, that there may be identity of thought, and unanimity of feeling, and similarity of petitions among all such as shall bow together in the presence of our common God, this simple paper is lovingly and unpretendingly sent forth, "to put you always in remembrance of these things, though ye know them, and be established in the present truth."

First, then, we would say to every brother in Christ,

I. *Realise the privilege of prayer.*

Prayer is the breath of a living soul—it is the result of a Divine operation—it is the echo of the voice of God from the soul of man—it is the incense cloud which rises when the spice-like promise falls on the hot burning coals, which grace has kindled on the once cold altar of a human heart. In every believing prayer, recognise the work of the Spirit of grace and supplication; honour the presence of the indwelling Comforter; and rejoice in the precious truth, that "the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Brethren, as you pray, remember that "your bodies are the temples of the Holy Ghost;" reflect on the "communion of the Holy Ghost;" and know that "where the Spirit of the Lord is, there is liberty."

But prayer is drawing nigh to a Father—it is "lifting up holy hands without wrath or doubting" on the part of a little child at its parent's knees—it is only by the spirit *of adoption* that we cry Abba, Father. Come not, then, to God as a judge, or as an offended master, or as a consuming fire, when you come with your petitions. You come to *a throne*, and on it sits *a king*. This should not terrify you; for you come also to a Throne *of Grace*, and on it sits *a Father*. The kingly hand can execute all that the Fatherly heart can prompt. Dear brethren, remember this. Timid praying forgets the smile of a parent's welcome, just as the rash mouth and the hasty heart forget the majesty of the kingly presence. God is my Father, and my Father is God, is the sweet meditation of the believing heart.

But prayer is coming unto God, and the Word of truth has said, "No man cometh unto the Father but by me." "There is one God, and one Mediator between God and man, the man Christ Jesus." Union with Christ—acceptance in Christ—access through Christ—such are the conditions of effectual, fervent prayer. Brethren, think of these things. "Our fellowship is with the Father, and with His Son Jesus Christ." "Through Christ we all have access, by one Spirit, unto the Father."

Again, beloved brethren,

II. *Reflect on the legitimate subjects of prayer.*

Your prayers may have respect to individual believers—to the Church of Christ—to the world which lieth in the wicked one.

Think of the wants of individual members of Christ, and ask that great grace may be given

To the ministers of Christ. The faithfulness of the pastor is intimately connected with the faith of the people. More power will come of more prayer. Pray for Christian ministers, that their views may be sound, their utterances distinct, their testimony unaffected by the fear or favour of man. Pray that their own souls may be refreshed, that their spirit may be humble, their zeal fervent, their sympathy for souls great, their devotion to Christ absorbing, their aim simple, and their motives sincere. Pray that they may be more diligent students of God's Word, more constant in presenting their people and work at the Throne of Grace, more wisely circumspect to avoid even the appearance of evil. And in connexion with this, ask God to raise up, furnish, and send forth a continual succession of faithful men to serve Him in the sacred ministry of His Church. Pray for a blessing on all seminaries and schools of learning, that a noble band of well-equipped soldiers of the Cross may never be wanting to contend earnestly for the faith once delivered unto the saints.

Then as to the People,

Ask of God that the Holy Ghost may work in every soul saved by grace, a deeper spirit of gratitude for distinguishing grace, a fuller sense of individual obligation to glorify God in body and spirit, a more personal and self-denying identification with the cause, and people, and truth of the Lord Jesus Christ. Pray for greater discrimination as to the precious truths of the glorious Gospel; for greater sensibility as to the approach of sin; for keener consciousness of the presence, and depths, and devices, and wiles of the devil; for greater perception that God's way is the safest, smoothest, straightest, and so the shortest, yea the only way, to real happiness; for fuller understanding that all things work together for good to them that love God.

Oh! for greater simplicity of faith, deeper spirituality of mind, more manifest consistency of walk amongst all who love the Lord Jesus Christ.

But again, the subject of your prayer must be

The universal Church of Christ,

That it may realise, more and more, its complete separation from the world which lieth in the wicked one. The nations of the earth

engage in conflict, or gather together in congress, alternately anxious or elated as the power or policy of man may seem to give an ascendancy or not to each. The people of God remember "the Lord reigneth," that the Church of Christ is founded on a rock which none can remove or shake, and they need not make haste. Their eyes are unto the Lord.

That it may remember, more and more, its own peculiar work in the world, to gather out a people to God's glory. And here forget not to praise God for all that reaches our ears as to the revival of the work of grace in these days, and to plead with Him that He would glorify His own grace, by still further and greater puttings forth of His power to convert souls.

That it may illustrate, more and more, its special feature before the world, "that they all may be one." Hypocrisy may imitate, but it cannot deteriorate; persecution may harass, but it cannot separate or crush those who are one in Christ.

That it may exhibit, more and more, its marked superiority above the world, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." In every hour of political or social convulsion, the motto which the Church will remember is, "I will overturn, overturn, overturn; until He come whose right it is, and He shall reign."

Once more, dear brethren in the Lord Jesus,

III. *Remember the encouragements to prayer.*

Think of the character of God—His love, His wisdom, His truth, His power; and this will quicken conviction that He "is the rewarder of them which diligently seek Him."

Gather together the promises made about prayer; and remember that all the promises of God are yea and amen in Christ Jesus.

Recall the instances which tell that the effectual fervent prayer of a righteous man availeth much. Thus will our united prayers be the prayers of such as know they will be heard, of such as wait for an answer, and of such as assuredly acknowledge that the answer which God gives, whenever and whatever and howsoever it may be, will be wise and well.

"And now, brethren, we commend you to God and to the word of His grace." "Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

C. E. Eardley, President.

T. R. Birks, M. A., }
W. M. Bunting, }
David King, LL.D., } *Honorary Secretaries.*
Edward Steane, D.D., }

William Cardall., M.A., } *Official Secretaries.*
James Davis, }

—*Evangelical Christendom.*

IV.—*Historical Sketch of Protestantism in Hungary.*

It is much to be regretted that so little is generally known of that noble race which peoples Hungary, and that their sorrows have therefore awakened so little sympathy among other nations. It is hard when a nation is compelled to suffer unjustly, but doubly so when forbidden to weep over their sorrows, or to tell their tale. And yet this is the state of Hungary. The sufferings of the Covenanters in Scotland, and the story of the fires in Smithfield, have been handed down to posterity, till the names of the martyrs are become household words; and children hold their breath in the nursery while the tale of God's slaughtered saints, whose bones are bleached on the Alpine hills, is told. But Hungary dares not to this day speak of the dark scenes through which the fathers passed. The legend may be told, but cannot be written, and the children in the schools learn out of the history of their own country, that the Protestants have been at all times a disloyal people, whom the crown could not trust, and vile ingrates, incapable of appreciating the tender mercy of the gentle and the good fathers of the Society of Jesus.

In the same way that Rationalism has shut the Bible and the history of their own nation out of the schools in Holland, so that the Dutch children can learn no more the glorious struggles of their fathers; can read no more in the schools the history of the Prince of Orange and the Duke of Alva, or the story of the Inquisition; to them must the names of the glorious army of martyrs whose blood stained the soil of their fatherland remain unknown, or be associated with insubordination, rebellion, and obstinacy against the legitimate authority of the Emperor Charles of Spain and his darling Inquisition. In the same way are the Protestant children of Hungary and Transylvania doomed to utter ignorance of the sufferings of their fathers for the sake of Christ; and not only that, but must learn out of the vile fabrications of the Borromæus Society's History books, that the blackest persecutions on which the sun ever shone were deeds of mercy, and that their own fathers, some of whom wear this day the brightest martyr crown before the throne of the Lamb, received on the scaffold only the due reward of crime. Here and there an old family legend told in the family circle with all the fire of Hungarian eloquence, and listened to with the wild feelings of an eastern race, rolling on the earth, and tearing the hair with shrieks of anguish when the tale has been finished, keeps alive the half-smothered recollections of other days; or occasionally a manuscript preserved in some retired castle, where the saints of God had been wont to meet beyond the scent of the Austrian bloodhounds, tells how a Claverhouse, and a Jeffreys, and a bloody Mary, and a James II., and a Duke of Alva, might blush to find themselves so far surpassed in their own favourite sphere of persecution.

Hungary can boast of a constitution older than that of England. Before William of Normandy was born, had Stephen king of Hungary granted his people a constitution, which continued under all vicis-

situdes till the present Emperor annulled it. Though Christianity was first introduced chiefly by the power of the sword, yet the Waldenses, having sought and found a refuge in the country while escaping from Popish persecution in the middle of the twelfth century, brought with them the life and power of the gospel, and in their case it proved that, while entertaining strangers with their wonted hospitality, the Hungarians had entertained angels unawares. The Waldenses who were driven from France, Spain, and Italy, by Innocent III., found protection under Emerich, King of Hungary, and by their influence alone, ten thousand individuals publicly separated from the Church of Rome. So far had the doctrines of the Albigenses extended, that the bishops of Hungary demanded the introduction of the Inquisition in the year 1228. The free constitution was at that time not favourable to the Inquisition, the spirit of religious liberty was not crushed, and the fifteenth century saw the country ready to receive with open arms the Hussites that fled from Bohemia.

The way having thus been prepared by the Waldenses and the Hussites, the nation was ready at once to receive the doctrines of the Reformation, when the light first dawned on Germany. An extensive commerce was as that time carried on with Germany, and the merchants brought Luther's works by thousands of copies into the country, and being written in Latin, they found a ready sale; many of them were also translated into Hungarian. A second impulse given to the Reformation in Hungary, was the large number of Saxons which had been brought to work the mines and till the soil, in the days of Geyza II. the son of Bela, in the twelfth century. These immigrants retain to this day their language, enjoy many special immunities, and have a strong sympathy with Germany. The news of the Reformation work in their mother country interested them intensely, and they became nearly all Protestants. The Queen of Hungary, Mary, the sister of the Emperor, favoured the Reformation; and her chaplain, John Henkell, was decidedly evangelical. So many causes favoured the progress of the good work, that we find some historians declare, that in 1525 the half of the country was Protestant.

The young king Louis was at that time a mere tool in the hands of the priests, and we find in quick succession edicts passed to burn all Luther's books, to proclaim his followers heretics, to have their property confiscated, and lastly, giving the power to any individual, either of the clergy or laity, to seize and burn all Lutherans wherever found. When the bishops and Roman Catholic nobility had just commenced to carry out this fierce edict, the battle of Mohatz, on the 29th August, 1526, left the king and the principal prelates and noblemen, with 20,000 soldiers, slain in the field by the sword of Soliman. In the history of Hungary the Turks always come just when the Protestant cause is likely to be completely crushed by the priests, in the right time to grant respite and toleration.

With this defeat the line of Hungarian kings ceased, and in spite of the law of 1505, by which it was enacted that none but a native of

Hungary could ever be elected king, the crown passed over to Ferdinand of Austria.

Ferdinand entered Hungary with his army on the 1st August, 1527, to protect it against the Turks, and on the 20th August published a decree, stating that "whoever mischievously and perseveringly holds and believes anything contrary to the twelve articles of our holy Christian faith, or in any way can be recognised as a heretic, shall be punished with imprisonment or death. Any one proved to be a heretic can never after hold any office of trust; no one is bound to keep a contract with him; he can never recover any debt at law; he can practise no trade, profession, or calling, can make no will, can inherit nothing—in short, has forfeited all civil rights whatever. Whoever partakes of the communion in both kinds may be put to death, and the house where such an act is committed may be confiscated, or torn down at the pleasure of the sovereign." The edict went on to state that no one shall write, copy, print, sell, buy, read, have or hold any book, writing, picture, or remembrance of Luther, Zwingli, or any of their adherents, on pain of death. If the magistrates of any city refuse to punish heretics with due rigour, the city loses all its civil rights and privileges. This edict was ordered to be real from all pulpits in Hungary every Easter and Christmas.

Such was the first appearance of the house of Hapsburg in Hungary; such one of the earliest edicts of Ferdinand, who was crowned king on the 3rd of November following.

Meanwhile the work of God went on, and as the execution of the laws lay in the local authorities, by virtue of their constitutional rights, these persecuting enactments were not carefully observed. In some cases, whole towns became Protestant; in others, at least the wealthy nobles, and the laws were for a time held in abeyance. The fires had sometimes been kindled, and among others, Pastor Nikalai of Bihethen, and his schoolmaster, had been burned as heretics for refusing Mary due honour. Ferdinand was at last afraid of his own laws, and after having seen and heard Luther and his friends at Augsburg; he set some prisoners free, who had been confined on the charge of heresy. A heavier blow was inflicted on the bishops when Ferdinand afterwards demanded, in the case of Stephen Szantai, that a public discussion should be held, and that the evangelical pastor should not be punished except the bishops were able to prove him a dangerous heretic. When the umpires gave in their report in favour of Szantai, the Emperor refused to put him to death, but advised him, for the sake of peace, to leave the country.

By the middle of the sixteenth century the principles of the Reformation had spread to such an extent, that in many important places there was no more reading of the mass. Synods were held, confessions of faith were drawn up, able men, who had been educated at Wittenberg preached the gospel boldly. In 1553, the Diet of Oldenburg had a majority of votes on the side of the Reformation, and a year later the last priest left the city, having no more work to do. Priests got married, monasteries became useful schools, bishops resigned their sees, and the tithes, if not claimed by the crown, were hand-

ed over to the Protestant clergy. The magnates of Hungary, with three exceptions, were Protestant, and in 1560, the Church of Rome had lost all its influence.

In 1561, three Jesuits came to Tyman, and now a new era began. The Council of Trent was then sitting, and earnest men saw the gathering clouds ready to burst on the Protestant cause. At the fortress of Erlau some of the leading men joined together, signing a covenant to remain firm to their God whatever might betide. It was a proper time for covenanting, and very soon were the covenanters put to the test. The Pope Pius IV. found Ferdinand too remiss in punishing the heretics, so to gain him over he issued the famous bull of April, 1564, granting the cup to the laity. Ferdinand rejoiced so much over the concession that he had a medal struck in commemoration of the event, but he was soon informed that this was the only concession which would be made, and any who would not now return to the bosom of the Church must be put to death.

The bull was published in three churches in Vienna, in several churches even by the archbishop himself in Hungary. The Emperor *and the Jesuits* partook of the communion in both kinds. A provincial Synod was summoned at Tyrnau by the archbishop, to demand from the Hungarian clergy implicit submission to Rome in all other points, now that Rome had yielded the laity the cup. The death of Ferdinand relieved the Protestants for a time from the civil penalties which threatened them in refusing to submit, and the new Emperor Maximilian declined to sanction the threatened persecutions.

A man's worst foes are always those of his own household, and just at this time when harmony and purity on the part of the Protestants were so absolutely necessary, they split into the three parties of Lutherans, Reformed, and Unitarians, each hating the other much more than it did the common foe.

On the death of Maximilian, and the accession of Rudolph in 1576, there was perhaps more real Christian life in Hungary than in any other part of Europe at the same time, and the preachers were equal in talent, and faith, and zeal, to those of any other Protestant country. The generals of the army, the leading statesmen, and the foreign ambassadors, were nearly all Protestants. On the death of Schmend, the commander-in-chief of the Hungarian forces, an equally earnest Protestant, General Kurber, was appointed in his place. The Protestants had such an overwhelming majority in the Diet, that the bishops did not attempt to introduce any laws in favour of Rome's claims. The worm, however, which gnawed at the root of their prospects was the bitter party spirit between Lutherans and Calvinists.

Rudolph, the son of a Spanish mother, and trained from his twelfth year at the court of Philip of Spain, under the especial patronage of the General-Inquisitor Torquemada, gave the Jesuits good hopes of more success than they had under Maximilian. The Hungarians, in good keeping with their loyal character, elected Rudolph as their king out of respect for the father, and now began the guerilla warfare. Nothing could be done in a constitutional way against the

Protestants, so the first step was to smite the shepherds that the sheep might be scattered. Imprudence, on the part of some gave occasion to the enemy to interfere, and the strong unguarded language of individuals was attributed to the whole body.

A General Synod of all the clergy was summoned in 1579, chiefly to induce the Protestant clergy to give account of their preaching and of their doctrines to the archbishop. The Protestants replied that having signed the Augsburg Confession, they had already given a sufficient account, and refused to come. This gave an opportunity of interfering in individual cases, and punishing for disobedience. The introduction of the Gregorian calendar was opposed generally by the Protestants, and this gave opportunity for banishing others of the pastors and schoolmasters. The bishops always acted as if they had still complete jurisdiction over the Protestants, and the court at Vienna acknowledged their claims. In each case the Roman Catholics had a man ready to fill the vacant place, and isolated cases of hardship were not redressed. On the most trifling grounds Protestant teachers were dismissed and pastors silenced, while orders were given to have the service in future conducted after the forms of the Church of Rome.

In Transylvania the Jesuits went beyond the line of human endurance, and were accordingly banished by an enactment of 1588. In Hungary, however, they managed better, by showing special favours to the one party of Protestants, till they succeeded in crushing the other, and by fanning the flame of party-spirit they often found occasion to interfere. The deadly feuds between Lutherans and Calvinists was sufficiently distressing in Germany, sapping up the vitals of Christianity, for towards the close of the century twenty-five Hungarian students were banished from Wittenberg for denying the ubiquity of the human nature of Christ, and this was in Hungary a source of the greatest delight to the Papists, who resolved to divide and conquer.

An agreement was made between the Pope, the Jesuits, and the Emperor, the result of which was that 10,000 Roman troops were sent to Hungary, under pretence of fighting against the Turks. Where the Turks came, the Protestant churches were re-opened and pastors appointed; where they were driven back, the churches were again closed or burned. A dark period now came, and it were long to tell the cases of individual wrongs. The ills became general when, in violation of the constitution of the country, the Emperor by his own will added an article of his own to the resolutions of the Diet of Presburg, 1604. This article forbade any complaints in matters of religion to be brought before the Diet. Thus was all redress taken from the Protestants, and though the enactment was utterly illegal, yet it was sufficient authority for the Jesuits to act on at a time when foreigners were appointed to all posts of trust, and foreign magistrates in the interests of the Jesuits dispensed the law. Under martial law we read of Protestant pastors flayed alive or burned on piles of their own books.

The Peace of Vienna in 1606, gave Hungary back her Constitu-

tion, and annulled the famous article of 1604, by which all Protestant rights were withdrawn from the cognizance of the Civil Courts. The Peace was signed, but Batsky, who had wrung it from the Emperor, died of poison in a few months, and the Pope entered a protest against the Peace, so that the persecutions began afresh. When Rudolph was dethroned, and his brother Matthew took his place, the new Palatine, George Thurzo, succeeded for a time in securing the Protestants against the assumptions of the bishops who still claimed jurisdiction over them. In the Synod of Sillein, in 1610, a full Constitution was drawn up for the Protestant church, securing to the adherents of that confession full civil and religious liberty and equality. Religious liberty! How did the Jesuits understand the phrase? Liberty to hold and teach all that Rome does, and nothing more. This interpretation has been within the last few weeks authoritatively and unblushingly published at Vienna.

Ferdinand II. took a vow to the Pope to banish the Protestants out of all his estates if it should cast him his life, and early in his reign we have evidence that twelve thousand Protestant exiles of his own subjects were living in foreign lands. The history of his reign in Hungary is one continued tale of Protestant churches closed, and the pastors and schoolmasters driven away. A hundred thousand converts to the church of Rome, and a depopulated country containing a million fewer inhabitants during his reign, is the work which he accomplished. The Cardinal Razmany boasted that above thirty families of the Hungarian magnates had been by his influence reconciled to the Church of Rome, besides thousands of the common people.

Ferdinand III., like his predecessors, solemnly swore to grant complete toleration to the Protestants, but the Bishop of Gran contrived to have this clause erased from the Statute-book, and church after church was demolished; while the Jesuits, contrary to express statutory law, obtained leave to hold landed property and build where they chose. At the Peace of Linz in 1645, it was known that 400 churches had been violently seized from the Protestants in Hungary alone; of these ninety were returned, and permission given to the Protestants to build anew in the other parishes where their churches were not restored.

Leopold was crowned King of Hungary in 1655, and at the commencement of his reign we find popish troops traversing Hungary, plundering the Protestants, turning pastors out of their dwellings and breaking the furniture, while the law gave no redress. In the village of Szill we find the landed proprietor demanding the keys of the church, ordering the bells to be rung, and when the church was filled, ordering the doors to be locked and the communion to be administered after the popish form to all present. Wallachian soldiers were billeted on Protestant families, liberty was refused to bury Protestants in the common burying-ground, widows were not permitted to marry again. In Raab the trades-unions would admit no Protestants among their number. Where a Protestant church was closed in one parish the Protestant inhabitants were fined if they

ventured to attend Protestant worship in another parish. Soldiers forced their way into the churches, and had the mass once read, after which it could be proved that it was a Roman Catholic church, and could not be any more used by Protestants. The citizens were driven into the churches, and compelled to partake of the consecrated wafer from the hands of the priest, even when some of the peasants threatened to bite off the priest's fingers if he ventured to force the wafer on them. It were easy to give the names of the pastors who were beaten and driven from their houses, and though wife or child were sick, they were not allowed to remain a single night in the village. When the complaints came to the Diet, the Protestants were told that the Diet had more important business, and they should not annoy the king with such trifling complaints. Again and again the Protestant members of the Diet demanded that their grievances should be redressed, and when no notice was taken of them, they in a body retired and left the Roman Catholics to settle matters as they chose. A rebellion shortly afterwards broke out, and in quelling it the Protestants were sought out and put to death without any other evidence against them than merely their creed; for, said the Jesuits, a heretic is, as a matter of course, a rebel. Contrary to the Constitution, the accused were tried not by Hungarian, but by foreign judges. The renegades were as usual the bitterest persecutors. In 1672, one captain with a band of soldiers took possession of above thirty Protestant churches within one year. If the Protestants resisted, they were charged with riot, and the ringleaders were condemned by martial law.

In Presburg in that same year, the citizens were summoned to hear an order from the king. The purport of the paper was that it was his Majesty's pleasure that all the Protestant churches should be handed over to the priests. The Roman Catholic inhabitants declared that as they were always submissive to orders from the Court, and it was only the part of a Protestant to disobey, they were now ready to bow to royal orders. The Protestants proposed to send a deputation to the king to learn if that were really his wish, and to strive to avert the doom. The deputation was allowed to leave the city, and was then arrested on the way and thrown into prison. The Protestants refused to give up possession, and protected themselves by force. Thirty-nine prisoners were arrested, and tried before the archbishop, and the decision of the court was that "all the Protestant inhabitants of Presburg had been found guilty of high treason, and that their lives and property were confiscated."

A month after the publication of this decision, the church doors were violently broken open in the presence of the bishop and several priests. Pastors Reiser, Sutarius, and Haretzky were banished, each being permitted to take with him only twelve books. Such was a specimen of the way in which, in open violation of law and regardless of consequences, the Papists carried out their plans. If the Protestants were driven to rebellion, there were popish bayonets to reduce them to submission. The only relief which the Protestants experienced was under the shadow of the Crescent. Wherever the

Turkish sword was victorious, the Protestants enjoyed full toleration; wherever they were driven back, the churches and schools were again closed. A command had been given by a high ruler to the soldiers of Islam not to touch the servants of the living God; and an inferior general had given orders not to spare the shaven crowns. Accordingly the monks and Jesuits received no quarter, but all other Christian dogs were left to do as they chose. When the house of Hapsburg regained possession, vengeance was often dealt out on the Protestants for what the Turks had inflicted in the days of their power. The Protestants of Holland could open their dykes to drive back a foreign power that threatened to deprive them of their religion; the subjects of Charles II. had other means of averting the same ill, but the Hungarian Protestants were left helpless in the hands of the ruthless monarch who then swayed the sceptre over them.

And now came the year 1673. The archbishop of Gran made a final effort to root out the Protestants. Thirty-three pastors of Lower Hungary were summoned before him on a charge utterly without foundation. The legal forms of trial were set aside. The principal evidence brought against them was that of anonymous letters. The charges were that they had in various ways insulted the Roman Catholic religion, and had kept up treasonable correspondence with the Turks. As an evidence, however, that little stress was laid on the charge of treason, they were told from time to time that by joining the communion of the Church of Rome, the whole trial would be quashed. After going through some forms of a mock trial, the prisoners were told that some would be put to the torture and others beheaded, that however they would all be released on one of two conditions: either they might leave the Austrian dominions for ever after having first signed a declaration that "having been found guilty of rebellion, they chose to go into voluntary exile;" or else that "having disgraced their office as pastors they would in future abstain from preaching and administering the sacraments," in such case they might remain in the country. If, however, they joined the Church of Rome, honour and preferment awaited them. The most distinguished went into exile; the aged and feeble resigned their office and lived out their days in penury; one, and only one, denied the faith. The indignation of the Protestants knew no bounds when they learned that to escape an unjust sentence of death the clergy had signed such degrading conditions of pardon.

A heavy blow had been inflicted on Protestantism, and it must be followed up. A new charge was prepared, and 250 Lutherans, with fifty-seven members of the Reformed Church, were summoned to stand their trial for treason in January, 1674. Copies of letters, the originals of which were never produced, formed the ground of evidence. If the crime was really treason, then the Judges were guilty of no light offence when they struck off the list of the accused all who joined the Church of Rome, and all the clergy who surrendered their churches to the Papists. A form of trial was gone through, and all the prisoners sentenced indiscriminately to death, with con-

fiscation of their property. Two hundred and thirty-six resigned their office and went into *voluntary exile.* Strange punishment for treason! Those who refused to yield were put in prison, beaten, carried from one prison to another, exposed to incredible hardships, and, at last, thirty of the most faithful and venerable pastors, many of them old men, were sold as galley-slaves at Naples on the 7th May, 1675. Some had escaped, others had died of exhaustion on the way thither. They had petitioned the Emperor for redress, but were told that the petition of heretics never would be received; and even though the Emperor should order their release the Church could not allow them to escape.

The story of the sympathy awakened on their behalf, of the collections made in their favour in England, of the exertions of the Dutch Vice-Admiral, of the revision of the sentence, and how twenty-six survivors were in the following year set free as not having been fairly tried or justly condemned, is well known. The final sentence of the Court of Appeal was, "that the pastors and professors, at present confined on the galleys, are not guilty of the charges laid against them, and should at once be set free." This decision was confirmed by the Emperor, in a decree dated 24th January, 1676, but the Jesuits added a clause, stating that no redress should ever be given for the past wrongs.

It was now in the wild glen or the dark cavern at midnight that the Protestants met for praise and prayer, and administering the sacraments. Jesuit spies, in the garb of pastors traversed the country, gaining the confidence of the people by sanctimonious phrases, and betraying the places of meeting to the Government. Many were driven to take part in rebellion, and when unsuccessful were punished.

When the country was wasted by war and sickness, by confiscation and banishment, a Diet was at last summoned at Oldenburg in 1681. Here the sufferings of the Protestants were set forth in such a way as awakened the sympathy even of many Roman Catholics. Promises of redress were given, but the bishops declared that such promises could never be kept, as they were equivalent to a confession that the Church of Rome had acted wrong. The Protestants drew up a list of 888 churches which had been violently or fraudulently wrested from them, and succeeded in obtaining some redress, especially permission for the exiles to return home, and permission to build new churches where some others had been demolished. From this time forward till the death of Leopold in 1705, there was one unbroken chain of wrongs inflicted by the priests, and no redress to be had from the Court.

With Joseph I. a time of ease came; at least the Jesuits, knowing that appeals from the Protestants would receive a hearing, wisely refrained from wonted persecution. Joseph had just issued a decree to prohibit the Archbishop from depriving the Protestants of the privileges guaranteed by the Diet of 1681, when he was carried away by small-pox.

Under Charles VI. the landed proprietors asserted their right of dictating to their tenants what form of worship they should adopt,

and this procedure was sanctioned by the Court. The Jesuits sought out all books proclaimed to be heretical, and punished those who held them in their possession, whether Protestants or otherwise. The Bible of course was put on the Index. Nearly 3000 Bibles were confiscated at one time in Debreczin, and, though they were ordered to be restored, the command was never complied with. Protestants were obliged to swear by "the mother of God and all the saints." No one was allowed to leave the Church of Rome and become Protestant. The clergy had now little opportunity of receiving suitable education, the schools were neglected, and vital religion may be said to have disappeared, the people being Protestants but in name, and joined together by mere political bonds, and especially hatred of Popery. Even private religious exercises in the family were prohibited. If a charge made against a Protestant by a Papist, the punishment was sure to follow, as proof of the charge was not at all considered necessary. In fact the Protestants held the relation to their Roman Catholic neighbours which the slaves in the Southern States of American do to their employers. Persecution followed even to the grave, and the bodies of Protestants were often exhumed and thrown out of consecrated ground.

All these charges, however, are unfortunately so well known in other popish countries, that the mind does not any more revolt from the recital. The latter years of Charles VI. were more terrible to the Protestants in Hungary than even the reign of Leopold.

When Maria Theresa was in distress, she granted full toleration to the Protestants, and experienced the fruits of their loyalty. Scarcely had she been a year on the throne, however, till the decretal oath was renewed, the Protestant pastors put under the inspection of the popish bishops in matters of doctrine, Bibles sought out and burned, family worship prohibited, complaints of Protestants never regarded, but the most unfounded charge of a Papist taken as proved. No Protestant pastor was allowed to pass the bounds of his parish, children were torn from their parents to be educated in the Church of Rome. Popish midwives baptized children at their birth, and the priests afterwards claimed them as their own.

Joseph II., for political reasons, banished the Jesuits, and from utter indifference to all religion, granted the Protestants every just demand, in so far as in his power. The Diet of 1791, gave the sanction of law to the relief which the personal character of Joseph had secured the Protestants, but from that time to the present little has been gained. In that Diet, under Leopold II., the Protestants obtained full civic rights, and were freed from all subjection to the priests. A General Synod was held in that year, but the decisions of the Synod, though innumerable times recommended to the Court at Vienna, have to this day not been confirmed. The Protestants in Hungary amount to nearly two and a quarter millions, the Roman Catholics to four millions, and yet, before the Revolution of 1848, scarcely one in forty of the state office-bearers was a Protestant; of twenty-six councillors in the vice-regal Court at Pesth, only one Protestant.

The late edict, granting permission to hold general assemblies and to elect their own pastors, appears such a questionable boon that the Protestants in Hungary refuse to accept it, and, indeed, so long as the persons about the Emperor are not changed, there is little hope of a change of measures.—*News of the Churches.*

V.—*The Goddess Minerva Saraswati.*

We have been wont to think of the deities of the mythology of ancient Europe as having altogether disappeared from the world, and have often used in regard to them the triumphant language of the prophet Isaiah:—"They are dead, they shall not live; they are deceased, they shall not rise. Thou hast visited and destroyed them, and hast made all their memory to perish." It appears, however, that some modern Babus at Lahore have been endeavouring to give *eclat* to the worship of their goddess Saraswati, by announcing her under the name of Minerva! We congratulate these native gentlemen on the fact that Pallas Athene is "deceased," or she might resent the freedom they have taken with her name in a manner quite unexpected by them, and moreover make such a display of her puissance as would throw all the "rascall crew" of the Hindu pantheon into most painful confusion. "A prophet of their own," Bharatchandra Ray, alone could worthily describe the rout.

A gentleman who was invited by these Babus to a nautch in celebration of their misnamed goddess in January last, addressed a letter on the subject to the editor of the *Lahore Chronicle* which we have great pleasure in extracting. Few English gentlemen and ladies in the present day are to be seen at Hindu nautches, we hope; yet still the earnest language of this letter may be read with advantage by many who are designated Christians and the perusal of it may suggest to them the vast importance of so conducting themselves before the heathen that He whose "worthy name" they bear may not be dishonored by their compliance with idolatrous customs.

The writer in the *Lahore Chronicle* says,—

"The Babus of Lahore have done me the honor to invite me, by a printed invitation, to a nautch party, on the evening of Saturday next, the 28th inst., 'in honor of the goddess Minerva Surusti Puja.'

"I bear, Sir, the name of a Christian. The Omniscient God knows only how far I deserve that most noble name. But in the Bible I find, (with regard to eating of food offered to idols)

this precept, 'If any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it and for conscience' sake; for the earth is the Lord's and the fulness thereof.' The principle which St. Paul inculcated on the Corinthians is written, like all other scripture, for our ensample upon whom the ends of the world are come, and applies to every kind of participation in idolatrous rites. Shall I then, attend an idolatrous ceremonial? Shall I disobey the teaching of that book which alone can make me wise unto salvation? Shall I lend sanction by my presence to a lascivious nautch, to the unholy orgies of a soul-destroying creed? Never! I call upon all the Christian inhabitants of Anarkullie, through your paper, to lend no countenance to this entertainment. I call upon them to have no fellowship with the works of darkness, but rather to reprove them. I call upon them, as they shall answer for it in the presence of Him who is to be our Judge, that they go not to this party. Let none say hereafter that they did it unwittingly They are hereby warned that it is not harmless—that it is sinful, hateful, abominable, and it will be a denial of the Lord that bought them, if they go.

"I bear the Babus no ill-will. I believe they meant it kindly, and for the kindness of their intentions, I return them my thanks. But they will, I hope, see, that it is perfectly impossible for me, or any person, even in name a Christian, to be present at the nautch, and I call upon every one who has at heart the honor of our most holy faith to make it a matter of earnest prayer that not one Christian may be present at the nautch in honor of Surusti Puja."

VI.—*Historical Sketch of Missions in the Georgian and Society Islands.**

When the London Missionary Society was formed, sixty-five years ago, all the important parts of the heathen world were closed against the Christian Missionary. The East India Company denied admission to India, and its policy combined with that of the Chinese to prevent all approach to that vast empire. South Africa was until that year held by the Dutch, with whom we were then at war, and the patrons of slavery, then in the ascendant, would have impeached as absolute treason any attempt to educate the negro, while Popery would have menaced the life of any Protestant Missionary who should have ventured on the shores of South America, and it was only among such outlying portions of the world's population as the South Sea

* The former group includes *Tahiti* and *Eimeo*, and the latter *Raiatea*, *Huahine*, *Borabora*, and *Tahaa*.

Islanders, that the Missionary could enter. These facts had undoubtedly much to do with the selection of the South Sea Islands as the field in which the Society should commence its heaven-commanded work, and they are sufficient to show that the men with whom the movement originated, were governed as much by necessity as by choice, and should exonerate them from censure for leaving the larger masses of mankind until Divine Providence should open a way of access unto them.

On the 6th of March, 1797, the ship "Duff," with a goodly band of thirty Missionaries on board, reached Tahiti. No words can describe the surpassing loveliness of that enchanting island. Darwin, no unpractised observer of Nature's grand and most varied aspects, speaks of it as "an island which must ever remain classical to the voyager in the South Seas, and to which every voyager has offered his tribute of admiration;" while one of the latest circumnavigators from the governments of Europe, and who has only returned within the past year, observes, "The striking and singular form of the mountains, the richness and variety of the vegetation, the landscape, in which the gorgeousness of the tropics alternates with the calm majesty of the alpine scenery, its abounding wealth of waters, cascade, and waterfall, and mountain streams, preserving the vegetation through the whole year in incomparable freshness and verdure—all these things render the aspect of the island in the highest degree attractive."

Such were the charms of the country in which eighteen Missionaries, five of whom were married, landed and took up their abode on the day after their arrival. The people were probably sincere in the welcome they accorded to the strangers; but, when they came to understand their object, it was evident that they were disappointed. Still, however averse the natives might be to the religion of the strangers, they appreciated their skill in useful handicrafts, and showed them kindness, until about a year after their arrival, when the rude treatment which several of the missionaries experienced, on account of some seamen who had deserted from their ship, induced the greater part of the former to remove to New South Wales.

The rest of the Missionaries, six in number, laboured on, studying the language, reducing it to writing, endeavouring to teach the natives, often appalled by the depravity of the people, their ceaseless wars, horrible and heartless cruelty, frightful practice of infant murder, and monstrous and sanguinary idolatry. In 1801, four years after landing on Tahiti, they were cheered by the supplies and letters from England and the arrival of a number of additional helpers in their work. In the following year they completed their first book—a small catechism—in the native language.

Just at this time, when the whole island was involved in an exterminating war, an armed government vessel was wrecked on Point Venus. As the captain and crew, who reached the shore, were exposed to the same danger as the Missionaries, which one of the parties had threatened, all united for defence; the mission house became their garrison, the guns saved from the wreck were mounted

in the upper room, and some of the Missionaries, together with the seamen, kept guard night and day for some weeks, to prevent surprise or preserve the house from being set fire to. Others of the Missionaries, often at great personal risk, repeatedly visited the camps of the opposing parties to counsel peace. After a fearful waste of human life, hostilities ceased, and the Missionaries extended their labours, though under the greatest discouragements. Brainerd mentions, as a proof of the indifference of the Indians, that they played with their dogs while he was preaching; but at times, when the Missionaries in Tahiti began to preach, the natives would place all the deformed and maimed, and loathsomely afflicted people before them, and tell them to heal and save these, and then preach to others; at other times they would set their dogs or cocks to fighting, or a company of licentious areois would commence their pantomimic buffoonery near the place, to the great delight of the people, who would occasionally treat the Missionaries with personal abuse, and their message with blasphemy.

To these trials others were added from without. The natives were taught by some abandoned foreigners to distil and to drink spirituous liquors, and the effects of drunkenness were truly horrible. Armed vessels, mostly privateers, visited the island for refreshments; and such was the extent to which debauchery was practised at these times, that £700 were expended for licentious purposes by the crew of one single vessel, during the few weeks that she remained at the island. Patiently, perseveringly, and faithfully did the Missionaries labour through this long night of depressing sorrow, mingling with their days of labour days of fasting and prayer, until, in 1809, the rancorous war and universal anarchy which prevailed obliged them to fly to Eimeo, whence all but two removed to the Society Islands, and afterwards to New South Wales. No sooner had they departed than their house was plundered, their books burned, the printing types melted into musket balls, and the Mission seemingly brought to a mournful end.

Letters from the islands, conveying to the Missionaries at Port Jackson hopes of a favourable change in the mind of the king, they returned to Eimeo, during the two years following. On the 12th of June, 1812, fifteen years after their first arrival, the king declared his conviction of the truth of Christianity, and his desire to become a servant of the true God. The Missionaries were also encouraged by the attention of numbers to the preaching of the Gospel, and the lessons in the schools. Thus light dawned upon the desolation and darkness of many weary years. The chief priest of Eimeo publicly burnt his idols, and professed himself a Christian, the number of Christians increased in Eimeo, and they heard that in Tahiti, whither Pomare had removed, some of the natives were accustomed to pray to the living God and observe the Lord's-day. In November, 1815, the heathen chiefs in Tahiti determined a second time to destroy the Christians; on this occasion they attacked them with great fury but were entirely defeated, their leader killed, and their forces scattered by the Christians, who, at the close of this day of battle, which was the Sabbath, rendered public thanksgiving unto God for their

wonderful deliverance. Idolatry was immediately afterwards abolished throughout the island, and, influenced by the clemency of the king, who treated the vanquished with great kindness, the whole of the inhabitants of Tahiti expressed their willingness to become Christians, and desired Missionaries. His own idols Pomare sent to England, that Christians there might see "Tahiti's foolish gods." The mourning, fasting, and prayer, of Tahiti and England were now, in consequence of this wonderful manifestation of Divine mercy and power, exchanged for rejoicing and praise, and in this and the following years a printing press and a reinforcement of missionaries were sent to these now promising fields. True, it was among but the remnant of the people that this change had occurred, not more than 8000 remaining on Tahiti, where the large amount of population had so powerfully impressed their first visitors.

The rulers and warriors of the Society Islands, who, while heathens, had come to assist Pomare, had experienced the change, and returning as Christians to their respective lands, introduced the Gospel to the Society Islands. Elementary and other books were speedily multiplied, and a large edition, 3000 copies of a first portion of the Scriptures, the Gospel by Luke in the native language, was finished early in 1818. During the same year a number of the Missionaries removed to different stations on Tahiti; and others proceeded to the Society Islands.

The rulers of the several islands sought and received advice from the Missionaries in framing such simple laws and regulations as the altered circumstances of the people required.

Sensible that none but the Spirit of God could change the heart, and that though all professed themselves Christians, few really understood the principles of the Gospel, and fewer still had experienced that Divine change which in the hand of the Spirit it is the instrument of producing, the Missionaries devoted much of their time to the special instruction of the people in the great essential truths of religion; and it was not until 1820, that Christian Churches were formed in any of the islands, but during that year churches were organized in Tahiti, Eimeo, Huahine, and Raiatea, and subsequently in Borabora and Tahaa. The same scrupulous care lest the people should rest satisfied with a lower standard of Christian character than the word of God requires in those who name the name of Christ which induced the Missionaries to exercise what some might deem an excess of caution in forming the first churches, has continued to influence them in reference to the additions which these churches have since received.

With the memory of the past, in all its superstitious terrors, its moral repulsiveness and its social misery fresh in their recollections, and contrasting so strangely with their then existing condition, the people were a wonder to themselves, as well as objects of deep interest to all intelligent observers. And though much that was pleasing was only superficial, the moral, social, and religious aspects of society in these islands at that period, and for some years afterwards, was as delightful to contemplate as that presented by any Christian community upon the face of the earth. Peace remained unbroken for a

greater length of time than had ever been known before. Extended cultivation of the soil, improved dwellings, becoming apparel, cheerfulness and contentment characterized their domestic life. Worship in the family was general; the schools were thronged, the Scriptures prized, the Sabbath religiously observed, congregations often averaged 1200 or 1400 persons, and churches 400 communicants. Officers of distinguished rank in our own navy, and in that of the United States, as well as those of the chief maritime nations of Europe, Protestant and Roman Catholics, scholars and men of science, merchants and the masters and crews of shipwrecked vessels, have all borne concurring testimony to the marvellous change which the introduction of simple Scriptural Christianity had produced amongst these people. The gratitude of these islanders towards the society which had sent and so long sustained the Gospel amongst them, and their desire to aid in extending it to others, was shown in 1821, by their first contribution of native produce, which, considering their circumstances, was truly munificent, and realized in England the sum of £1700. At the same time they commenced, under circumstances of almost romantic interest, the work of sending forth truly able men as Missionaries to the Austral, Paumotu, and other heathen islands. In these bordering islands moral transformations as astonishing and cheering as those already noticed have since taken place, and from these the latest accounts are among the most favourable.

In the present condition of human nature, a state of things so full of promise could not be expected to be permanent. The moral requirements of the Gospel were exceedingly opposed to the inclinations of many, especially among the young, who had only followed with the multitude in the general profession of the new religion, and a number gradually returned to the evil habits which, for a time, had been abandoned. The death of several leading chiefs occasioned political strife and actual conflict. Evil disposed foreigners, resorting in large numbers to the islands, revived the use of spirituous liquors among the people, and finally the arrival of the priests of Rome sustained by the arms of France, whose efforts issued, after seven years of intrigue and disturbance, in the seizure of Tahiti by the French. All these sources of evil have subjected this feeble community to an ordeal so severe, that, but for the influence of religion among the more influential portion of the people, and the watchfulness of Divine Providence they could scarcely have survived.

When the French forces landed, Queen Pomare sought shelter on board an English vessel, and removed to Raiatea. Her chiefs were required to acknowledge the authority of the French. On refusing, they were attacked, and numbers of the people killed. After this, the greater part of the people retired to their mountain fortresses, which the French, who had 1000 or 1200 troops, repeatedly attacked, but were in every instance repulsed with a degree of loss on their own part, and skill and courage on the part of the natives, which must have secured for the undrilled patriot bands of Tahiti the respect of the disciplined and well-armed soldiers of France. After repelling every assault for two years, during which they suffered much from scarcity of provisions, but prized their Bibles, and maintained the

observances of religion with great regularity, the Tahitians were betrayed by a native of an adjacent island, who for a large bribe revealed to the French a secret path to a position commanding the Tahitian camp. As the French could now fire down upon them, further resistance was useless. The surrender of these heroic defenders of their country was deeply affecting. They came down from their fortress in procession; the chiefs marched in front, then the fighting men, followed by the women and chidren. Advancing to within a short distance of the French line, they halted, knelt down on the ground, offered a short earnest prayer to God, acknowledging His supreme dominion, bowing to His divine will, then rose, marched in, and laid down their arms. All honour to the brave men. Disappointed in her hopes of the restoration of her country, Pomare, the queen, returned to Tahiti, where she has ever since been a mere cipher.

Romish priests have abounded there and, at their instigation chiefly, the Missionaries have been subjected to ceaseless annoyances and interruptions in their work. They could not move without a passport, the chapels and mission-houses were all declared national property. The Missionaries could only preach by virtue of authority from the French governor, were required to read the government orders from the pulpit on the Sunday; and some of them were indicted for refusing to do so, several of them left, others died, and only one English Missionary, Mr. Howe, now remains at Tahiti, as minister of a chapel for foreigners in the port, and superintendent of the press. He cannot preach to the people without authority from the French governor, and he has been subject to repeated prosecutions in the French courts of law, by the Romish Bishop, for pretended offences against the Romish creed.

The native churches are not even allowed to choose their own pastors; these must be nominated according to French law, by the chiefs of the place, and the nomination approved by the French authorities, before a native pastor can preach to a Tahitian congregation. Under existing circumstances, and without referring to the public revival by the French authorities of the licentious dances of their former heathenism, and other powerful influences destructive of all genuine religion everywhere, no greater marvel of the Divine mercy towards this people has occurred during the whole course of their eventful history, than the spiritual state of the religious portion of the community at the present time.

The deeply-injured queen has throughout her long affliction maintained a calm dignity of demeanour, with a purity and integrity of character as a Christian woman in all the relations of social and public life, which has commanded the expressed admiration of enemies and friends. This period of their deepest national and social depression appears to have been distinguished by a remarkable measure of spiritual blessing. In 1850, an edition of the Tahitian Bible arrived, and in one year 700 Bibles were bought by the Tahitians alone. In two years the people of Tahiti and the Society Islands sent to the British and Foreign Bible Society £922 in payment for Bibles, and in three years, the entire edition of 5000 copies was nearly disposed of.

Though no European is allowed to minister to the Tahitian churches, the people have chosen the most pious and efficient natives, whom the Missionaries had educated for the work, to be their pastors, and through the rich endowments of the Divine Spirit, these men have proved equal to the occasion, and exercise a faithful, wise, affectionate, and vigilant guardianship over the flocks which the Great Shepherd has confided to their care; and the churches, both in relation to the number of communicants, 1600, and their spiritual state, manifest a measure of vital godliness and holy consistency unsurpassed in the days of their greatest external prosperity.

Such are some of the events which mark the course of this deeply interesting and oft imperilled Mission, whose spiritual state at the present time, demands our liveliest gratitude to God, while it affords great encouragement to devoted labourers in other fields during seasons of severest trial.

W. ELLIS.

NOTE.—The latter part of the preceding sketch of our esteemed friend Mr. Ellis, refers principally to the GEORGIAN ISLANDS, *i e. Tahiti* and *Eimeo*, where the French Protectorate has now been in in operation for seventeen years. The SOCIETY ISLANDS, through the intervention of the British Government, have continued to maintain their independence; and, notwithstanding French influence from Tahiti has operated upon some of the chiefs and people very injuriously, they have continued to enjoy without interruption the labours of our Missionaries. In close proximity to the Society Islands is the Austral Group, including several very small Islands with a limited population, but in each of which a Christian Church has long been established under Native Pastors, with the superintendence of the Missionaries from Raiatea and Huahine.

These three groups of Islands into which the Gospel was introduced by those devoted men who first entered, more than sixty years ago, on Missionary labours in the Pacific, include an actual population not now exceeding 20,000 souls, and the latest returns give the following number of Church Members:—

GEORGIAN ISLANDS.		AUSTRAL GROUP.	
Tahiti and Eimeo,	1680	Rurutu,	151
SOCIETY (OR LEEWARD) ISLANDS.		Rimatara,	124
Huahine,	340	Maiaoiti,	60
Raiatea,	417	Tupuai,	100
Tahaa,	152	Raivavai,	112
Borabora,	254	Rapa,	132

Making a total of 3522 Church Members.

This aggregate number of Christian Islanders, viewed in relation to the actual population, demands special gratitude to God, who, amidst all their perils, has thus preserved them in the purity of the faith, and increased their numbers by the preaching of His Word and the grace of the Holy Spirit.—*Missionary Magazine.*

VI.—*The Chinese Slave Trade.**

It is a painful fact, that men who are called by the sacred name of Christians, should be the greatest obstacle to the progress of Christianity among the heathen.

It is equally painful to see men endeavouring to bring ruin, misery and degradation on their fellow-men, who are quite as valuable in the sight of God as themselves.

Wide-spread and spreading is the moral, social, and physical evil with which they have degraded themselves and the Chinese, by their unholy traffic in slavery and opium, instead of showing them "a more excellent way." English ships bring opium to impoverish and degrade them, and "English" ships carry them into Cuban and other slavery. Painful have been the scenes I have witnessed during my residence in China. I have heard the widow's wail. I have seen the widowed mother's tears, to behold her (often) only child or children, kidnapped or inveigled away, to a slavery worse than death. Frequently, while walking among the sick and dying on board of the slavers have I witnessed the cruelties practised on them, and heard of the acts of fraud and violence by which they have been enslaved.

Shall not English Christians raise their voices against this desecration of their flag? Shall a nation so highly favoured and exalted permit a reproach to be brought on them as a people, by connection with so unholy a traffic?

I have seen at St. Helena the African slavers captured by the English squadron and then destroyed; and in the same place, the Chinese slaver rides safely at anchor, protected by the British flag.

In the name of our common humanity, let slavery be banished from the earth, and all permitted to enjoy the blessings of that freedom given to all men by God! Let Englishmen show, by example and by precept, that they will do justly, and love mercy.

I went to China five years ago. I have visited different parts of the coast, and different ports, and have been some forty miles inland from these various places, but have resided chiefly at Swatow. The principal ports from which the Chinese are exported are Swatow and Macao. Under the new treaty, British consuls will be stationed there, but there were none when I left, in May 1858. The English consular ports are Amoy, Hong-Kong, Foo-chow-Foo, Ningpo, and Shangae. From these immigration is carried on, but principally from Hong-Kong.

The trade from Swatow is prosecuted through the medium of native Chinese coolie brokers, who transfer the coolies to Chinese agents or dealers, who in turn treat with the English, Spanish, or American agents. The Chinese agents receive from the English and Spanish agents, sums for each Chinese shipped, varying from eight dollars to thirty. When the arrangement has been made respecting price,

* The iniquities of the Opium traffic have been often denounced. Now that public attention is again so forcibly arrested and fixed upon China, we give publicity to the following statement, exposing a kindred abomination.

a medical man, appointed by the purchaser, repairs to the junk—usually well guarded—or the barracoon, where the coolies are, to examine them and report. For this service he receives a fee. *Double Island* is the place at Swatow from which the trade is carried on, as from Swatow itself it would not be permitted. Foreigners are not allowed to land there. Myself, Mr. Taylor, of the *Chinese Evangelisation Society*, and Mr. Burns, another Missionary, are the only foreigners who have been allowed to do so, and to reside there. If any native Chinese are found guilty of carrying on the traffic, they are crucified by the mandarins. I have seen several. *Double Island* is exclusively in the hands of foreigners, and all the slave vessels go to it. Both junks and barracoons are usually crowded. The slaves are all males. Each man is brought forward, perfectly naked, and examined as a horse or any other animal is inspected. They are beaten with a cane to make them run and leap, and to stoop and throw their limbs about. The rejected coolies are kept on board the junks or in the barracoons until they have been pronounced absolutely unfit for sale. They are, in the latter case, and also when badly sick, let loose on *Double Island*, where they linger until they die of starvation. No Chinese boat dares to convey them to the mainland. They creep into hovels, brambles, and bushes, and under rocks. Many hundreds die thus miserably every year, the corpses remaining to be devoured by pigs and dogs, which have but little else to feed upon. Very few of the bodies are buried. The numbers in the junks, during the slave season, vary from two hundred upwards, according to the size of the junk, and in the barracoons from thirty to three or four hundred. These barracoons are a kind of cage, like those in which wild beasts are kept, having wooden bars in front, through which the coolies are fed. After medical inspection, the selected slaves are conveyed on board the vessel which is to carry them to Cuba, Callao, or Lima.

They leave the junk or barracoon perfectly naked, but have a complete suit—consisting of jacket and trowsers, shoes, and a head cloth—given to them on going on board the vessel. The Chinese agents are usually outlawed petty mandarins—men of no character—who speedily amass large fortunes. The brokers are the worst and most depraved of men. They obtain the coolies by various devices: they have agents everywhere, who are on the look-out for men, and who kidnap and entrap as many as they can. Once in the power of the brokers, they never regain their liberty.

Although kidnapping is carried on to a great extent, as there is no local police in China, it is most difficult to prevent this crime, and yet more so to put the people on their guard against the slave-agents, who, for the most part, entice their victims away. The trade is prosecuted principally to supply "labourers" or "immigrants" for foreign parts, especially Cuba. Foreign ships, conveying slaves away, do not touch at Hong Kong, nor at any other Chinese port where there is a British Consul, but English vessels are obliged to obtain their clearance papers at Hong Kong, and are therefore compelled to put in there. On their arrival, a government immigration agent

visits the ship, and through an interpreter, inquires if the immigrants are willing to go. If they reply in the affirmative, the vessel obtains her papers; if any declare their unwillingness to go, and there are always some, often one-half, they are handed over to the custody of the English or the Spanish agent, who has chartered the ship, to be sent back to the place whence they came. Invariably they are sent back in a lorcha or a steamer, and are then reshipped on board a ship carrying a foreign flag, and therefore not obliged to put in to Hong Kong. Thus, the slaves are never able to regain their liberty when once they are in the power of the coolie agents. It often happens that the Chinese slaves rise upon the crew of the vessel and murder them. I have made repeated inquiries of the natives, to learn whether any of the people who had been taken away had returned, and the reply was invariably in the negative. I am of opinion, that although it is supposed the "immigrants" are aware of the nature of the contract they assent to, very few of them are really cognizant of it. A man stands behind them, with a bamboo in his hand, and the "immigrants" are afraid to object. Every Chinese coolie is ticketed with a small billet of wood, on which his number is printed in ink, but no name. It is my belief, that owing to the numerous dialects spoken in China, and to the fact of the "immigrants" being obtained from all parts of the country, it is next to impossible for one interpreter to make himself understood, or to understand the dialects spoken by the major proportion of the immigrants; hence deceit is most easily practised under the very eyes of the government agent. Flogging, bambooing, or putting in irons are common punishments in coolie ships, but beating with a bamboo is the usual mode of inflicting it previously to the slaves being put on board. The rate of mortality is very heavy antecedent to shipment, probably not lower than fifty per cent. during the season, which lasts from September to April. I estimate that from fifteen to twenty thousand leave Swatow every season. Very few females are obtained, so few as really to amount to *nil*. During the four years I was in Swatow, only one mixed cargo was exported. The vessel was a barque of only 168 tons, and she had from 200 to 300 males and females on board. Free emigration is confined to the free ports. From them the Chinese emigrate in large numbers to Australia, California, or elsewhere, paying their own passage, and on board the vessel conveying them, the mortality is exceedingly small. Numbers of them return and induce their countrymen to follow their example. I believe that were the inducements to emigrate to the West Indies as great as those which attract the Chinese to Australia and elsewhere, there would be soon established a constant stream of emigration to them, and this class of Chinese would defray the cost of their own passage.

WILLIAM DE LA PORTE.

Missionary in connexion with the Free Church of Scotland.

London, 1859.

REVIEW.

*Rural Life in Bengal; illustrative of Anglo-Indian Suburban Life; more particularly in connexion with the Planter and Peasantry, the varied Produce of the Soil and Seasons; with copious details of the Culture and Manufacture of Indigo.**

The beautiful volume we now have the pleasure to introduce to our readers is, perhaps, not favorably enough represented by its title page. It contains an account of a trip to an Indigo Factory in the Kishnagur district and of observations made in its neighbourhood, presented in the form of illustrated letters to the author's sisters in England, in which he most agreeably converts them into fellow-excursionists—discusses with them methods of travelling and, when the conveyance and the route have been determined upon and they are fairly started, points out to them every object of interest by the way, most pleasantly chatting with them throughout the journey, and displaying endless resources of information and of anecdote. Safely arrived at Mulnath, they are introduced to the worthy proprietor, whose cordial hospitality they enjoy with their cicerone, guided by whom they stroll about the grounds, admire the garden, and inspect the aviary, or extend their walks into the surrounding villages, looking inquisitively at every thing and familiarly talking to every body, until the great business of cutting the plant, and steeping, draining, beating, boiling, straining, pressing, stamping, and drying the resulting indigo engrosses for a time all their attention. Then leisure is found for pleasant rambles hither and thither, and for talk about the people met with, especially in reference to their social condition and educational wants. A visit is paid also to the Kapasdanga Mission, and many pleasing details relating to Christian efforts made there and in the district around are supplied. With glimpses of a variety of other interesting objects relating to agriculture and rural life in Bengal, the visit and the book come to a close. The illustrations, which are exceedingly numerous, so far as we can judge of their faithfulness, have all the accuracy of sun-drawn pictures: they have been designed with an artist's taste for the picturesque, and have been engraved and printed with great care and success. Some of them Mr. Grant would have enlivened with more spirit had he personally directed the engraver, but the majority are truly excellent. As to the style and literary pretensions of the work, we will honestly confess that our author's composition is at times too ornate for our unqualified admiration. It is, however, often really elegant, always very good, and from first to last free and most genial in its tone.

* Published by Messrs. Thacker, Spink and Co., St. Andrew's Library, Calcutta.

We sincerely trust the success of the book, as tested by its sale, here and at home, will recompense the great and patient labour which has produced it, and the heavy cost of publication. At home, our friends who are always trying, yet never able, to realise what Indian life is, ought to prize a book so full of truthful descriptions and faithful pictorial representations; and here, with the curiosity we all have to see ourselves and our world depicted and described, we think the sale must be rapid and satisfactory;—at any rate, it should be so.

But some of our readers, who remember how prominent the indigo question was among the subjects discussed in our pages a few years ago, will ask, What does Mr. Grant say about the character of the planters, and their conduct towards the poor rayats? How does he regard the controversy between planter and missionary, which was proceeding with so much heat, until that sterner strife, awakened by the mutinies of 1857, over-shadowed all minor disputes? In reply to this, it may suffice for us to say that nearly the whole of the book was written some five years ago, before, by the publication of the proceedings of the Missionary Conference held in Calcutta in 1855, in this Magazine, we gave occasion for the controversy referred to. He made his observations and recorded them, not foreboding the contention about to arise, and his testimony regarding indigo planting, for good or for evil, was consequently uninfluenced by fear of wrath or hope of favour from either party. At the residence of his benevolent host he no doubt saw the "indigo system" in its most favorable aspect, and he professes only to tell us what he has seen. It would be strange if the efforts made at Mulnath, for the benefit of the dependent rayats, by schools, dispensary, hospital and the like, did not impress Mr. Grant's mind most favorably, and it were as strange if his testimony regarding what he saw did not as favorably impress us.* Evils there are doubtless in

* Mr. Forlong, the gentleman at whose factory the materials for the work we are noticing were for the most part collected, took a very prominent share in the controversy above adverted to, and evinced his strong conviction that the zeal of the missionaries far outran their discretion when they ventured to provoke it. As generous conduct towards an opponent is always admirable, we cannot refrain from calling attention to his spontaneous testimony regarding the integrity and excellence of the missionaries in Bengal, and to his defence of them, when amidst the calamities of the rebellion, some in high places traduced their characters and misrepresented their proceedings. Such conduct is most honorable to him, and we view it as an indication of the fact that, with a more complete knowledge of each other's conduct and intentions, some at least of the parties in this dispute would be found very closely to agree in their purposes and desires. In a document, printed but, we believe, not published, which has fallen into our hands, Mr. Forlong wrote, in 1857, when the controversy between Planter and Missionary was still fresh in memory,—

"It has been asserted by some that a portion of the present calamity

the system, and wrongs many may be justly complained of by the poor cultivator, but we shall not be the farther from acknowledging these or from such efforts as we can make to remove them, if we recognize generosity and Christian kindliness in as many planters as can be found displaying them. We will, however, let Mr. Grant speak for himself. He is not unmindful of the fact that his book has fallen upon unhappy times, and that his subject may prove to be a well of Esek. We extract the following from his preface—only hoping that all our readers, for their own sakes, will form a closer acquaintance with his book than we are able to give them.

'During the protracted interval which has elapsed, even the great storm and strife of mutiny, at which one-half the world has gazed in wonder, was insufficient to keep down smaller disputations nearer home; and hence, upon returning to his task, the author found that he, too, has wandered into disputable fields. The question touching Indigo—the Planters, and the Ryuts, discussed fully thirty years ago, had been by different parties twice revived,—augmented and swollen into controversy. For himself, however, the author finds nothing to lament in this. It has enlarged his information and his views, without affecting his design, which it was unnecessary to disturb by anachronisms. This design—apart from under-purposes that fear no scrutiny—was manifestly not controversial, but descriptive and pictorial. It will hardly be supposed, therefore, that he would have selected a subject for his pictures, intended to please the feminine eyes and gentle spirits of his sisters, with any conception that all his "pretty houses" and "Noah's arks and things" were convertible, by a sort of phantasmagorial shifting, into "whitened sepulchres" and ghastly skeletons. It is with the hope that his picture has no such destructibility of element within, that he does not now anticipate such a fate by committing it at once to the fire; as he assuredly would do if he thought himself in danger of being found, in the forcible language of scripture,—"fighting against God,"—that is drawing Utopian pictures of the relationship between the strong and the weak, and, by so doing, glossing over the state of the poor with false impressions as to their condition, their wants, their sufferings, and their claims.

With one thing elicited in course of the dispute, the Author has been so greatly struck, that he ventures prominent re-allusion to it, as commentative on that one great evil which he cannot but regard

may be traced to ill-timed zeal and interference on the part of the missionary body; but a more unfounded accusation was never made..... I should be sorry indeed to appear either uncandid or unjust, and not to acknowledge the respect with which the missionaries, as a body, are personally regarded by the natives of all classes. This is to be traced to the purity of their lives, which, with those exceptions incident to the frailties amongst the best of men, is all that could be desired; and to the spirit of earnestness they display in all they do, and especially in that which relates to the Christian religion."

as chief in its oppressive operation on the poor,—although, strange to say, it has been, of all things, *least dwelt upon*, i. e. the infamous system of *Dustooree*. A writer whose position and character lend all possible weight to his enquiries and opinions, declares that it is universally assumed in one district (Pubna) that the Ryuts retain but a *half*—or *third*—or *less than a third* of the advances paid to them, the chief, or a large portion, being absorbed by the Factory establishment. Let imagination but transport this iniquity to British shores! What would the workmen in the Royal Dock yards, or elsewhere say, (or do) if two-thirds of their emoluments from contract work were abstracted from their pay by the officers commanding them?

If such a system, then, and to such extent—nay, if but one-half,—exist upon our Indian fields, how little wonder is there that the poor should groan;—and how much wonder if the Government and Educational philanthropist together are not encouraged five-fold to pursue their efforts for that gradual elevation of the minds of the peasant classes which shall "give sight to the blind" and enable them to slip the yoke of bondage to systems of craft and villainy which impoverish and debase them.

If (to use a modern phrase) ventilation be of service to the cause of truth, the author, whilst pursuing his own object, will rejoice if he has lent one iota of aid to its establishment. In all that trenches upon matters in dispute—describing principally what he saw,—and, in those things which he could *not* see, taking his information from sources deserving implicit confidence, he believes himself secure from all charge of partiality. Not intending to be Essayist, he has written simply of things which fell under his observation and enquiry, within the limits of his design, but he has not *avoided* any subject from fear or consciousness of its being dangerous to the "prettyness" or smoothness of his delineations. In short, his desire in publishing has not been to exalt individuals, or to paint "faultless monsters whom the world ne'er saw"—but to place the conduct which it was his gratification to witness, and which he believes to be so well worthy of imitation in the light of that wholesome *example* which is more persuasive than *precept*,—and more reclamatory than *reproof*.

The Author indulges the hope and belief, therefore, that he shall be found enlisted under the banners of the poor. He merely reserves to himself the privilege of fighting after his own fashion. Deprived of this hope and this privilege, he can only say that the following pages would, in his mind, lose half the inducement for their publication.

In conclusion—with no fresh experience to bring into the field, he has no necessity to re-open angry questions,—and earnestly hopes that he will not be the means of re-awakening angry discussion—upon interests which he is sure are infinitely better served by friendly *coalition* than by *dispute*. If to rural scenes belong—"Peace and content, twins of the sylvan shade," and—

"Bless'd seclusion from a jarring world"

—it were pity they should furnish theme for discontent or strife. There, in the midst of the people, and, generally, acquainted intimately with their language, live the planter and the missionary; and

who so capable of being the expositors of that truth which no righteous mind would stifle, or of advancing those interests which no true English heart but must desire to see improved? It may well be added, who so hardened as to defy the fearful denunciations of the Almighty against the oppressor of the poor? "For the Lord will plead their cause, and spoil the soul of those that spoiled them."

May the Missionary and the Planter be seen united more closely in the bonds and strength of that friendly unity which ought to work out alike temporal comfort and eternal prosperity to the countless poor of this vast—this 'wide wide' land!'

Poetry.

HYMNS FOR THE PRESENT.

VIII.

"Prayer also shall be made for Him continually."—Psalm lxxii. 15.

Morning and evening dim
Rises one solemn hymn,
One prayer of flame;
Thy Church's inmost heart
Throbbing in every part,
Breathes aye with saddened start:—
Hallow Christ's name!

Darkness most deep and dread
Still over earth is spread,
Ever the same;
Under each spreading tree
Men bend with weary knee;
Dost Thou, O Father, see?—
Hallow Christ's name!

Shone not a holy light
On vale and mountain-height,
Where'er He came?
Is not the garden yet
Lying before Thee, wet
With His dark, bloody sweat?—
Hallow Christ's name!

Hear our sad, earnest cry
From Thy bright Throne on high,
Now as we claim
Promises made of old,
Words whose hid depths enfold
Joy more than can be told:—
Hallow Christ's name!

By every step He trod
Over this earth's green sod
With weary frame:
By sad Gethsemane,
Cross-crownèd Calvary,
By the left tomb we see,
Hallow Christ's name!

Missionary and Religious Intelligence.

1.—MISSIONARY MOVEMENTS.

We very greatly regret the departure for Europe in the *Agamemnon*, of the Rev. John Wenger. He has laboured in India, unremittingly for more than twenty years. Perhaps no man in the Empire has done so much in translating Christian works into the languages of India. This is a kind of service rendered to the cause of Christ which seldom or never has full justice done to it. Mr. Wenger's labours are appreciated by not a few, and we hope the day is far distant when it will be necessary to enumerate his services, and sum up his claims to the gratitude of those he has so faithfully served in the gospel.

We have immediate and special reasons for regret. For many years Mr. Wenger has been one of the editors of the *Observer*, and for the greater part of the time the responsible, if not sole, editor. The amount of labour and of anxiety involved in such a charge many of our readers will to some extent comprehend. The Calcutta Missionary Conference performed a very obvious duty when they unanimously passed a vote of thanks to Mr. Wenger on the eve of his departure, nor is there a reader of the *Observer* but who will feel that services given gratuitously for so long a period are but inadequately recognized by such a vote, however heartily passed.

2.—BAPTISM AT FUTTEHPORE.

The Rev. Gopinath Nundi writes:

"The Lord has, in some measure, blessed our feeble efforts with success. From the 11th of December last to the 29th of January, seven individuals, viz., four Brahmans and three Kshartis of respectable families, were received into the church by the rite of baptism."

3.—DR. LIVINGSTONE'S AFRICAN EXPEDITION.

At the meeting of the Royal Geographical Society, last week, Sir R. Murchison in the chair, a paper was read giving some account of the Central African expedition, as transmitted by Dr. Livingstone. The paper was very lengthy, and only the most interesting portions were read. The first portion, which was dated May 12, 1859, and addressed to the Earl of Malmesbury, gave an account of Dr. Livingstone's journey to Shirwa, a large inland lake. It had no known outlet, and according to the report of the natives on its banks it was separated from Lake Nyingesi by a tongue of land only five or six miles broad, and the southern end they discovered to be no more than thirty miles distant from a branch of the navigable Shire. Much delay had

been occasioned by the formalities necessary to convince every little great man that they were not a company of marauders. The water of the Shirwa had a bitter taste, but it was drinkable. Fish abounded, and also alligators and hippopotami. When the southerly winds blew strongly, the water was said to retire sufficiently from that side to enable the people to catch fish in weirs planted there. The lake was of a pear shape, only the narrow portion was prolonged some thirty miles south of the body where the travellers stood. There was an inhabited mountain island near the beginning of the narrow part. The broad portion might be from twenty-five to thirty miles broad. Its length might be from six to seventy miles, not including the southern narrow portion of thirty miles. The height of the lake above Chibisa's island, where they left the ship, was 1,800 feet, and 2,000 feet above the level of the sea. Mount Zomba, in its neighbourhood, was 6,000 feet high. The natives reported that the Shirwa was separated from a much larger lake, called the Nyingesi. The whole region was well, though not densely, peopled. The Portuguese did not even pretend to know Shirwa. Frequent inquiries were made of the natives as to whether any white men had ever visited them before, and they invariably replied in the negative. Dr. Livingstone, therefore, claimed the first discovery for himself and Dr. Kirk, who accompanied him, although the Portuguese claimed the honour for themselves. The travellers had proceeded 150 miles without once coming into collision with the natives. The Manganya cultivated the soil very extensively, and more men than women were sometimes seen at this occupation. The soil was very rich, the grass generally from six to eight feet long. A few yards distance often completely hid a companion, and guides were always necessary. Gardens were common high up the hills, and on their tops. Cotton was cultivated extensively, and the farther they went the crop appeared to be of the greater importance. The women alone were well clothed with the produce, the men being content with goat skins and a cloth made of the bark of certain trees. Every one spun and wove cotton. Even chiefs were to be seen with the spindle and distaff. The process of manufacture was the most rude and tedious that could be conceived. There were two varieties of the plant, and there were no insects to spoil it. The Manganya had no domestic animals except sheep, goats, fowls, and dogs. Provisions were cheap and abundant. The weapons of the men were large bows and poisoned arrows. Every one carried a knife, and almost every village had a furnace for smelting black magnetic iron ore. A people to the N.N.W. had manufactured a rude imitation of a pistol, which they fired only on occasions of mourning. They were not aware that it could propel a ball. During this journey Dr. Livingstone and Dr. Kirk slept twenty nights in the open air and on the ground. Still they returned from their march of twenty-two days to the ship in good health. A paper was also read from Dr. Livingstone, which was received on Nov. 12, 1859, on the navigation of the Zambesi, which he stated to be navigable. In ascending the river they burned no less than 150 tons of lignum vitæ to generate steam, the value of which, at London prices, was 900*l.* In the midst of great disadvantages they have travelled no less than 2,350 miles of river. From October, 1858, to June, 1859, 5,782 elephants' tusks had gone down the Zambesi from Tette alone. Two-thirds of these were large, or upwards of 30lbs. each, and the weight of the whole was 100,000lbs. The merchandise was conveyed in unwieldy canoes, which cost from 60*l.* to 70*l.* each. The Americans were absorbing all the trade of the east coast below Zanzibar. The doctor said the only paper he received was one containing an account of a meeting of the society in which it was affirmed that the river Zambesi was not navigable. That read strangely to him who was then navigating the river.

The President also read extracts from letters which had been addressed to himself, and announced that he had the assurance of Lord John Russell,

the Foreign Secretary, that every aid which he could afford would be given to Dr. Livingstone. (Hear, hear)

Some discussion followed the reading of the paper, in which Mr. Crawford, Mr. M'Lean, and one or two other members joined, Mr. Crawford doubting whether the Zambesi was navigable for mercantile purposes, and maintaining that the inhabitants of Africa were too rude to grow such cotton as was required in this country.

In addition to the above, the *Patriot* publishes some extracts of a letter received by Mr. Finch, of Hadleigh-house, Highbury, from Mr. Charles Livingstone, which brings down intelligence from the expedition as late as August. At that date Dr. Livingstone and his party were on the Zambesi. They had been down to the mouth of the Kongone, in the hope of receiving letters from England, but they had, it appears, missed the mail in a very wide part of the river, at a place called Shigogo. Their steamer had been found very inefficient and leaky, and pronounced unsafe by the engineers. The doctor called it the "Asthmatic." She was also wretchedly slow. The writer says:

We have consumed more than 150 tons of lignum vitæ, cut up into small pieces. With less labour we could have cut upwards of 1,000 tons, and have shipped it to England, where it sells at the rate of from 7*l.* to 9*l.* a ton. We have burnt ebony also. Much suffering, fever, and hard work—not advancing the objects of the expedition at all—would have been saved, had we obtained a proper vessel, such as her Majesty's Government meant us to have. If she can take us up the Shire this time, float till we return, and then carry us up to Tette, it is as much as we can possibly get out of her. Laird said she would last three years. If we deduct a month that she lay at Tette doing nothing, and another in the Shire doing as much, she has hardly lasted one year. She was condemned a month ago as unsafe; but we can't help ourselves. The doctor applied for another steamer last February; but we believe that the Persian has that mail on board now, so that another cannot reach us before the beginning of 1860. Till then, we shall make land explorations.

The members of the expedition appeared to be in good health and spirits. Mr. Livingstone supplies a few interesting details respecting their medical treatment of themselves, their modes of obtaining fresh provisions, and the entomological experiences incidental to voyaging in a bad ship in a warm climate. On the sanitary question, he says:—

We have all lost faith in quinine as a preventative of fever (though it is invaluable in curing it), and have dropped the daily use of it. The fever is very easily cured. As soon as we feel it commencing, we take some pills composed of jalap, rhubarb, very little calomel, and quinine, and perhaps an additional dose of quinine; and they never fail to cure; so that, as soon as they operate, fever goes. The disease has curious effects. One dreams amazingly, and even dreams when awake. The mind seems intensely active. On recovering, and, in my case, about eight o'clock each evening, you begin to think strongly of an English dinner, and how you would walk into it, devouring the roast-beef and potatoes! This raging appetite continues for an hour or so, and there is little or none next morning. Sometimes one wakes up in the middle of the night, and the stomach or the fancy is after the roast-beef again. At times one feels excessively irritable; nothing goes right. There is also a strange tendency to imagine oneself insulted, and a longing desire to kick somebody into the river or elsewhere. I had always sense enough left, however, to know that all this was the effect of fever. We enjoy the best health when moving about and working very hard.—*The Nonconformist.*

THE

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I.—*An Incident.—Principles of Historical Evidence.*

Rám, having been out of town on business for a length of time, soon after his return met Syám in the market, and began to question him regarding any particular events or incidents which might have happened during his absence. Among several other circumstances connected with lawsuits and the like, Syám informed him regarding the following incidents—

"A friend invited me to attend at a meeting, which they call 'the Young Men's Mutual Improvement Society,' at the ——; there I found a number of young folk striking right and left at the pretensions of Fortune-telling, Astrology, counting horoscopes, and the like customs. And after more than an hour's discussion and conversation, when they thought that they had utterly demolished those black arts, and trampled upon their fragments, they announced a monthly Lecture on the Elements of Historical Evidence, for the following week, and closed their meeting."

Rám.—"I hope you went to hear the Lecture on Historical Evidence. I should like to know what they had to say on such a subject; for I can believe hardly anything that is said about the history of the past."

Syám.—"Yes, I did go to hear, and, I am happy to say, I succeeded in borrowing a complete copy of the Lecture—which Babu N. K. lent me; he having obtained the loan of it from the Lecturer himself."

Rám.—"I am very glad. Would you have any objection to let me see it? Do not expect that it will convince me of the truth of history; but I should like to know what they could find to say on such a subject."

Syám.—"It is highly Christian, as you might expect from the name and character of the Lecturer. You will find it a somewhat stiff piece to get over."

Rám.—"You increase my curiosity:—when shall I see it?"

Syám.—"I will send it to you to-morrow;—only please take care not to soil or destroy it, for I must return it to the Babu."

Rám.—"Very good: I shall take great care of it: good night."

Syám.—"Good night."

Early on the following day a manuscript was forwarded to Ram, in which he read as follows—

THE PRINCIPLES OF HISTORICAL EVIDENCE.

MY YOUNG FRIENDS,—The subject which you have given to me for consideration is;—"What are those marks and attributes which are essentially necessary, in order to render human testimony credible?" I shall proceed to state as briefly as I can, the few thoughts which I have been able to collect and put together, upon this important subject.

It seems desirable, at the outset, to offer a few remarks by way of defining certain terms; and point out the limits of the subject.

The phrase "human testimony" shall be taken to mean; "the report of other men, whether present or absent,—whether of the present, or of any past age,—regarding matters of fact, —proved to be such by the evidence of their senses."

The epithet "historical" is taken here to refer to facts and incidents, which occurred in ages or localities from which the hearer or reader of the narration is supposed to be absent.

Here it seems desirable to caution you against mixing the idea of logical, mathematical, or judicial evidence, with the idea of historical evidence, or evidence regarding matters of fact. It is true that judicial evidence is partly made up of proofs regarding matters of fact. But then it contains other elements with which we have nothing to do this evening. Logical and mathematical proofs are elicited from truths already known. If the truth of premises, axioms, or definitions, is unknown; the conclusion or demonstration cannot be accepted as evidence. But when the former is admitted and when there is no fallacy in the process; the latter presents itself to the mind with all the force and majesty of conclusive evidence. But truths regarding matters of fact, cannot be known *a priori* —cannot be deduced from any premises, axioms, or known truths. They must either become known by observation, or be taken upon trust in the truthfulness of the narration of those who had opportunities to observe them.

But the cardinal term in our subject this evening is "Evidence." What does it signify? Whatever may be its original signification, the sense in which it shall be taken here is this;—Evidence in itself is the concurrence of a narrative with the

facts or events narrated; and in its relation to the mind, is a conviction of the fact of that concurrence, which is commonly called belief. History is merely a narration of the events which constitute experience. The mind may have faith in testimony, when it does not concur with events, or when it represents events which never happened. That is, it may have faith in fable or error. Hence the necessity of discovering some marks or tests, by means of which testimony may be tried, previous to its being accepted by the mind as true.

It is taken for granted here that words represent objects and events. There may, or may not, be a necessary connection between the words and the objects they are intended to represent; yet since those who speak the same language, represent the same objects by means of the same words, by a sort of common consent, the truth of that representation is taken for granted here without investigation.

It might be observed also, that the mind of man is naturally disposed to accept as truth the testimony of a fellow man. Suspicion arises from a previous knowledge of the existence of falsehood. Where no falsehood has been known or experienced, no suspicion or doubt exists. And in general, the measure of our suspicion is co-extensive with our knowledge or experience of falsehood; and a person who is himself false, is more disposed to suspect others, than a sincere and true man.

It were impossible for any man to live in human society, without putting faith in the testimony of others. The question of credulity or incredulity in this respect, is only a question of degree. Not to believe in any testimony, is to reduce our knowledge of facts and events to that of those which transpire within the narrow limits of our own experience. And there is no experience of abstract ideas. We cannot, on this principle of action, believe that "horse" is the proper word to represent that noble quadruped which carries us, because we have only the testimony of others for its propriety. But what would be the alternative of acting on this principle? Why, to reduce the sources of our faith, to the experience acquired by means of four senses only, excluding hearing. But experience itself teaches us, that knowledge obtained by means of the other senses is often delusive and false. For instance,—a piece of rope is mistaken for a serpent;—the snowy peaks of the Himalaya, for white clouds;—the mirage over the sandy desert of Maru, for limpid lakes, flowery islets, and ever-green forests;—the Fata Morgana for regularly-built towns, and green fields covered with flocks or armed battalions;—the various phenomena seen by navigators in the frigid zones;—all shew-

ing that the sense of sight is frequently subject to tantalizing delusions caused by refraction.

In like manner, the other senses are often subject to delusions.

Hence the evidence of the senses is not always trustworthy. Testimony is not credible. Experience not certain. Universal scepticism must prevail. And if the evidence of consciousness again be doubted, the sceptic may reduce himself into a nonentity. All will become "Máyá." No evidence can exist, for none exists either to give or to receive it. Human speculations, along with the speculators, are converted into a whirlpool of absurdities, and a chaos of phantoms.

In our search after the truth of human testimony, not one of you, my friends, I feel assured, can find rest for his mind, in the mad conclusions of Sadánanda, Ramkrishna Tirtha, their great coryphæus Sankar Achárya, and sages of that school. In that system of belief, no alternative is left for man, but either to believe himself a Máyá, a nonentity; or a Brahmá, a God. We will still cling to the fact, that "Man's a man for a' that." Without believing this fact, historical evidence were an impossibility, because history were impossible. Excluding such notions; our present enquiry is, When should human testimony be accepted as evidence? And when not?

Historical events wholly, and religious and moral events as far as they are historical, are to be believed upon the evidence of testimony; or rejected as incredible.

Here permit me to name very briefly, and only name, the leading elements or attributes which seem to me to bear in themselves a tendency to create suspicion, and to render testimony doubtful or incredible.

Qualities which render testimony doubtful.

1. When the witnesses to the events narrated are few in number; of a doubtful character; and contradict one another.

2. When the witnesses have an obvious self-interest in gaining credence to their testimony.

3. When the facts or events asserted by the testimony, are contrary to all facts and events proved by personal experience; without any adequate reason assigned for that contrariety and difference.

4. When over-boldness, over-hesitation, or any circumstance of similar nature is manifested in the relation of the events.

5. When there are obvious reasons in the circumstances of the facts or events related, sufficient to account for the mistake of the witnesses, even though their honesty be above suspicion.

Any two or three of these qualities combined, would have a strong tendency to create suspicion in the mind regarding the

truth of a testimony. Much more so should all these attributes be found to exist.

Here I shall attempt to enumerate some of the leading attributes which conduce to render human testimony credible as evidence. And the narration of events in which all, or several, of them are found, seem to have a claim to our belief.

1. When the facts or events narrated appear possible, and are attributed to adequate causes.

2. When the number of witnesses is ample; their character free from any just ground to blame; and their means of information sufficient.

3. When the witnesses have no self-interest, nor any apparent inducement to deceive.

4. When there are no material contradictions in their testimonies, and their narration of events agrees with other contemporaneous circumstances and facts known from other sources.

5. When the testimony of opponents and enemies corroborates theirs, as to circumstances and facts, though it might differ as to the motives or causes of those facts.

This list of ten marks might suffice to test historical facts generally. There are other attributes which might be added to either of these groups.

The task which you have entrusted to me at present, is not to prove what historical facts are worthy of credence, and what not, but to attempt to furnish you with a test, to enable you to prove and try the history of past events for yourselves. The qualities just mentioned are offered to you as a key to the truth of history.

I may be permitted to mention very briefly, a few historical events, with a view to point out the method of applying this key to human testimony regarding past events. Suppose the truth of the following historical facts were made the subject of investigation.

1. Is it credible, or not, that Cyrus the great conquered and overturned the kingdoms of Babylon and of Crœsus?

2. Is it worthy of credit that the war between the Hindus of north western Hindustan, under Ram Chandra, and Ravana King of Lanka, did happen? Was the rape of Sita its exciting cause? Did the wild tribes of central and southern India, under the poetic description of monkeys, join the Hindus?

3. Did the great Jewish lawgiver, Moses, exist? Did he write the Pentateuch, and perform the works ascribed to him in history?

4. Did Gabriel appear to Muhammad in the cave of mount Hara? Did Muhammad divide the moon, and ride on Al Borach, and ascend to the seventh heaven?

5. Was Julius Cæsar murdered in the Senate house at Rome? Was Brutus among the murderers?

6. Did the great war of Kuru Kshetra take place? Did it continue for eighteen days, and end in the destruction of Duryadhan and his kingdom? Was Vyas present in that war? Did he superintend the compilation of the four Vedas?

You may extend the list *ad libitum*.

Suppose the forementioned tests were applied to any of these historical events, all of which lay claim to our faith; will they bear the test? Take the history of the great war, as an example most popularly known among you. Apply the marks which tend to create doubt; and then those which tend to engender faith, and lay claim to our belief. Weigh well the cumulative evidence, and accept or reject, as you may find the preponderance of evidence. You might proceed thus:—

In the poem of the Mahábhárat, Adhi Parbba, we have the history of the beginning of a great war. In that war, we are told, eighteen Akshouhini fighting men were slain in the space of eighteen days. And out of the immense hosts present on that sanguinary field; only ten individuals returned alive from the scene of slaughter; namely; seven on the victorious side, and three on the vanquished. Now an Akshouhini is said to consist of a complete army; that is, 109,350 infantry; 65,610 cavalry; 21,870 war chariots; and as many elephants. If we reckon only one man to each chariot, and each elephant—they usually bear two or more—we have 218,700 warriors for the Akshouhini. And $218,700 \times 18 = 3,936,600$. Out of this immense multitude only ten escaped; leaving behind them on that fatal field close upon four millions of dead men.

Such a result is enough to stagger the faith of any one, at first sight. I shall leave it to you to test the narrative by the marks already mentioned. Enquire first into the number and character of the witnesses, and the agreement of their testimony. Then enquire whether the event is stated as a poetic description, or as a historical fact; had the witnesses any self-interest in gaining credence; are there any acts performed, or monuments existing, which can be proved to have been performed, and to have existed, in commemoration of the events narrated from that day to this? You may proceed with this, and other cardinal events recorded in history, at your leisure; and judge and decide impartially, according to the weight of the cumulative evidence.

To conclude on this branch of our enquiry. When matters of fact recorded in history are such as may be tested by the senses; such as took place openly, without any concealment; such as have acts performed, and monuments existing to com-

memorate them; such as are admitted by friends and by enemies to have taken place, as events; such as imply no contradictions, and bear no obvious evidence of self-interest on the part of their narrators; and such as give no occasion to suspect that their narrators themselves were deceived;—historical facts so attested, appear to me to be worthy of credence; and not to believe such would indicate a wilful perversity, rather than any defect in the quality and weight of the evidence.

The next subject of enquiry is: historical evidence connected with religion and morality.

This branch of our enquiry differs but little from the previous one. History is nothing more than the experience of others, transferred to us by testimony. The different links in the chain of witnesses may be more or less numerous, still the marks of truthfulness remain unaffected. There are, however, a few points connected with historical facts regarding religion, which demand a few preliminary remarks, which are not equally applicable to the facts and events of general history.

1. Is the religion said to be attested by the evidence of testimony, necessary or not; and what constitutes the necessity?

2. Is it worthy of God, consistent with His nature and attributes, as understood and made manifest by natural reason?

3. Are its doctrines, injunctions, and conditions suitable to the *de facto* wants of man?

4. Are its ethics pure, elevated, spiritual, and consistent with reason; are they free from false principles, unselfish, tending to the glory of God, and to the improvement of the principles and habits of men?

In addition to these considerations, the historical tests mentioned before should be applied to the history of its origin and development. What was the character of its first promulgators; were they few or many; were they pure and upright in conduct; were they personally interested; could they have any false motives; did they seek praise, power, or gain from men?

Are there any well-attested and clear proofs that any special manifestations of divine power, wisdom, and goodness did take place at the establishment and first promulgation of the religion so offered as a Divine Revelation?

Are there any acts performed; or any documents and monuments existing, which can be shewn to have been performed, and to have continued in existence from the period of its original promulgation?

Is there any evidence that the religion so offered, has brought personal consolations to individuals; has soothed the troubled mind under the vicissitudes of life; has introduced peace and happiness into society; that it has originated, and does carry

on an elevating process in the communities which have embraced it; that the universal tendency of the tenets it inculcates, and the morals it recommends, is to correct immoralities, to check enormities, to enhance the happiness of families, and to purify the morals of individuals and of society? Is it consistent and unique in its doctrines and its practical morality, without any discordance?

A religion possessing a claim to these qualities, and evidence of its power to effect these reformations—a religion which extends its influence beyond the tomb, and brings life and immortality to light, such a religion seems to me to be worthy of our faith, our attachment, and our fullest acceptance. He who could embrace or retain a superstition, under the sacred name of religion, which freezes the affections, petrifies the heart, corrupts the fountain and streams of morals, and carries man downwards towards the temporal and the tangible; and that within the sight and the sound of such a religion as the one described, acts unworthily of the God who made him, of the reason with which he is endowed, of the object and destiny for which he was created—in short, unworthily of the human nature which he wears.

With reference to the general question of testing the truth of human testimony in history, I have a few general observations to offer for your consideration.

First, the mental state and stand-point of the enquirer is a matter of great importance. Is he a sincere enquirer after the *truth*, or only after a *theory*, or arguments to support one? Is he in earnest? Does he enquire after the truth with a firm resolution to reduce it to practice when discovered—as far as historical truths bear upon practice; or is his enquiry purely speculative? Does he bring his mind to the investigation free from prejudice and foregone conclusions?

Another consideration is the stand-point of the mind as regards previous enlightenment. This is the land of Sankara and Bhaskar Acharya. If a person were to inform the former of these sages, as a matter of historical fact, that he knew of a contrivance by means of which his voluminous "Bhashya" or commentaries on the Vedas and Upanishads, might be multiplied into more than half a lac of copies by a couple of dozens of men within less than a month; by his producing only a single manuscript copy; looking upon the matter from his mental stand-point, in the ninth century, such a statement could not fail to stagger his faith. Most probably he would reject it. But let the narrator take a little pains to explain to him the mechanical principles, and wonderful inventions of the Printing Press; and a mind of such penetration and grasp as that of

Sankara, could not fail to perceive the possibility of such an invention, and the consequent rapid multiplication of copies from a MS., from data already known to himself.

In like manner explain the principles upon which Hadley's Quadrant, the Telescope, and perhaps, the Steam Engine, are constructed, to Bhaskar; and you would find but little difficulty in making him, a believer in modern Inventions as historical facts. But such facts, being founded upon the general truths of mathematical principles, are exceptions among historical facts. There are *a priori* sources of truth to test them as facts. A rustic villager, a contemporary of either of those sages, could not so easily be made a convert, simply because his mental stand-point is too low to comprehend the data.

Secondly. Another general observation which I wish to make, refers to facts that might be recorded in history, different from, and contrary to, any facts that we have ever known from our own experience; and, possibly, contrary to the natural succession of cause and effect, which, as far as our experience is concerned, constitute the uniform and unalterable laws of nature. And if human testimony regarding the experience of other men in past times, differs from our own experience in the present; we conclude at once that nature is uniform, and that such a testimony is unworthy of credence.

Or—to use the words of an acute philosopher in stating this matter—"It accords with our experience that men should lie; and even that many might concur in the propagation of a lie; but it is contrary to our firm and unalterable experience, that the course of nature should change under any circumstances. Therefore whenever human testimony and the uniformity of the course of nature run counter to one another; the latter should be believed and the former disbelieved."

Here I beg leave to offer a few remarks, with a view to shew that the objection stated here is not sufficient, of itself, to disprove or invalidate human testimony regarding uncommon events.

1. The truth of human testimony in history does not depend upon our knowledge of the conformity of the events narrated with those we have experienced. For if it does, none of you, probably, can believe the facts of a volcanic eruption; of the collision of hostile armies; of electric shocks produced by a machine; of the magnifying powers of a telescope or of a microscope, and the like phenomena; for all your knowledge regarding them is derived from the testimony of others who have experienced them. Do you believe these facts on the evidence of others? I know you do believe. If any one of you doubted them, simply because he has not experienced them, that one,

for consistency's sake, must believe also, that all the powers of nature, and their manifestations are known to him by experience. Physical discovery is impossible for him.

Moreover, experience itself militates against disbelieving historical facts, simply because the facts do not conform to our experience. Upon that principle of testing truth, those who have the widest and most extensive experience, should be the most credulous; and rustic people and children would be the least credulous. But we are taught by experience that the reverse is the case. Therefore we infer that the conformity of the events narrated, with those experienced by ourselves, is not a safe test for the truth of human testimony.

Again, "experience," as far as it relates to historical events, must refer to *sense-experience* alone, to the exclusion of the "experience" founded upon consciousness of existence and of mental operations. And it must refer to the "experience" of the individual objector only, excluding that of all others. If such be the meaning; then historical evidence regarding all events and natural phenomena, not attested by means of the senses of the objector, is excluded from the belief. Even the events of his own past history are lost to him; because what transpired ten years ago, cannot be present to his sense-experience. It will go hard with such an objector to prevent the different faculties of his own mind from belying and contradicting one another. But if he receive anything as a fact upon the testimony of others, he may receive any other thing as a fact upon testimony equally well attested. And thus the question is reduced to the force of evidence in favour of the truth of testimony. And this is the principle of historical evidence for which I argue here.

But again, a testimony regarding anything contrary to universal experience of the "course of nature," is a testimony regarding a "miracle;" and to disbelieve a testimony regarding an event which is contrary to the "course of nature," because it is such, is the same thing as to disbelieve a testimony of a "miracle," because it is a testimony of a *miracle*. The question under enquiry is; "Whether a testimony of a miracle is credible, or not?" The answer offered is "A testimony of a miracle is incredible because it is a testimony of a miracle." This is very much like begging the question.

From such considerations as these, it seems clear that any testimony regarding any event contrary to our experience, whether that event should pertain to any general manifestation of Divine power in natural phenomena, not observed or known previously by men, or else to any special manifestation of Divine power, on some particular occasions, and for some special

object of Divine wisdom, that the truth of human testimony regarding such events, should be tested by the same rules, and in the same manner, as that regarding all other historical facts. You will not fail to perceive that the term "experience" in such objections as that we are considering, is ambiguous. It may signify simply the sense-knowledge of the individual objector; it may include his consciousness; it may refer to all the knowledge which he has acquired from all sources, including his historical knowledge, &c. You cannot fail to perceive how imprudent it were for one of you to say;—"I never had any experience of the fact that the three angles of any triangle are equal to two right angles; that any two sides of a triangle are greater than its third side; that the paths of all the planets in the solar system are elliptical; that the centre of gravity within that system, is within the body of the sun; and such like truths; and therefore I will not believe these testimonies." Not less imprudent were it for a person to refuse credence to history regarding the burial of the cities of Herculaneum and Pompeii by lava produced by volcanic action; or the erection of some forty Pyramids in Egypt by human labour; or the Exodus of the Israelites across the desert of Arabia about sixteen centuries anterior to the Christian era; or that of the Kalmucks across the desert of Kobi, about the same number of centuries posterior to that era—simply because he has no "experience" of such events.

But the probability that those special manifestations of Divine power, which we call "miracles," might occur, rests less upon the human testimony regarding the fact of their having occurred, than upon the purpose or object assigned for their occurrence. It is evident, that the power and wisdom which were manifested in giving existence to nature and its laws, may be manifested in suspending or acting contrary to those laws. To suppose otherwise, would be to suppose that to create was an act of necessity, and not of free will. But to act beside, or contrary to, those laws would demand objects and reasons of sufficient weight and magnitude for doing so. The "course of nature," the uniformity of which is supposed to annul the possibility of truth in human testimony, when it "runs counter" to it; is admitted to be a "course," which originated in the will, wisdom, and power of the Great First Cause, and if a sufficient reason for another manifestation be found; a sufficient reason for "miracles" adequate and suitable to the magnitude of that manifestation is also found. Hence I infer that the object assigned for the performance of "miracles," is an element of greater importance and weight in an investigation into their nature and truth, than any human

testimony employed as the medium to transfer them down as historical facts.

But you have given me special instructions to say a few words regarding the point of view in which this subject has been set forth by the ancient sages of India. On this point, I shall be brief.

The different kinds of evidence, as set forth by your ancient sages; are thus enumerated:—

The Vedántists and the Prabhákars name five, namely;—perception, inference, comparison, presumption and testimony.

The followers of Kanada and Sugata mention two:—perception and inference. The Sánkhyas three; perception, inference and affirmation. The Naiyáyiks and Gautama count four:—perception, inference, affirmation and comparison. The Sunyavádis or Charvákas name but one; perception.

With reference to the evidence of human testimony, Annam Bhatta, in his "Tarka Sangraha," makes these observations, with reference to correct knowledge acquired from testimony:—

"A grammatical sentence possesses a power to convey a meaning: that *power* is of Divine origin and appointment, not arbitrary.

"The causes of the knowledge of the sense of a sentence are three; viz.:—expectation, (Ákánkyá,) connection, (Jogyata,) and juxta-position, (Sannidhi).

"The object of the first is to shew that a word by itself cannot convey a meaning; and therefore it creates "expectation" of another.

"That of the second; that the different words in a sentence must have a concord with one another, in order to convey sense.

"And the third; that the words must be enunciated together.

"There are two kinds of speech, the sacred (Vaidika), and the popular or common; (Loukika), the first is authoritative *per se*, being the word of God. The second is so only when uttered by a truthful man."

The author has neglected to mention the marks and qualities, by means of which "a truthful man" may be known.

"Error or incorrect knowledge is of three kinds, namely; 'Sanshaya, Viparjaya, Tarkabhedát;' or doubt, mistake, and 'Tarka.'"

Now the substance of all this, as far as it bears upon our subject, might be summed up in few words:—'Language is the vehicle of thought. Vedic words are evidence *per se*, because they are divine; the testimony of a truthful witness is evidence because it is truthful; error consists in doubt, or

mistake, or *reductio ad absurdum!* These sentiments, as far as I can understand, do not help us on much in the explanation of the subject in hand.

Here I shall close the discussion of the subject, and finish all that I wish to say at present with the following remarks.

We believe history, First, because common sense and common experience tell us that there was a time past; that the human race existed, enjoyed, suffered, and acted during that time; that the only means we possess to know the events which occurred then, are public documents, monuments, and testimony. Secondly, because we act daily upon faith in the testimony of contemporaries; we infer that we may act also upon the testimony of ancestors. In both instances, the truth of testimony is judged on the same principles. Thirdly, as in the common affairs of life, which continue to take place before our eyes in human society, the simple absence of any strong reason for doubting, is enough to induce us to give credence to testimony handed down in a definite form, from our ancestors, so in the history of any uncommon or extraordinary events, we require a greater preponderance of evidence in confirmation of the truth of the facts related, and a more definite clearness regarding the grounds of doubt. For instance; gain, power, praise, or any species of self-interest, will, at once, excite a doubt about a testimony regarding any extraordinary event; and will even weaken our confidence in the truth of a testimony regarding ordinary events.

It is our duty to strive to disentangle the mind from all preconceived notions and prejudices; and to have the clouds and darkness which are apt to hang around the stand-point of the mind removed. Previous training and intellectual development; tenets and notions, impressed upon, and implanted in the mind by that training; the interest felt in connection with believing or not believing; social influences, bearing upon the mind whilst investigating; in short, all the "idols" so aptly described by Lord Bacon, are matters that should be diligently watched: whilst we enquire into the truth of history.

It is sufficiently manifest in the common affairs of life, that self-interest is an important element in the matter of belief. If the consequence of belief or non-belief be felt to be weighty and important; the diligence of the enquirer, and the keenness of his mind will be proportional to his sense of the importance of the subject of enquiry.

In this respect the tremendous weight of testimony bearing upon the question of a revelation, and a religion, is all important. This is the lawful centre of all truths, past, present and future, to man. Whatever should turn out to be true, if his

religion be false, he is undone. Whatever may prove untrue, if man, by means of his religion, has found out the knowledge of God and His will, he is saved. The first and the last, the most momentous and awful of human concerns, is to be found concentrated and centered in this. Shew me an indifferent man, a trifler, a mocker, on the question of religion; and there is a man unworthy of possessing a soul, a reason, or the attributes of humanity.

Permit me, in conclusion, to recommend this portion of history to your consideration. Having devoted a considerable time to enquire into, and investigate historical evidence; you will, I trust, my young friends, excuse me for stating, that to me, the following conclusion, carries all the weight of a perfect certainty—it is not only a reasoned and demonstrated, but also a felt belief—that there is ample evidence to prove, that the history of the past, presents a stream of Divine wisdom, mercy, and love, flowing onward parallel to the transient and chequered affairs of our race; always centering in a Messiah, a Mediator, and a Vicarious Redeemer; and fully attested by special manifestations of divinity. This Mediator of history, is the object of my faith, the ground of my hope, the Saviour of my justly forfeited life. His glory illumines the gloom of the past; His mercy and power assures us of a brighter future.

W. P.

II.—*Origin and Progress of Missions in Polynesia.*

MISSIONS IN THE HERVEY ISLANDS.

This group, which includes the islands of Manuai, Mitiaro, Mauke, Atui, Aitutaki, Mangaia, and Rarotonga, were, with the exception of the last-named, discovered by Captain Cook, between the years 1773 and 1777. He gave the name of *Hervey* to these newly discovered islands, in honour of the Honourable Captain Hervey, at that time one of the Lords of the Admiralty.

In the year 1820, a merchant ship from Sydney was cruising between these islands, when the Captain, to his surprise and delight, saw land in the distant south, where none was marked on his charts. It was the mountain peak of Tuputea, on *Rarotonga*, rising 4000 feet above the sea. Elated with his discovery, he sailed to its shores, and found it, in extent, beauty, and population, the queen of the group. The then heathen inhabitants of this island had long before heard, from natives of Tahiti, who had been drifted in a canoe to their shores, of the white man, and the white man's God; and they had often prayed to "Tangaroa" to send them a white man's ship. Now that their prayer was answered, they gave the strangers a

reception which did them honour, and which might have immortalized the name of the Captain, as their best benefactor, had he acted worthy of his opportunity. But alas! he and his crew committed acts of injustice and cruelty which ended in bloodshed; and he left the island, stealing six or eight native women, and causing the white man and his God to be objects of deep and universal execration. After a sail of 150 miles, the Rarotongan captives were landed on *Aitutaki*, and there abandoned.

About this time Christianity was gaining its triumphs over the paganism of the Tahitian and Society Islands. Its new-born converts were burning with zeal to publish to lands beyond them the *te tuatua mano o Tona aroa*, "the mighty word of God's love," which had subdued and blessed their own population; and, in the year 1821, two Tahitian Christian teachers were landed on Aitutaki; just twelve months after the Rarotongan captives had been put ashore. In the review of these events, we see the Providence of God overruling the wickedness of wicked men, for the accomplishment of His purposes of saving grace. These Rarotongans, thus brought from their hitherto *unknown* home, and landed on Aitutaki, previously *well known*, were, in connection with teachers brought from Tahiti, the means of introducing the Gospel to the entire group, and were honoured pioneers to the extended and glorious success which, by God's blessing, was subsequently gained throughout the Hervey islands.

In less than twelve months after their landing, one of the Tahitian teachers sent a letter to the Missionary who had taken them to Aitutaki, reporting the encouraging success of himself and his companions over the idolatry of the island, and entreating him to visit them speedily. To this he added, that natives of the principal island were there, who were also favourably impressed under the instructions they had received, and that they were anxious to become the pioneers of Christianity to their own people in Rarotonga. With as little delay as possible, JOHN WILLIAMS, of honoured memory, obeyed this call. He visited Aitutaki—saw heaps of discarded idols—opened a large house of worship to Jehovah—baptized numerous converts—arranged Schools both for children and adults—and aided the Chiefs in framing a simple code of civil law, based upon the Word of God, for the good order of the people.

Thus rewarded and encouraged, he sailed away from Aitutaki in 1823, accompanied by two devoted Tahitian teachers, and, led on by the Rarotongans, who now forgot their former bondage, in the joy of returning to their home and friends. But on reaching Rarotonga, had Williams landed, it would in all probability have been at the risk of his life. He however succeeded, through the intercessions of the natives whom he had brought from Aitutaki, in landing *one* Tahitian teacher.

In his "Missionary enterprises," Mr. Williams has recorded the event, as follows:—"An immense assemblage of Natives, gathered under the shade of a grove of Tamanu trees, to whom the teachers stated the objects of our voyage, informed the people of the renunciation of idolatry at the various islands we had visited, and added, that

we had brought back their own people, with Christian teachers, whom it was our wish to leave on the island, to instruct them in the knowledge of the true God. All appeared delighted, and the king determined to come on board and conduct them to the shore.

"On the following morning, the teachers, with their wives, returned to the vessel, and to our surprise and deep regret gave an account of the terrible treatment the females had received, exhibiting their tattered garments in confirmation of their tale of woe.

"*Discouraged by this reception, and being about for a time to abandon this inviting field of labour, our excellent friend Papeiha, one of the Tahitian teachers, instead of uniting with us in useless regrets, offered to remain alone at Rarotonga,* provided we would send a coadjutor. We rejoiced in the proposition. Leaving his property in the ship, and taking an affectionate farewell of us, *this truly devoted man went on shore, carrying nothing with him but the clothes he wore, his Native Testament, and a bundle of elementary books.*"

Under such circumstances, his landing must have presented a scene of intense interest. A young man, twenty-five years old, about ten years old in Christian instruction, standing *alone for God*, in the midst of the then 8000 deluded, savage, revengeful heathen people of the island, proclaiming, "We have all been deceived—our gods are no gods. Jehovah is the only God—*the One living and true.* This God is love. He is the Saviour of sinners." Thus did this worthy Christian pioneer begin his mission; and day after day, through many successive months, he continued to reiterate and to expound these words of grace and truth.

But as soon as the *power* of these glad tidings became perceivable, in the awakened thought, the yearning desire, and the living power of truth, in many of the people, a fierce persecution was commenced. Seventy of the heathen priests vowed, in the most solemn manner, over the sacred fires of their temple, that they would shed their blood in *opposing the growth of this new religion.* The death of the teacher was again and again planned. Incantation, sorcery, war, fire—every scheme that men and demons could devise, was employed against the Christian evangelist and "his word."

After six months' single-handed labours, in the midst of such peril, the good man was joined by a companion teacher from Tahiti; but it was not until May, 1827, that *European* Missionaries landed on Rarotonga. They came just at the proper time to turn to the best advantage of the Mission, the previous labours and successes of the teachers. But, with increased help and fresh triumphs, there followed increased rebellion and new trials; and frequently were the Missionary brethren, Pitman and Buzacott, almost in despair. A fearful epidemic, which swept away many hundreds of the population, was attributed, by the heathen party, to the influence of the Missionaries, and this added greatly to the perplexity and danger of their position. This affliction had scarcely subsided, before the whole island was visited by a terrific hurricane. Nearly every dwelling-house was levelled with the ground, every plantation devasted, and the people were subjected to a protracted season of famine, sickness, and death.

Such were the perils and sufferings amidst which the Rarotongan Mission was cradled. But God sustained His servants, and throughout these dark and trying years, He did not leave them without tokens of His presence and favour. On Sabbath the 6th of May, 1833, ten years after the landing of the first native teacher, a Church was formed, of eight members, of whom the brethren speak with great satisfaction; and to this little flock what multitudes have been added through successive years, by the great Shepherd and Bishop of souls! From the year 1827 to 1834 inclusive, 450 couples observed the rite of Christian marriage; 250 adults and 360 children were baptized; 40 members were added to the Church; and the whole population was brought under Christian instruction.

Before, however, we proceed to record the further progress of the Mission in Rarotonga, we must notice its growth on the other islands of the Hervey group. It has already been stated that teachers were located on Aitutaki, in the year 1821. In the year following just *forty-five* years from their discovery by Captain Cook, teachers were also placed on the islands of Atui and Mauke, and shortly afterward others were sent, by the *converts of Atui*, to the island of Mitiaro. In the year 1823, Messrs. Tyerman and Bennet, on their return from Tahiti to Sydney, succeeded in introducing native evangelists to the inhabitants of Mangaia. For seventeen years after these dates, the whole of those islands, except Rarotonga, were under the visitation of Missionaries from Tahiti, and were left entirely to the superintendence of native brethren. In 1839, the Mission was reinforced, and subsequently Aitutaki and Mangaia became the residence of European Missionaries. The Mission on each of these islands has a history, chequered indeed, but triumphant.

The early labours of the teachers on Mangaia were often interrupted by idolatrous rites, heathen obscenities, and war. But after seven years' labour, they were visited by Mr. Williams, who was delighted by seeing *one-half* of the population under daily instruction, by whom the usages of Christian civilization were adopted, and many of whom were experimental and exemplary Christian men and women.

In 1843, it was my privilege to reside six months among this people, at which time we only found about 100 of the entire population who lived away from the Christian settlements. Three flourishing stations were formed, having each a large Chapel and School-house. The sound of the gong echoed from valley to valley, announcing the worship of Jehovah, where, but a few years before, in the frantic excitement of the war-whoop, and the revels of savage and abominable practices, the people had been held in absolute and unmitigated vassalage by Satan. How changed and how happy their condition! At the principal station, containing a population of 2000 souls, we left 306 adults and 900 children in the Schools, and 360 members in the Church. "Brethren," said one of the old men, addressing a public meeting, "I feel young again to-day. The darkness and distress of our heathen life are passed away; we now have light, and joy, and peace. I have been thinking of one of our prettiest heathen

songs. It exhorted the people to be glad on the return of spring, as follows :—

> 'The sky is bright, and the storms are over,
> The bud and the fruit reward the sower;
> The birds are singing, the trees rejoice;
> The winter is past: exalt your voice!'

This," continued the redeemed heathen, "*is one summer*. Let us rejoice! But a richer harvest of knowledge and love await us."

Subsequent accounts from this island report the progress and stability of the people in religion, commerce, and civilization. There are now 635 members in the three Churches, and there are not twenty individuals in the whole population who do not attend to Christian worship and instruction.

"Aitutaki" also demands a notice in this brief report. It is a lovely garden-land, inclosed within a barrier reef, stretching seven miles from its shores. For eighteen years after the introduction of the Gospel, it received the occasional and hurried visit of the Tahitian Missionaries, and was left to the care of native teachers. In 1839, our brother, the Rev. H. Royle, took up his permanent residence among the people; and now, after twenty years' labour, he is permitted to reap an abundant harvest, in the civilization of the whole people, the education of the young, and in the piety and zeal of the Church. Quite equal to the extent of their population and means, the people of Aitutaki liberally sustain their home institutions, and are sending out an influence, powerful and benign, to the other islands of the Group, and to others three thousand miles distant from their shores.

But the limits of this paper compel us to restrict our further remarks to the general labours of the Mission, as carried on in Rarotonga, the principal island of the group.

We refer first to the translation of the Holy Scriptures This all-important work occupied much time, and occasioned no little anxiety to the Missionaries in the early years of their labours. Many portions of the Word of God had been supplied to Rarotonga and the other islands, in the Tahitian language; but the use of the "k" and the "ng" in the Rarotongan dialect, with other difficulties in structure and pronunciation, rendered a new translation indispensably necessary. A press had been furnished by the Society, for the use of the Mission, at which the Scriptures were printed as fast as they were prepared, in the language of the people, and they had the advantage of correction by Christian natives. Thus carefully prepared, and often revised during twenty years of labour, the entire Book of God has since been given to the entire group. The first complete edition of the New Testament in the Rarotongan language was printed in England by the British and Foreign Bible Society, in 1837. In 1850, that honoured Society printed an edition of the *whole Bible*, and in 1854, it provided another edition. Thus, about 15,000 copies of the Scriptures, besides those printed on Rarotonga, have been given to the people, for which they have transmitted in payment not less than £1500.

In addition to the Bible, several short Commentaries, large editions of Hymn-books, Catechisms, James's Church-member's Guide, The Sinner's Friend, Bunyan's Pilgrim's Progress, and a good supply of elementary works on Geography, Astronomy, Arithmetic, and Grammar, have been circulated in the islands. The last Report of printing and binding done on the island during the three months ending March, 1859, includes Dr. Bogue's Lectures, History of Elias and Ahab, Pleasant Pages, Astronomy, Children's and Adults' Hymn-books, Mrs. Henderson's Scripture Lessons, Short Commentaries on Leviticus, Pilgrim's Progress, Catechisms, and 1200 copies of Voyages of the Mission Ship. The press-work of these various books, comprising nearly 300,000 sheets a-year, has all been performed by young men, the first-fruits of Missionary labours, before their fathers had any written language.

The people now have honourable and increasing commercial transactions with ships of all nations. Civilization is so far advanced that *no trace whatever* of their former heathen life can be seen. This altered state of things demands foreign supplies, for which they exchange produce, the fruit of their own labour, to the amount of several thousand pounds a-year.

Thus blessed with peace and prosperity, it is proper to inquire how far this Mission is self-supporting, and what it is doing by the Christian Churches for the introduction and progress of Christianity in the heathen lands which lie beyond them. A volume of satisfactory details might be written in reply to these questions; but we can record only a few figures in illustration. It should be remembered that this group is one of the smallest occupied by the London Missionary Society in the South Pacific. The whole population does not now exceed 10,000 souls. These, for Missionary labour, present the disadvantage of being scattered over six islands. On these six islands there are twelve separate townships. There are twelve Churches having in constant communion upwards of 2000 members. The three principal islands have one English Missionary on each, and there are *eleven* native evangelists and pastors. Twenty-five years ago, one of the Missionaries, writing home, said, "So great is the poverty of this people, and so few their resources, that I cannot encourage the hope that they *will ever* be able to contribute *the least* assistance towards the funds of the Society." But now, notwithstanding their limited resources, and their increasing wants connected with the progress of civilization, they build their chapels, school-houses, and Mission-houses without charge to the Society; they contribute largely to the support of Boarding-schools, and the Educational Institution; they pay for their Bibles and other books; they give a large supply of provision to the Missionary ship; they send liberal presents of clothing to the teachers in distant heathen islands; and, beyond all this, they send upwards of *three hundred pounds* a-year to the London Missionary Society, saying to the Directors, in one of their recent letters, "We wish to join our little to your much, for our desire is, that the Word of God may grow in all heathen lands."

In 1840, a Training Institution was established, for the education of Christian natives who gave indications of a call to the work of teaching. Each student remains from four to five years, pursuing a course of instruction in Bible exposition, theological lectures, history, essays, sermons, geography, and grammar. More than *one hundred teachers and pastors* have enjoyed the advantages of this Institution since its commencement. Many of them are now efficiently working in Home and Foreign stations, and not a few have sacrificed their lives in early attempts to introduce the Gospel to the barbarous islands of Western Polynesia. The latest report of this Institution is very encouraging. There are seventeen students, fourteen of whom are married; besides five native young men from the distant islands of the West, and seven others, of Rarotonga, engaged in the printing-office, who live on the premises, and enjoy the advantages of the institution.

The Manuiki group is usually known as the *Penyrhyn Islands*. They are 600 miles to the north of Rarotonga; they are large, low, *reef* islands, and the inhabitants have traditions of having come from Rarotonga. The Rarotonga Churches were honoured to introduce the Gospel to these people by native teachers in the year 1849. Four islands are already occupied as *sub-stations* to the Rarotonga Mission, and on these there are eight resident teachers. Three infant Churches have been formed, and almost the whole of the population is under Christian instruction.

Such are a few of the leading events connected with the history of Christian Missions in the Hervey Islands, and they but feebly represent the extent, the value, and the moral and spiritual grandeur of the *whole*. Only *thirty-seven years* have passed since the first Christian teacher landed on these benighted shores; and now, in consistency of conduct, in civil and social propriety, in commercial industry and honesty, in zeal and liberality, and in spiritual strength and beauty, the people stand second to none of all the glorious achievements with which God has honoured the *London Missionary Society*.

We have in another place* recorded the triumphant death of Tinomaua, the first chief of Rarotonga who embraced Christianity. A few sentences selected from his dying testimony must bring this brief paper to a close. He was the first man of influence on the Island who gave the death-blow to idolatry, and he lived to be the last of the chiefs of heathen times. When dying, pointing to the mountain fastnesses where he and his people had spent nearly forty years in idolatry, murder, and cannibalism, he would frequently exclaim, "See the rock whence I was hewn! the hole of the pit whence I was digged!" In the triumph of Christian faith he exclaimed, "My heart is fixed. The darkness is past. God is with me; and I have a building of God, a house not made with hands, eternal in the heavens." In the discharge of his civil duties he was righteous, just, and kind; in the Church he was devotional, humble, and inquiring; and the remembrance of his character and friendship is

* Gems from the Coral Islands.

one of the most holy and grateful reminiscences of my Missionary life. We shall affectionately cherish his memory until the resurrection of the just, when, united with many hundreds of his redeemed countrymen and companions, we shall hear them give praise to Christ as their Saviour and God, and there joyfully rehearse the ever unfolding history of Christian Missions in the islands of the sea.

WILLIAM GILL.

Woolwich, January 20th, 1860.

III.—*Lecture on Hannah More and Female Education. Delivered at the Bethune Society by M. Wylie, Esq. on Thursday, March 15th*, 1860.

I am not required this evening to enter into any formal discussion of the advantages of Female Education. My duty is to present to you one very conspicuous example of female excellence, and to call attention to the necessary inferences.

It must be premised that we can never trace all the influences that have moulded any great character. We know not what varied and trivial incidents, in childhood or in youth, may have affected the imagination or controlled the disposition of the will. But some remarkable influences, common to society at large, may often be recognized, and we may distinguish these forces, guiding whole classes or generations. In England, I apprehend, the female character was greatly influenced by Queen Elizabeth. Her courage and self-reliance, her learning, her successful administration, ushered in a new era. Women were no longer to be the heroines of knights errant, or the drudges of high born but illiterate oppressors. The age of chivalry, most happily, had gone, and a far nobler age was dawning on the world. The English people may not have loved their queen, but they were constrained to respect her, though a woman. They learned from her, how high were woman's powers, and they were taught to wonder no more if women excelled in learning, or thought or wrote with independence. Long after she had passed away her memory was cherished, and time seemed to soften admiration into affection. The influence of this feeling must have been powerful and extensive, and now, after the lapse of three centuries, we are affected by it still. Perhaps it has reached the illustrious sovereign, who now, in an era of greater changes, in the course of still more prosperous years, is attracting to herself the homage of an empire, and is imparting to the whole body politic, strength and security, by cementing widely severed races and nations, through a common attachment to her throne.

In the reign of Elizabeth and her successors, another great influence was exerted on the female character, to which I am not forbidden to allude. The Bible in the English tongue had been opened to the people, and it told every village of days in which women were eminent as worshippers of God, as sufferers for His cause, and as devout followers of the Redeemer. The spirit of that book was hostile to injustice. Woman was pictured as man's friend and helper. "The heart of her husband doth safely trust in her. She openeth her mouth with wisdom, and in her tongue is the law of kindness. Her children arise up and call her blessed, her husband also, and he praiseth her." (Proverbs xxxi.) This was not the spirit of fanciful gallantry, but of tenderness and honor.

Two women may be named, who in the seventeenth century exhibited the altered and advanced condition of women and the elevation of their sentiments. Colonel Hutchinson was a Regicide, and when Charles the 2nd was restored his name was cast out as evil. But his heroic wife, in a book that will ever remain one of the classics of England, has embodied her quenchless veneration for his character, and her unshaken constancy to his opinions. Lady Russell saw her husband condemned for treason, and lived many years afterwards in widowhood. But the same from first to last, by his side at his trial, in prison with him when he was about to die, in after years as her children became the leading members of the English aristocracy, she preserved the same calm dignity and fortitude.

> A soul serene in each hard distance tried;
> Above all fear, all passion, and all pride.

The writings of these illustrious women speak for themselves, of strength, love, and holiness. And there were others like them. In the upper ranks were Mrs. Godolphin and the sisters of Robert Boyle; among the survivors of the Puritans were the noble wife of Richard Baxter and the daughters of Philip Henry. Amidst many adverse influences the race of wise and virtuous women was continued, till, at the time when my narrative must commence, there were in London many ladies who struggled with no little effect to purify and elevate society.

Hannah More, of whom I am to speak, was the daughter of a Schoolmaster near Bristol. Her mother was the daughter of a farmer. Her first dwelling must have been a cottage, and her first days were certainly passed in narrow circumstances, if not in poverty. Her elder sisters were trained to be teachers, but they had very few of the advantages which are common now. They attained, however, to considerable learning, and commenced a Female School. Young as they were at that time, their repu-

tation for wisdom and knowledge was soon established, and when Hannah, as a younger sister, joined them as a scholar, they were well able to direct and stimulate the remarkable ardour of her mind. Friends soon gathered round her, who recognized her genius. As she became herself a teacher, she shared in the success of the School, and signalized herself by singular vivacity in conversation, and by varied and accurate knowledge. In 1774, when nearly thirty years of age, for the first time, she visited London. Her fame had preceded her, and her admirable temper and brilliant powers soon gained her the admiration of all whom it was then thought desirable to know. It was indeed a very interesting period. London at that time, witnessed a gathering of many celebrated men, who, in their mental pursuits, and their private habits, bore witness to the steady progress of English Society. Sir Joshua Reynolds, Garrick, and Dr. Johnson, Edmund Burke and Horace Walpole, were far in advance of most of the chief ornaments of Literary Society in the days of Queen Anne and George the First. In their company Hannah More's powers were called forth, and by them all she was treated with deference and cordial regard. At the same time, by the friendship of Mrs. Montagu and many others of the female ornaments of the British Court, she was led forward in all refinements and enjoyments of the purest kind of fashionable intercourse. She wrote a tragedy which was eminently successful, and another which met almost equal favour. Occupied as her time frequently was by visits of ceremony or private or public entertainments, she yet contrived to pursue with earnestness the cultivation of her mind, and her letters prove that she was constantly attracting more attention, and was often the life of the social parties that welcomed her.

It is very difficult to convey to an assembly of Natives of this country, a correct idea of the position of a lady in these circumstances. They cannot conceive anything like that free yet pure mingling of the sexes, from which English Society derives all its charm and nearly all its usefulness. They cannot understand how a lady can leave the retirement of her home, meet with strangers, move about from place to place, enter with spirit into general conversation, and yet be unassailed by the breath of slander. That perfect confidence with which, in fact, she may engage in the recreations of intellectual pleasures, is quite unknown to them. While we, from Europe, are conscious that it is woman's presence which often purifies as much as it graces society; they think of the contamination of the female mind. While we learn the force of that instinctive discernment which frequently puts to shame the sagacity of men, while we yield our judgments to the persuasive eloquence of female criticism, or

our hearts to the sway of female benevolence, they dread lest the exercise of woman's gifts should destroy her purity. But their doubts are wholly speculative, while experience has sanctioned our practice. It is not in society, but in retirement, that most pollution is contracted. The open sunshine of life expands the sympathies, warms the intellectual powers, and thus frees the mind from the deadening pressure of the lower vices. Men and women alike require to be delivered from the cold influence of self, and if they will answer the purpose of their creation they must look abroad on nature, study not merely books but mankind, and be humbled to their due level by practically learning how many have powers or virtues superior to their own.

I must also observe that it may be difficult for the Native members of this assembly to understand how Hannah More, if in general society at all, could mix with various grades without restraint, on a footing of equality. Her origin was lowly, and her occupation had been that of a schoolmistress—a calling far too much undervalued at that time. Nevertheless, the record of her life presents her to us in the closest intimacy with some of the principal personages in the nation, and with many others in other ranks of life. She had no claim whatever but her merit. She did not sit in high places by reason of her wealth, still less by the rules of any *caste;* and this, we must ever remember, is one of the healthiest symptoms in our social condition. Lord Thurlow, when Lord Chancellor, used plainly to say, that there had been two well known persons of his name: Thurloe the Secretary of State and Thurloe the Carrier; but he was descended from the carrier; and constantly we behold men self-raised from humble stations, to the highest posts of honor. Well may we sigh, if we notice the difference in this land: woman excluded altogether from the cheering, animating circles of social intercourse, which her presence is necessary to adorn, and both men and women separated from one another by a lying law, which says that God did not make of one blood, all men to dwell on the face of all the earth. We have heard loud complaints from our Native fellow-subjects of the injustice of placing whole classes under a ban for the offences of a few; and of the still greater injustice of excluding the whole body of the Native population, from the prospect of social and political advancement. I heartily sympathize with those complaints. But may we not retort with the proverb, Physician heal thyself? With what grace do such complaints come from those who banish their mothers and sisters and wives from society, and excommunicate whole masses of men, by the doom of their unfeeling and inexorable law of caste? It is with delight that we may turn

from such inconsistency to the history of Hannah More, and behold in that, the blessings of our Christian freedom.

But I must notice that the position of Hannah More at that time, however gratifying to her taste and honorable to those whose free hospitality she shared, was not entirely satisfactory. It was well that she, and others like her, could mingle on equal terms with the highest and noblest members of society, but too much time might be occupied in a round of entertainments and amusements. There is a fascination in cheerful company, and they, who like her, have great talents, are exposed to much flattery and to much else that strengthens selfishness and vanity. Her conscience spoke to her of wasted hours. She knew that there must be an end of the gaudy glitter of fashion, and even of the more instructive displays of intellect, in social intercourse. Ever and anon a friend was taken away, death mowed down some gay dreamer of gay dreams, and the question whither *she* was tending would force itself on her mind. Ordinarily, such thoughts arise and die, and men go on trifling to the close; or if they retire into privacy, it is with the bitterness of blighted hopes and disappointed ambition. They resist the convictions of conscience or abjure society for asceticism. To be in the world, yet not of it, is a rare attainment. The common course is to take all that it can give, and impart nothing in return; and then to cling to its excitements when all power to impart benefits has gone. The case of Hannah More was far different. Her friends appeared to grow in number, she had a delightful home near London with Mrs. Garrick, and if flattery, entertainments, and literary society could have satisfied her, she might have enjoyed them all without measure. But she felt that in truth, these things never could satisfy. They might serve to amuse and divert the mind, but hours of painful reflection would recur, and sad experience would add increasing vexation of spirit. And there was another motive more decisive than any, that impelled her, not indeed to renounce all social intercourse, but to break away from the vain habits and pursuits of busy levity. Her heart had been touched by the effectual influence of religion. She began to see many things in a new light. She could not be content with simply abstaining from folly, she felt keenly that there must be a more excellent way.

It was about fourteen years after her first season in London, that she purchased a quiet country residence, called Cowslip Green. She had previously published a work on the Manners of the Great, and from that peaceful abode she might look back on the exciting scenes of life, and go on admonishing the throng from which she was partially withdrawn. Her fame was very high, and every thing she wrote was eagerly read. Her keen

powers of observation had enabled her to detect the hollowness of popular systems of education, and the superficial nature of those forms and principles which were supposed to preserve society from immorality and disorder. She knew the good and she knew the evils of society. It was not as a cynic, but as a friend, that she rebuked the follies of the circles in which she had moved. She knew very many to whom her character was endeared, and from whom she could reckon on a patient hearing, even if she seemed to be conspiring with those Methodists who were charged with enthusiasm and fanaticism. And when she wrote, it was with no common eloquence. Her writings like the writings of most female authors, are diffuse, but they are full of force and feeling. She compelled her readers to admire her understanding, as much as they admired her generous and impassioned zeal.

But soon after her settlement in the country, a circumstance occurred, which directed her energies into a new channel, and gave a new tendency to her public influence. In 1788, Mr. Wilberforce and his sister visited Cowslip Green, and they were soon pressed by Hannah More's sister Martha, who afterwards was for many years her devoted colleague in many arduous labours, to visit the romantic Cheddar cliffs in the neighbourhood. Mr. Wilberforce went, but the visit produced on his benevolent mind emotions only of grief and sorrow. The beauties of nature were as dear to him as to any man, but the chief object of attraction to him every where, was the condition of God's highest creatures. In Cheddar, all the loveliness of the scenery and all its wild grandeur, failed to move him, for he saw a population sunk deep down in misery and ignorance. He went to his room sick at heart, and mourned over the widespread wretchedness. Then he consulted Hannah More. He said, 'Can nothing be done for these people?—if you will be at the trouble, I will be at the expense.' The offer was accepted—Hannah More and her sister roused themselves to the duty, and soon that district beheld its first School.

If I proceed to speak of the condition of that part of the country at that time, (now more than seventy years ago,) I may be charged with libelling my countrymen, or it may be said, Is it wise to tell the people of India of barbarism and degradation in Christian England? But I am persuaded that it is wise to describe plainly the simple truth. If I speak of evil, I shall also have to speak of efforts to correct it. It may be confessed that those efforts were delayed too long, and it may seem strange that Hannah More should need to be awakened by the earnestness of another to sympathy and compassion. But these things unhappily are common. Misery too commonly continues unnotic-

ed, and too often even the best people have no better vindication for their past neglect than the poor excuse, 'Behold, I knew it not!'

What then, you may ask, was the condition of the Cheddar peasantry? I believe that I may say, it was very like the condition of a large portion of the peasantry all over England at that time. There were churches—one church to a parish, whether it were large or small. No Schools, except in towns, or in a few villages, where reading and spelling and writing were slowly and imperfectly taught. The miners lived desperate lives, frequently suffering from dreadful accidents, from which they were seldom relieved by any skilful surgical aid; the farmers and their labourers were almost equally illiterate, equally intemperate and dissolute, and equally deluded by idle prejudices and stubborn bigotry. The Poor-law was very badly administered. The clergy were very frequently non-resident. Few books circulated among the lower classes except the dying speeches of criminals, and almanacs with childish astrological predictions. There was little locomotion, and therefore few had any enlargement of mind beyond their fellows. Among the middle and upper classes there were many who were seeking to do good. But the age of City Missions and Ragged Schools, of District visiting and Church building, the age of active benevolence, had not arrived, and very little was systematically attempted for the poor any where; and indeed there appeared to be very little encouragement. The very obtuseness which was the result of neglect and degradation, afforded an excuse for giving up every scheme in despair. The farmers thought that education would unfit men for labour, they often treated religion as fanaticism, and the manufacturers regarded their workmen as beasts of burden. The poor thus untrained and unpitied, often resorted to violence, and lived by crime. Smuggling and poaching and stealing were very common, and were met by cruel statutes that tended to harden the public mind. Prisoners were hung without mercy, or sentenced to idleness in jail, or shipped off like outcasts to distant colonies. Strange as it may appear now, such was too often the state of country districts in England, for many of the years which witnessed the struggles of Wilberforce for the slave, and all the exploits of Nelson and our navy, and all the wonderful discoveries in science and in art of Arkwright, Cavendish, Herschel, and Watt. The Christian leaven had only partly touched our hamlets, but here and there bright examples might be found of its power. Such were the teachers whom Hannah secured from the humble ranks of life for her Schools; such—to name no more—was William Carey, then a poor preacher

and artizan in Northamptonshire, conceiving high thoughts of Missions to the ends of the earth.

Hannah More's work would be easy now, but it was wearisome and trying in those cloudy days. In village after village she commenced her Schools, inviting the people to send their children, or themselves to come to adult classes, but everywhere she met hard-hearted and stubborn resistance. But she persevered. The first School began to yield its fruit; hundreds of children assembled once a year on the Mendip Hills; the fame of the reclaimed multitudes spread far and wide; clothing-clubs taught the people habits of forethought and prudence; good men began to imitate the plan, for it was said that there were no criminals from those favored parishes; when an alarm was raised that the French had landed, a large body of this peasantry assembled in good order to march to Bristol; and in a time of famine and great distress peace and contentment reigned around.

The story might be told at length. A glimpse of it appears in a little work called the Mendip Annals, (recently published) which contains the artless journal, now first made public, of Hannah More's faithful sister. It is unspeakably affecting in its description of the sufferings of the poor, when no one was rich enough to help his neighbour; and of the funeral of the first schoolmistress, followed by hundreds, who, as the earth was about to cover her, threw flowers, as tokens of their love, into her grave. But I must not dwell on details.

Another sphere of action opened to Hannah More. At that period there was much vulgar infidelity and much disaffection—and no marvel. Seditious and blasphemous publications were of course welcomed by the thousands who did not experience the consolations of religion, or the full benefits of well ordered government. Hannah More was importuned to write, in a popular way, tracts to elevate and instruct the common people, and she did so. Some of them have been long forgotten, but others still remain among the most valuable works in our popular literature. They were not dry discourses, but narratives full of cheerful piety, solid sense, and zealous loyalty, breathing wisdom, and good will. They were circulated in tens and hundreds of thousands, and probably did more at that time to influence the mass of the people than any other works that were published.

Was this no feminine duty? Was a woman unfit to love her country and to show kindness to the poor? Was a woman incapable of judging of French principles in morals, in politics, and religion, or if capable, was she forbidden by any divine law or by any just law of man, to use her talents for the public good? Her long acquaintance with

the poor in the management of her parish schools had enabled her to feel for them, and with them; to reason like them, and to meet the prejudices, and to expose the habits from which they suffered. Was she to be silent, because a woman? Her labour of love certainly was womanly. It must be an unnatural system which excludes from the work of active benevolence, the sex best qualified for its accomplishment. And if woman be not excluded, but the tenderness and sympathy wherewith she is gifted are employed in showing mercy to the poor; and if that nice discrimination which she also possesses, is exerted in discovering the true points of weakness in the character and habits of the poor, is the experience thus gained to be wasted, and must we learn nothing from her, who can teach us most, because she is a woman?

The labours of Hannah More in publishing her Cheap Repository tracts terminated after about three years, but her schools were continued for about thirty. In that period she witnessed a vast change. The National School Society and the British and Foreign School Society had sprung into existence. The systems of Bell and Lancaster had enabled teachers to instruct much larger numbers. Sunday Schools were multiplying rapidly, and there was no longer any singularity in her proceedings, nor any special necessity for her individual exertions. The duty and the necessity of educating the poor were acknowledged, and she might calmly contemplate, as her strength decayed, the progress which she was one of the first to stimulate. But she did not reach this point without much obloquy and trial. In her early days her antagonists were in the villages; she had to contend with ignorance and vice, with stubbornness and prejudice; but afterwards as her Schools prospered, she had to encounter unexpected opposition. She was charged with disturbing or endangering the public peace, with creating discontent, with plotting against Church and State, and all this was not mere rumour circulated from one to another among ill-informed people, but formed the staple of pamphlets and books, till Hannah More became the subject of a violent controversy. Altogether there were twenty-three productions published for and against her; but she never published a line to explain or vindicate anything. She held on her way, and forgave. It may seem strange that one so blameless, one guilty of nothing but doing good, should be pursued with rancour or ever excite animosity in a single breast. But such almost universally is the destiny of goodness. Advance beyond your age, shame your companions by superior zeal, and then follows envy, and envy produces "confusion and every evil work." Only those who live not for man's praise but their Maker's, can rejoice in the gifts or the triumphs of another,

and can truly do their own work in humility. To go beyond this, and to bear not only neglect but contumely; to be rewarded not with praise but with slander, merely for well doing, and yet to be patient, rendering blessing for cursing, and when reviled reviling not again, but contrariwise blessing, I know but of one religion that teaches THIS, and delightful indeed it is when, as in this case of Hannah More, we see it exemplified!

But "the lying lip is but for a moment." "Whoso walketh uprightly, walketh surely." Hannah More lived down all reproach; the idle fears of her enemies never were fulfilled, her schoolchildren grew up to manhood and womanhood, and it was known to all men that they were better than their fathers. Then followed a long closing season of mellow and cheerful old age, in a new abode, Barley-Wood, near the first country home, and it seemed as if the eyes of England were fixed on that happy dwelling. She frequently published new works,—on Education, on Practical Piety, on Prayer—and every thing she wrote was welcomed, not only in her own land but also far away. Her influence—her slowly won and well deserved influence—was felt and acknowledged. She had long ceased to visit London, but many were the visitors whom fame attracted to her home. They saw in her, one who had broken loose from the fetters of the world; had preserved with unshaken constancy the even tenor of her way; had led on multitudes in kindly and well directed enterprizes for the advancement of the people; and in her own character had exemplified the principles which her writings had largely contributed to spread throughout the country. Her name, like the name of Wilberforce, her career like his, were the theme of common thought and common instruction, and when at length, full of years and honors, she died, the whole Christian world mourned over her like a departed mother.

I am speaking now, when twenty-six years have passed away since her death, and am speaking here in India to men of another language, and most of them of another religion. Yet I am persuaded that it will be acknowledged that I can use no better argument in favor of female education than her whole history. We live in days when women are greatly advanced beyond the position they occupied in Hannah More's early times. If in these days we hear of the fearful sufferings of war, and hospitals suddenly overcrowded, and disease and terror spreading through an army, we hear of a Miss Nightingale going forth in the recognized path of female duty, not merely to minister to the sick, but also to arrange for the nation a new system of Hospital attendance. We hear of a ship in fearful danger off our wild Northumberland shore, and there is no crew to man the life-boat that must go forth to save them that are ready to perish, and

then we behold a woman, Grace Darling, braving the sea and with her father rowing to the rescue. In Norfolk there was a woman in humble circumstances, whose heart was grieved for the misery of the helpless prisoners, in the county gaol. She undertook to instruct and succour them, and while she lived, so patient and so effectual were her labours, that no Gaol Chaplain was required. On a larger scale Mrs. Fry emulated the heroic zeal of Howard, and sought to relieve, to comfort, and to evangelize the convicts for whom no one else seemed to care. In America, the woe of slavery had long been branded by the eloquence of Channing, but it was reserved for a woman to publish a book that should irresistibly appeal to the sympathies of mankind, and summon the United States to that struggle for deliverance from the evil, which now is rapidly approaching. On our Railways in England there was a large body of hardy and untutored men cast in the sternest mould, who truly were named the sons of toil. But a lady ventured among them, spoke to their hearts, won their confidence, and soon taught her countrymen to despair of none, to despair, least of all, of those who earn their bread by honest industry. And may I not say more? Is there now a country or city in England in which women are not foremost in benevolent labour? Of all this great change Hannah More's labours were a precursor: she laboured, and others entered into her labours. She has followers now in every department. Ask the publishers, and they will say that of all the works that in recent years have been published, those written by women,—Uncle Tom's Cabin, the Life of Hedley Vicars, Ministering Children, and the Book and its Story, have had the widest circulation. And consider woman's work in education. Some of our most popular books of instruction, especially for the young, we owe to women—Jane Taylor's Hymns, Miss Edgworth's Tales, Mrs. Somerville's Astronomy, and so on. Nor is this all; has not India seen English ladies come from their homes to devote their lives to the work of female education? It is now forty years since Mrs. Wilson arrived, and began to move about in Calcutta and in other places, inviting female children to be taught, soothing the fears of parents, and exhibiting an example of womanly wisdom and usefulness which since that time has been emulated by many, of whom not a few remain to this day. Such have been the labours of women, and England, at least, knows their value.

And let me enquire why any country should deprive itself of similar guidance? Why should this country? The women in India have signalized themselves by rare courage in various passages of history, and the name of Nur Jehan may suffice to prove that they are not deficient in mental powers. But they

are condemned; condemned to contract their sympathies, and to conceal their powers. That love which might be diffused in mild beneficence, and grow brighter at home by this exercise, is to be devoted to one family alone, which is never to be compared with any other. And instead of being elevated by study, the faculties are to remain uncultivated, from childhood to the grave. And then consequently as mothers, the women of India are to have no wholesome instruction to convey to their children. They can tell them only of dreams and auguries, of horoscopes and superstitions. I know not what may be the cause of such injustice and cruelty. Are the men cowards in their jealousy, so that they dread their wives ever beholding any other men? Or are they so selfish, that they cannot allow any single being beyond their own walls, to receive even the offering of compassion from the women whom they marry to imprison?

We hear indeed, we have heard for forty years, at any rate since the time when the late Buddinath Roy gave 30,000 rupees to build the Central School, that there is to be an end of all this, and that at last the educated Natives of Bengal are about to educate their wives. It is certain that they have not yet done so. If they had, the imprisonment would have ended with the ignorance. There is no necessity to conceal the truth, that both will terminate together. When the mind of woman is enlightened, her impassioned nature will thirst for objects of sympathy, and for the comforts and information of society. You may perpetuate seclusion, but it can only be, while you perpetuate ignorance. That which I hope to see is a generous desire to do justice; not merely an effort in a formal way to dole out some trifling knowledge to the women of India, but an honest effort to raise them to a just equality. Let the rights of nature be withheld and denied no more, but give liberty to these captives, and let them see their fellow beings without fear and without shame.

I have adverted to our experience of freedom. Certainly we who have seen the women of England have no reason to desire a restrictive system. And you who have access to English literature, are well able to judge how important and salutary an element, female influence is, in our social state. You may see in our poets the refined affections women always have produced. You may trace in our history the hallowed and ennobling influence of our mothers. And going back to that sacred story, which is read in all our Churches, and treasured up in every memory, you may see the true picture of woman, in all her calm heroism and all her holiness:

> *She* ne'er with treacherous kiss her Saviour stung,
> Nor e'er denied him with unholy tongue,

> *She*, when Apostles shrank, could danger brave,
> Last at the cross and earliest at the grave.

We are not content to let our country sacrifice the endowments of the female sex, and struggle on without the aid of their energies. We know that woman was not made to be a slave, but a fellow worker and a companion. And we see every day the proof, that she carries into society, very commonly, a better influence than man's.

I may be told that the two subjects of education and seclusion must be separated. I treat them as inseparable. If I am to hear to-night that there are some who are educating the female members of their families, but are hesitating to bring them forth from their gloomy rooms, because it is not customary in India, and the social habits of this country cannot be easily or speedily changed, I must reiterate that which many better than I have often declared in your hearing. Those evil habits will never be destroyed, your social customs never will be changed, till some men take the lead, and vindicate their claims to the high character of reformers, by resolutely doing what is right. It will be a great day for India, when some of her people have the courage to *act*, as now happily they *think*, for themselves; when deliberately counting the cost, they cut adrift the bonds, that bind them to benumbing superstitions, and join themselves and their families, to the free world beyond, and assert their fellowship in the great brotherhood of man. I never wish to excuse the harsh judgments of my countrymen on any of your systems or on any part of your history; but on the other hand, let me say that it remains for you to release yourselves from the servitude of an antiquated and fading priesthood, if you would secure the sympathy of those whose experience of life is far different to yours. Throughout this country you see men from homes in which they spent happy childhoods, and have left honored parents and beloved sisters, but they are not alone. Their wives have followed them, followed them in camp, and travelled with them from station to station, as if they had no certain dwelling-place. Wives and husbands perished together at Cawnpore, and bore together the dangers in the defence of Lucknow; and Englishmen look for this union in hardship and trial, as well as in comfort and joy; and they find it difficult to *respect* (I must say so plainly) they feel it difficult to *respect* men, who treat their wives as if they could not be trusted, and are content that they should remain immured in ignorance, as if they were incapable of elevation and incapable of imparting either happiness or instruction to society. The old nations of Europe honored their women, and we inherit this Teutonic blood. In your case another system has been superinduced, to which you were strangers,

probably, till the first Muhammadan invasion. We invite you to recur to the nobler habits of your ancestors, and to seek the elevation of your own condition, and the glory of your country, by doing justice to the women of India.

My own heart has always been full of hope for India, but never so much so as now. It requires no extraordinary penetration to discover everywhere the signs and promise of progress, and the elements of wonderful advancement. Twenty years hence we shall see such developments of resources, such an increase of population, such a stir of life and activity, such a mingling of races, such enterprise and capital, extending commerce over all the eastern seas and reaching on into Central Asia, such a growth of moral sentiments, with such a decay of false beliefs, and I believe too with such a sure spread of Christianity, that your fathers, if they could rise again, would scarcely recognize India as the very land in which they saw sons lighting their mother's funeral pyres, and thousands setting forth to die on the weary pilgrimage to some blood-stained shrine. The contemplation of India's future may well inspire your hearts and kindle the desire to aid in her regeneration. But let us all hold firmly to the truth that one primary condition must be fulfilled. Let us remember that India cannot rise as she should rise, that her sons cannot take a foremost place in the progress of mankind, if her daughters be denied the common rights and honors of humanity. Education is invaluable. But education must begin in infancy, and the great teachers after all must be the mothers of a country. You must purify the domestic atmosphere, by letting in the light of knowledge and opening your long closed doors to the fresh air of freedom. India influenced and changed by trade and by the arts and sciences, will be but half reformed; the whole people must move forward together, onward and upward along the rough but safe and pleasant path of duty. The very first step is to enable the women of India to take their share in this combined service. You must move as a people. As the great Jewish Lawgiver said, you must say: "We will go with our young and with our old, with our sons and with our daughters." * * * "Not a hoof shall be left behind." To this national emancipation you must aspire. Rely on it, the one sex will never be truly free till the other ceases to be enslaved. The one cannot be morally elevated while the other is either morally or physically depressed. The grand essential laws of nature will defeat injustice, and much more, that necessary blessing of your Eternal Judge will be withheld, if you lower and degrade *her*, whom he formed to be the helpmeet of man.

IV.—*Bengali Proverbs.*

It is now nearly thirty years since the Rev. W. Morton published in the pages of this *Observer*, a collection of Bengali Proverbs. I have, for several years, been making a similar collection of those not in print, and I give some of them here with the view of their being useful tothose who are engaged in preaching and translating.—A Proverb often hits the nail on the head, when a train of reasoning would be of little avail,—particularly with Orientals.

Had the late Mr. Lacroix been alive till now, this collection would have appeared in a volume and not in the Sibyl leaves of a Magazine, for he had enrolled the names of more than 100 subscribers to a reprint of Mr. Morton's Proverbs, with additions and notes made by me.

The study of Proverbs is most important to Europeans, in making them acquainted with *popular* language, in the knowledge it gives of the native usages and view of things. They are a key to village life and rural lore. They show that, independent of books, there is much common sense among the common people, and that their faculties of observation have not lain dormant.

These Proverbs I have collected in Nuddea, the 24-Pergunnahs, and Hughly Districts, from Bengali books, MSS., conversations with villagers, and with the aid of friends. I have found the interpretation of them various: some of them admitting of several different interpretations in their application to different things. Independently of Mr. Morton's Proverbs, I have collected about 1200 Bengali ones: there are more,but confined to certain districts. In the Mahratta language there are about 5000; but what are these to the Spanish, which contains 25000 Proverbs?

The works of Trench on Proverbs, Bohn on Proverbs, and many other publications, show the hold that Proverbs take even on the Anglo-Saxon mind, as "the great universal voice of humanity, an universal law, giving larger experience, the wit of one, the wisdom of many, the edge tools of speech which cut the knots of business." How much more will they tell on the Oriental mind. Few of the Proverbs now inserted have appeared in print before, may they serve the cause of *casting European thought in an Oriental mould.*

J. Long.

1.—বসতে জানিলে উঠিতে হয় না।

If you know when to sit down you will not have to arise.

Applied to persons not presuming to a higher place; like our Lord's advice to choose the lower seat in a room.

২.—নেকড়ার আগুণ।

The fire of rags.

A thing of short duration, like the Scripture, "the laughter of fools is like the crackling of thorns," I have found few Bengalis who easily understand the force of this Scripture metaphor, as their fuel has few thorns in it. Others apply it to a person importuning so that you cannot satisfy him: as a fire of rags is not easily extinguished.

3.—ভাত ছড়াইলে কাকের অভাব নাই।

Scatter the rice and you will have no want of crows.

Corresponds with our Lord's saying "where the carcass is, there will the eagles be gathered together." Bengalis who have never seen an eagle, do not clearly observe the force of the Bible metaphor.

4.—স্থানের ঘোড়া ঘাস পায় না।

The horse in his own country (a good one) gets no grass.

Men prefer a foreign thing though inferior, as natives often prefer to cheap, good and fresh native medicine, stale and dear European medicines. Other meanings are given to this Proverb.

5.—সমুদ্রে শয্যা তার শিশিরে ভয় কি।

Who sleeps on the sea is he afraid of dew?

Why fear a small calamity after a greater one?

6.—সাদার উপর কালী।

Black upon white.

Applied to one censuring an innocent person; like "casting dirt on him."

7.—শুঁড়ির সাক্ষী মাতাল।

A drunkard becoming a spirit-seller's witness.

When one's own relations are called in to witness in his favor; by the English law a wife cannot be an evidence in favor of her husband.

8.—গোড়া কাটিয়া আগায় জল ঢালা।

Cutting the root and watering the top of the tree.

Like the English "locking the stable when the horse is gone." May be used to illustrate the relation of faith and works. "As the body without the spirit is dead, so is faith without works."

9.—গোদা পায়ের নাথি।

A kick to a foot swollen with Elephantiasis.

Giving additional pain to a man already overburdened. "When down, down with him" The Elephantiasis gives sufficient trouble to the leg without any thing further.

10.—চাঁদের গায় থুথু দিলে আপন গায়ে লাগে।

He spits at the moon, it only falls on his own body.

Like our Lord's words, "It is hard for thee to kick against the pricks," or the vulgar saying, "He cuts off his nose to spite his eyes."

11.—কামারের কাছে ইস্পাত ছুরি করা।

Stealing steel from the Smith.

Like "going into the lion's mouth;" trying to impose on a knowing person.

12.—কেঁচো খুড়িতে সাপ উঠিল।

Seeking for an earth worm, he found a snake.

When a person meets an evil greater than he expected.

13.—কায়স্থের মুর্খ কলুর বলদ।

An idle Khaystha is like an oil maker's ox.

An oil maker's ox is blindfold and stupid as a donkey. The English proverb "a blind horse in a mill" approximates in meaning, or the Bible "be not as the horse, or as the mule."

14.—কাজের সময়ে কাজী কাজ ফুরালে পাজি।

When he is working he is a Kaji, when not wanted, a fool.

May be used to illustrate the case of those who on a death-bed fear God, but on restoration to health lose all respect for religion. Like the old adage.

When the devil was sick, the devil a monk would be,
When the devil got well, no more a monk was he.

15.—গেঁয় যোগী ভিক পায় না।

A Jogi begs not in his own village.

So our Lord's saying, "A prophet is not without honor save in his own country."

16.—গায় মানে না আপনি মোড়ল।

The village respect him not, yet he calls himself the chief.

Unjust assumption. So "let another man praise thee and not thy own lips."

17.—জঙ্গলা কখন পোষ মানে না।

The Jangal fowl pays no regard to taming.

18.—ছুলে মাছি কাটে।

The fly is cut by a mere touch.

A weapon so sharp as to cut a fly when he merely touches it: used in the sense of noli me tangere.

20.—দাতার নারিকেল বকিলের বাঁশ।

The cocoanut tree of a generous man given, equally with the bamboo of a miser not given is productive.

Another meaning is, a giver is like the cocoanut tree which is rendered more fruitful by taking fruit from it; a miser is like the bamboo which is not so by being cut.

21.—দাতা চাইতে বকিল ভাল ত্বরিত জবাব দেয়।

The miser who refuses and gives a speedy refusal is better than the liberal who postpones his gift. Against the agony of suspense. Qui cito dat, bis dat.

22.—পেটে ভাত নাই কপালে সিন্দুর।

No food for his stomach, yet his head ornamented.

Equivalent to "starving the belly to clothe the back." Such persons the Bengalis call *Phatu babu* or fops.

23.—ফুলের ঘায়ে মুর্চ্ছা যায়।

He faints at a blow of a flower.

Applied to those who bear great sufferings, but sink under little ones, or to those pretending to be hurt when there is no real injury.

24.—মানুষ মানুষ চেনে, শূকরে চেনে ষেঁচু।

Man knows man, as a pig knows the kachu.

Like "birds of a feather flock together." Men associate with what they like, and know what is good for them.

25.—ভেড়ার গোয়ালে আগুণ লাগিয়াছে।

A fire in the sheepfold.

Great confusion where many are together who cannot keep order. A scene at Calcutta fires illustrates this.

26.—চাষার মুখ আথার মুখ।

A low rustic's mouth as the Chulá's mouth.

Applied to the expression of low scurrilous persons, who use bad language.

27.—কুলগাছ থাকিলে সকলে নাড়া দেয়।

All shake the kul tree.

Applied to a person at the service of all; like the phrase "a Hack."

28.—কেতাব নাই, কোরান নাই, খালি খোনকার।

No book, no Koran, yet the teacher is a Maulvi.

A person ignorant of the simplest things, yet pretending to teach much, as "the tale of bricks."

29.—কর্ত্তার ইচ্ছে কর্ম্ম নাড়া বনে কীত্তন।

Work at the Master's wish, as dancing in a jangal.

To do any thing a superior orders however impracticable.

30.—গাঁ নাই, তার সীমা।

No village yet a boundary.

A person doing an impossible thing.

31.—ভাৎ পায় না সালন মাগে।

He has no rice, yet wishes for rich vegetables.

32.—চাষার ছেলে পাশা খেলে নিজ বলে দশ।

The peasant's son plays at dice, but says only ten.

An ignorant person known by giving the same answer to different questions.

33.—চাষার গদ্দি কাস্তের ঠোকরা।

The peasant's play is only striking with his instrument.

Common people who have little amusement: like "the music of a smith's anvil."

34.—ঘরে ছুচাঁর কীত্তন, বাহিরে কোঁচার পত্তন।

At home a rat cannot dance in his house, abroad he wears a fop's dress.

Persons grand abroad but poor at home.

35.—ঘোড়া দেখিলেই খোঁড়া।

Looking at the horse the traveller becomes lame.

A lazy person will not work when he sees the way of shirking it: he cannot walk, seeing the chance of riding.

36.—ঘুটে পোড়ে গোবর হাসে।

Dry cow-dung is burning, the wet cow-dung laughing.

Persons smile at misfortunes happening to others, which will come to them in their turn.

37.—ছাই মুড়ি দিয়া ঘি ভাত খায়।

He sprinkles ashes on his head, but eats ghi and rice.

Applied to one who strips the back, but is a glutton; or through fear conceals his money, as ryots sometimes do.

38.—ছাগলের পায়ে যব মাড়া।

Pounding barley with a goat's foot.

Using too weak an instrument to effect an object.

39.—ছিল ঢেঁকি, হলো তুল, কাটতে ২ নির্ম্মূলশ

It was a dehki, it became a scale, by cutting it has become worthless.

When by tampering too much with matters, a thing is made useless.

40.—জ্বরে পায় না পড়ে পায়।

Who is attacked with fever is attacked by an enemy.

When an evil happens to one from an external source.

41.—ডেকে ষাঁড় লেজা।

He calls and brings the buffalo.

Like Solomon's, "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears."

42.—ঢাকের কাছে টিমটিমি।

A little noise beside a great one.

One unequally matched striving with another. May be used to compare the light of reason, a rush light, to that of revelation.

43.—তোর ঢেকে থো মোর বিকিয়া যাউক।

Let your wares be hidden, and mine be sold.

44.—থাকিতে গোরু না বয় হাল, তার দুঃখ চিরকাল।

The ox which bears not the plough, will suffer long grief.

Applied to the idle; as Solomon's "The sluggard will not plough by reason of cold; therefore shall he beg in harvest and have nothing.

45.—দুর্গা পূজায় শঙ্খ ধ্বনি, ষষ্ঠী পূজায় ঢোল।

At the Durga Puja he sounds only a shell, at the Shasti Puja a drum.

Who makes little preparations for a great event, but great preparations for a trifling one.

46.—দাতায় দান করে বকিলের বুক ফাটে।

The miser bursts when he sees a generous giver.

Like "pining envy."

47.—দা কুমড়া সম্পর্ক।

The cutting instrument and gourd are adapted to each other.

Applied to things or persons mutually fitted.

48.—না উঠিতেই এক কান্দি।

Not mounting, a bunch of fruit falls.

A person meeting with success where he has not laboured.

49.—না বিয়ে কানাইয়ের মা।

Never having had a son, the mother of Kanai.

One who wishes for the end without the means.

50.—পায় না পচা পুটি, খেতে চায় গোস্তরুটি।

He finds not even a stinking fish, yet he wishes to eat flesh and bread.

An ambitious person aiming at great things, when he cannot do little.

51.—নির্লাভ বাণিজ্য কচকচী সার।

Trading without profit, he has only quarrelling.

Labour without any results, as in the parable of the barren fig tree.

(To be continued.)

VI.—*Native Christian Family Fund.*

To the Editors of the C. C. Observer.

DEAR SIRS,—Under instructions from the Directors I have the honor to solicit the favôr of your inserting in the next number, if possible, of your Journal, the accompanying account of the state of the Native Christian Family Fund on the 29th February, 1860, and to remain,

Dear Sirs,
Your's faithfully,
S. JOHN HILL.

Bhowanipore, 22nd March, 1860.

Statement showing the state of the Native Christian Family Fund on the 29th day of February, 1860.

Number of Subscribers, 51.

Amount assured for Wives, ...	Rs.	357	0 0
Ditto for Children, ...	...	153	0 0
Total of Risk,	Rs.	510	0 0

Amount of Monthly Income.

By Subscriptions for Wives, ...	Rs.	104	13 0
„ Ditto Children, ...	...	19	2 0
„ Interest on Promissory Notes, ...	...	6	10 9
Total	Rs.	130	9 9

Number of Incumbents on Fund, 1.

Amount of Pension paid to Incumbents per month, ...		2	0 0

Receipts since Establishment of Fund.

By donations for Specific Objects, ...	Rs.	220	0 0
„ Ditto General Objects, ...	...	459	0 0
Total	Rs.	679	0 0
By Entrance Fees amounts transferred from Specific Objects Account, ...	Rs.	148	0 0
„ Entrance Fees, cash payments, ...	...	373	0 0
Total	Rs.	521	0 0

By amount of Monthly Subscriptions,... ...	Rs.	489	5 0
„ Amount of Government Promissory Notes, the property of the Fund, ...	Rs.	1,500	0 0
„ Cash Balance in the Bank of Bengal, ...		236	8 1
Total	Rs.	1,736	8 1

List of Friends who have contributed to the Fund.

For the General Objects of the Fund.

Rev. J. H. Parker, through the Rev. Messrs. Hill,	Rs.	200	0 0
J. Imlay, Esq.		50	0 0
J. Lewis, Esq.		5	0 0
T. Newman, Esq.		5	0 0
R. O. Heywood, Esq. through M. Wylie, Esq.		50	0 0
Brigadier C. Mackenzie, ...		20	0 0
H. C. Diaz, Esq.		5	0 0
A Friend, through Babu Onongo Mohun Mittra, ...		2	0 0
Friends through E. Edmond, Esq.		100	0 0
Friends through Babu Goolzar Shah, ...		17	0 0
J. E. Cooke, Esq. through Babu Onongo Mohun Mittra,		4	0 0
G. C. Bysack, ditto ditto, ...		1	0 0
Total	Rs.	459	0 0

For the Specific Objects of the Fund.

Rev. J. H. Parker, through the Rev. Messrs. Hill,	Rs.	200	0 0
Babu Brojo Madhub Bose, ...		20	0 0
Total	Rs.	220	0 0

Account Books of the value of Rs. 50 from J. Imlay, Esq.

S. JOHN HILL,

Secy. Native Christian Family Fund.

Bhowanipore, 22nd March, 1860.

VI.—*The Causes of Crime.*

The following extracts from two English newspapers are of considerable value. It is gratifying to find that crime is on the decrease, especially such crime as is perpetrated by the young; for not only is the total amount of delinquency thus lessened, but the hope is strengthened that the criminal class itself will be materially diminished. Few benevolent schemes have met with more marked success than the attempts to reform those young persons who have been guilty of minor breaches of the law.

"The class of law-breakers which has most rapidly diminished has been that of juvenile delinquents, who, in 1858, were found to be less by 26 per cent. than two years previously. Thanks to the efficiency of Reformatory Institutions, this process of cutting off crime at the fountain sources is still going on. Thus, at the late assizes at Cardiff, the presiding judge referred with satisfaction to the absence from the calendar of the usual class of youthful offenders that were brought up for trial. The report of the chaplain of Hull jail also shows the beneficial action of the Castle Howard Reformatory—the commitments of juvenile offenders in that town, last year as compared with 1856, having decreased 50 per cent., and the gangs of young thieves who formerly infested the dock sheds and other parts of the town having been completely broken up. When to these signs of improvement is added the statement of Mr. Recorder Hill, that the decrease of crime in general was as much as 15 per cent. last year, we find abundant cause for congratulation on the successful working of those multiplied agencies that are making war upon the vice, ignorance and destitution of the population.

"But an examination of the latest complete statistical returns, which extend only to the end of 1858, and embrace England and Wales alone, shows the fearful extent of crime that remains to be dealt with, and furnishes some unexpected revelations. The total number of persons who were convicted in that year was 421,889, of whom 404,034 were summarily punished, and 17,855 condemned after trial. An analysis of these returns establishes the general conclusion, that the offences which arise from extreme poverty, induced, as some contend, mainly by drunkenness and destitution, are on the decrease, while offences against property are on the increase. Taking the most serious cases—those of convictions after trial—it appears that the crimes against property constituted in 1858, something like 84 per cent. of the whole. Of these, 12,139 alone, or two-thirds of the whole, are set down in the judicial statistics as "offences against property without violence." Turning to the far more numerous class of summary convictions, we find the following instructive analysis:—

	No. of Persons Charged.
Class 1.—Drunkenness, or drunk and disorderly, ...	85,472
„ 2.—Assaults of all kinds, ...	83,086
„ 3.—Thefts, stealing, and attempting to steal, ...	42,226
„ 4.—Offences under the Vagrant Act, ...	32,700
„ 5.—Offences against the Game laws, the Lord's Day, the Beer Acts, Local Acts, Mutiny Acts, Mercantile Marine Acts, Pawnbrokers Acts, Nuisance and Public Health Acts, poor laws, revenue laws, offences between servants and masters, against Ways Acts, &c., ...	160,550
Total,.....	404,034

"The popular idea is that ignorance, poverty, and drunkenness, are the three most fruitful sources of crime. Their influence being necessarily indirect, it is impossible to trace their proportionate share in the general result. But it is to be observed that the offences which are thought most to have sprung from drink are far less numerous than those traceable to other causes; while in those of Classes 3 and 5 ignorance, poverty, and drunkenness combined will scarcely suffice to account for the greater number of these offences. Nearly all those mentioned in Class 5 are compatible with a knowledge of the elements of education, with habits of general soberness, and the receipt of the means of livelihood. Adding together the commitments for trial for 'offences against property, without violence,' and the summary convictions 'for thefts, stealing, and attempting to steal,' we have a total of 54,365 offenders. It is easy enough, but scarcely compatible with general experience, to set down this great mass of crime to one or other or all of the causes referred to. Many and diverse occult influences must also have been at work, such as vicious parents, evil associates, squalid abodes, extraordinary temptation, depraved tendencies, extravagant habits, love of finery, &c. These are evils that would be left to be grappled with even if the triple-monster, on whose shoulders all crime is laid, were slain.

"But these returns show also how perceptibly the general course of crime is affected by the prevailing spirit of the age. In these times of commercial immorality we should look for offences that indicate laxity of principle. And this result is brought out with lamentable distinctness. What are the crimes that have increased in the greatest ratio in 1857 and 1858 as compared with former years? Misdemeanours with intent to steal, embezzlement, letter-stealing, fraud, and forgery—offences that are symptomatic of a low tone of commercial honesty. How great, then, is the indirect responsibility that attaches to the commercial world in practising frauds and deceptions such as we have lately adverted to. While the shopkeeper remains on the windy side of the law, others who have been brought in contact with him, and have probably been enticed by his example, may have been caught in its meshes and ruined for life. Spite of

education, and the increase of religious institutions, we find crime ascending higher and higher in the social scale. Indeed, religious profession is in our day no passport to credit in secular affairs. 'Show me thy faith *by thy works*' should become a pressing demand continually urged upon the middle classes from pen and pulpit."

The following carefully prepared statements are very startling. Similar returns respecting India, if it were possible to get them, would suggest many an useful lesson.

"It appears from the official returns of the Judicial Statistics for the past year, from the Civil Service Estimates for the last ten years, and from other reliable sources—

"1. That for the supervision of the criminal class, and for the preventative and retributive measures consequent on its existence—apart from much expenditure which cannot be calculated—the nation pays annually the sum of upwards of two millions and a half sterling of revenue.

"II. That, in addition to two and a half millions of the public money, another large sum is lost every year to the public from the depredations of a professional body of offenders well known to the police; that, since this portion of society numbers at the least 135,000 persons minutely classified by the police, and since it is well known that the sum on which they subsist must at all events equal the loss occasioned to those who suffer by them, it can safely be estimated that a further amount changes owners privately of not less than thirteen millions and a half annually.

"III. That most of the items which constitute the sum total of the public cost of crime, when compared with the estimates of former years, present either an almost stationary appearance, or are steadily and largely on the increase; that upon the return for 1849 the expenses for 1858 are generally far in advance; and that, especially in the Civil Service Estimates for the convict establishments in the United Kingdom and Ireland—as it is almost impossible to eliminate the estimates for Scotland and Ireland—and in the Colonies, there is an augmentation during ten years to the extent of upwards of 200,000*l*. These statistics, if they are admitted in the present stage of the inquiry, must be taken on trust. Meanwhile, nothing further than the merest outline of the statistics of the cost of crime can be promised at present. All explanations and details must be neglected, and the bare facts allowed to stand prominently forward, unrelieved by any extenuating circumstances, that whilst the sums voted by Parliament in the year 1858 for the suppression of crime very largely exceed the estimates ten years earlier, the total amount lost to the nation, either publicly in preventative and retributive measures, or privately at the hands of individual depredators, reaches the alarming sum of sixteen millions of money annually."

VII.—*Caste Prejudices at Poona.*

The Mahars and Mangs of Poona have addressed a petition to the Municipal Commissioners, asking that tanks may be provided for them, as they are debarred all access to the tanks used by other castes. They say:—

"As regards the tanks, we are every day obliged to fling ourselves on the mercy and humour of the higher classes. After many prayers and supplications, and trifling payments too sometimes, when possible, we are favoured with a small quantity of water. These unfortunate struggles engross the whole of our morning time. Thus, our half day's labour not being sufficient, as illustrated above, to bring us coarse bread and some money to clothe our bodies, we are starved of food as well as of water, and are under perpetual misery."

We are not aware that their condition in Bombay, is any better. When the Vehar water is flowing through the hydrants, then they can obtain water. At other times they may be seen sitting with their vessels in the neighbourhood of a tank, (for instance at the tanks at the junction of Duncan Road and Grant Road) waiting till some one, for love or money, will fill their vessels. We have seen a policeman lashing with his whip, one of these Mahars for venturing to come too near the tank. On our representing the case to the authorities the official was punished; but in the nature of things, a single instance of exposure would go very little way towards correcting the evil. In fact, it was for the use of his whip he was punished, and not because he hindered low-caste persons from approaching the tank. The tanks referred to are public tanks, where people of all classes draw water, even those who are quite as obnoxious to the Hindu tabu, as Mahars are. It seems on some accounts undesirable that the request for separate tanks should be granted. The precedent would be a bad one. We should recommend the Commissioners to return this reply to the petitioners: That they know of no reason why the Mahars should not avail themselves of the public wells; that they might bring an action against any one who should attempt to hinder them from drawing water thence; that for the sake of peace they should confine themselves to one or two designated wells; leaving persons of higher caste free, if so disposed, to abandon those wells.

We are half disposed to use a physiological argument with our friends who entertain caste prejudices. Why do you single out this one element of water, and say that you are contaminated when you partake of it in common with Mahars and Mangs? There is the air for instance. You breathe this in common with those whom you abhor. You take into your lungs and into your system the very particles of air that have been in the bodies of Mahars. The water that you drink does not more truly become a constituent of your body than does the air you breathe. All the Mahars in Bombay spend the whole of their time from birth till death in pouring into the atmosphere, not merely from their mouths, but from the pores of their body and in a variety of ways, Maharic influence; and after they die, their bodies gradually resolve themselves into atmospheric particles;

and these low-caste atoms sweep through the universal atmosphere, enter at will the houses of Brahmans, mingle with their food, and there is not a breath that an individual of high caste breathes, concerning which he can assert that low-caste particles are not a component part of it.

Then again the water used by Mahars is subject to evaporation. A good deal of it resolved into vapour, ascends on high, and (horrible to relate) comes down again in the form of rain, falling into the tanks used by high caste people. So that, whether they will or not, by the caste-confounding influences that God has instituted, Brahmans do actually drink the water contained in the vessels of Mahars.

How is it that you see a Mahar. You perhaps flatter yourself that what you see of him is at the respectable distance of 100 yards from your person. He is there and you are here; there is a broad and blessed interval betwixt him and you. Understand that what you see of him is within the limits of your own person. The rays of light reflected from that Mahar traverse the intermediate space, and never stop till, with all their Maharic influences they have poured themselves upon your eye. The image that you behold is upon the retina of your eye. You cannot then see a Mahar without coming in contact with him; contact of the most intimate kind. In fact, every Mahar you ever saw, flung himself, all that was visible of him, upon you and into you.

And these are but specimens of the way in which God hath made you and the Mahar to be of one blood and of one flesh, and to come in constant contract, you and he continually interchanging the very matter of your bodies, and perpetually sitting down together at one table, the table that God in his providence spreads for the evil and the good, the rich and the poor, the European and the Asiatic.—*Bombay Guardian.*

Missionary and Religious Intelligence.

1. The Rev. G. Kerry of the Baptist Mission has removed from Calcutta to Barisal, where we trust that his colleague, the Rev. T. Martin, and himself will be blessed with much success.

2. We should be glad to receive brief accounts of the progress of the Gospel in the Mission stations in the N. W. Provinces. In many places there is reason to believe that a great and good work is begun, and it were well if Christians generally were made acquainted with such details as might serve to direct their sympathies and to call forth their prayers. The Rev. J. S. Scott of Futtehgurh writes, on the 14th of March:—

"I have been on a Mission tour with twelve preachers, and am much encouraged with the state of things. Everywhere the people listen well, receive us kindly, and many of them say they are ready to become Christians. A great change has certainly taken place, and while it may be ascribed to many causes, I cannot help thinking that the chief cause is that the hand of God is at work.

"We have lately baptized six adults and three children, from among the heathen. Some of them are men of influence, who will, we hope, be useful in bringing in others."

CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXI. NO. 245.—OLD SERIES, VOL. XXIX. NO. 336.
MAY, 1860.

I.—*Suppression of Charak Pujá.*

We have much pleasure in laying the following documents before our readers. Those acquainted with the *Observer* will remember, that the Missionary Conference formerly urged the Government to adopt means to check the brutality and degradation of the Charak Pujá, happily now the Government is disposed to act wisely and energetically in this matter. The Charak together with its attendant festivals, at the chief seat of idolatry near Calcutta, Kalighat, has this year exhibited only indications of decline. The numbers present were smaller than ever we remember to have seen them; the absence of fanaticism and enthusiasm was very marked; and as marked was the disposition of Hindus and even Muhammadans, to turn the entire festival into a rude sort of carnival.

From R. B. CHAPMAN, *Esq., Under-Secretary to the Government of India, Home Department, to* E. H. LUSHINGTON, *Esq., Officiating Secretary to the Government of Bengal,—(No.* 332, *dated the 9th February*, 1860.)

SIR,—I am directed to acknowledge the receipt of your letter, No. 133, dated the 11th ultimo, and in reply to state, that the President in Council entirely concurs in the view taken by the Hon'ble the Lieutenant-Governor on the subject of the measures to be adopted for suppressing the Charak Pujá in the Lower Provinces.

No. 210.

FROM E. H. LUSHINGTON, ESQ.,
Offg. Secy. to the Govt. of Bengal.

TO THE SECY. TO THE GOVT. OF INDIA.
Home Department.

Lieutenant-Governor's Camp, Head-Quarters, Burhi,
11th January, 1860.

SIR,—With reference to your letter No. 947, dated the 7th May last, transmitting copy of a despatch from the Right Hon'ble the

Judicial.

Secretary of State regarding the connection of Government with native religious endowments and the Charak Pujá, I have the honor to forward to you the accompanying copy of a minute recorded by the Lieutenant-Governor on the latter subject, together with copies of the reports furnished by the Commissioners of Divisions.

2. The question of endowments, I am directed to state, has been separately reported on in my communication No. 6998, dated the 8th ultimo.

MINUTE.

Reports on Charak Swinging.

1. In the Patna division, and generally in the Province of Behar, it appears that Charak swinging is not generally practiced; and that where it has happened to occur it has been owing to the presence of a large assemblage of Bengalis. There can be no difficulty in so arranging that the practice shall not recur in Behar.

2. But for this purpose I do not think an order to every Police Darogah, such as Mr. Fergusson advises, would be the most prudent method to adopt. That would be to call great attention to the prohibition, where it is quite unnecessary even to mention the subject; to make people think of Charak swinging who have never seen it or heard of it before; and to make a display which perhaps may be misunderstood, and may cause irritation, when no legitimate object is to be served by so doing. It will be enough for the Commissioner, whilst he does nothing where nothing is required to be done, to intimate quietly to those Magistrates in whose districts there is any likelihood of a Charak swinging exhibition being got up, that as a measure of Police such exhibitions are not to be allowed. The Magistrates whom he may address specially in this manner will act in the same quiet spirit, saying and doing nothing except when and where something is practically required to be said or done.

3. A discretion will be given to the Commissioner of Bhaugulpore to act in the same manner, in regard to the Behar portion of his division and in the Sonthal districts.

4. In the Chota-Nagpore districts it would seem that what has been effected in Singbhoom, by inducing the zemindars to put an end to the practice (for which good work Lieutenant Birch deserves great praise, which will be duly communicated to him), may be effected in other districts in the same manner. The Commissioner will be addressed in this sense; and I shall have an opportunity of conversing with him on the subject in the course of my tour.

5. It will be explained to these, and to the other Commissioners generally, that wherever Churrak swinging is not a regular established custom the refusal of the Police to allow an occasional exhibition of the sort is not unreasonable, as a local measure, for the preservation of order and decency. And on this ground, in such places, the disallowance may be justified though no prohibitory law exists. But with reference to the Secretary of State's Despatch, it will be quite proper, if the question is raised in such places, by appli-

cation for permission to swing, or by attempts to swing unsupported by established custom, to explain fully the disapproval with which Government, supported by all intelligent and enlightened men of all classes, views this disgusting exhibition.

6. In Assam, Arracan, Darjeeling and Cachar, nothing needs to be done in the matter.

7. The Bengal and Orissa districts remain, where the practice is common and established.

8. A copy of the letter to the Commissioner of Patna will be sent to the Bengal Commissioners, to show the general view of Government on the subject, with a copy of the printed abstract of reports, for information.

9. It will be remarked to these Officers, that where, as in Bengal generally, the swinging is a regular and established custom, it could not be universally prohibited by a mere Police order, unsupported by legal sanction, even if there were no other objections to such a measure under such circumstances. But there seems good reason to believe that the practice is beginning to decrease materially, probably as the effect of some real mental progress amongst the gentry and educated classes of Bengal. If this be so a Commissioner whose character inspired general respect, and whose influence is strengthened by a proper degree of intercourse with the leading native gentlemen of this part of the country, acting with his District Officers in the matter, may have it in his power very effectively to accelerate the general abandonment of the practice. He may have many occasions of impressing upon great zamindars the high estimation in which Government will hold such of their number as may take such order in this matter as will have the effect of inducing the people on their lands voluntarily to give up the practice. It should always be explained that our objections to the practice do not arise from any wish to interfere needlessly with native habits, merely because they are not agreeable to our own ideas, but from a conviction, which all enlightened men, Native and European, share with us, of the vile nature of such public exhibitions of torture, even though the torture may be little more or no more than apparent.

10. Whenever the practice falls into recognized disuse, the prevention, by a Police order, of its revival will be easy and unobjectionable.

11. The Commissioners of Bhaugulpore and Chota Nagpore will act in this manner, where the course prescribed to the Commissioner of Patna is inapplicable.

12. All Commissioners will be directed to notice the Churrak swinging question in their Annual Reports.

13. I do not recommend that more than I have now done be done at present. I am not hopeless of a visible and rapid decay of the practice soon commencing. Indeed some of these Reports go to show that the decay has for some time back commenced.

14. It does not appear to me that, when the truth of the case is calmly considered there is anything in Churrak swinging *in itself* such as to demand Legislative interference. It certainly involves, as ac-

tually practised, no risk of life, limb, or health. What degree of pain it inflicts on the actor may be to some extent disputed; but certainly it inflicts no severe degree of pain, because Churrak swingers, we know, consider themselves very ill-used men, and submit formal complaints to the Authorities when prohibited from earning two or three Rupees and some sweetmeats by enduring it. If, then, any set of fanatics were to inflict the same pain on themselves, or on each other, by way of religious discipline in private, I apprehend that no Legislature would interfere in the matter. It is the public spectacle that is shocking, and may be degrading. But it is so because it is an outward, and as it were triumphant, sign of a most degraded state of internal religious sentiment of the actors and spectators. Yet in this Churrak swinging does but partake of the essential baseness of the ascetic principle, in whatever degree or manner, in whatever part of the world it shows itself. In itself it is not nearly so bad, for example as keeping the hand closed till the nails grow out of the back of it, a sort of self-torture which is practised and could not be prevented by Police Regulations. And where the custom of Churrak swinging is inveterate there are none to be shocked, and probably very few capable of being degraded by the spectacle. The only reason for the prevalence of these barbarities in Bengal, Orissa, and some parts of the Madras Provinces, is the prevalence, in the same places of the lowest of the Hindu sets or persuasions.

15. The real evil being moral, the compulsory cessation of any particular outward observance connected with it is no substantial remedy. In this view there is more of progress in the natural cessation of the practice in a single Pergunnah than in its forcible prevention throughout a whole Province. The opinions of those who believe that this real progress has commenced, and would be endangered by a measure which would not touch the real evil in India, whatever show it might make elsewhere, seem to me well worthy of consideration.

16. The President in Council will perceive that I have given orders which will bring the subject annually under notice; and I hope, by working through the leading men of the people themselves, without irritating or alarming any one, that progress may be made in the right direction; and this, if not a very showy work, will be, so far as it goes, true progress.

J. P. GRANT.

31*st December*, 1859.

Abstract of replies of Commissioners of Divisions, Lower Provinces, to the Government Circular letter No. 3424, dated 30th May, 1859, regarding the practice of swinging at the Churrak Puja.

COMMISSIONER OF THE PATNA DIVISION, No. 71, dated 17th June 1859.—Mr. Fergusson reports that the practice does not prevail among the people of Behar generally, though occasional cases have occurred near large towns, when many Bengallis happened to be assembled at the time of the Puja.

In Patna itself an attempt to swing was made several years ago, but it was immediately frustrated by the late Superintendent of Police, Mr. Dampier, and no similar attempt has since been made.

In the Tirhoot district, the Magistrate has not met with any man, except a few Bengallis, who had ever seen the Churrak swinging.

In Shahabad there is nothing of the kind known.

In the villages of the Behar district, the practice is not known. But the Magistrate reports that some of the inhabitants of Shibgun (Gya) occasionally join in swinging, with any Bengalli pilgrims who happen to have assembled there at the time.

From what Mr. Fergusson has witnessed at Kalighat and elsewhere, he has no hesitation in saying that the swinging and other ceremonials of the Puja are extremely cruel and of a most demoralizing tendency, as they affect both the actors and the spectators.

On the 21st June, 1853, a Circular was issued by the late Superintendent of Police, Lower Provinces, directing a report to be made of all cases in which the practice of swinging was attended with cruelty or enforced without the free consent of the parties submitting to it, the order Mr. Fergusson doubts not did some good, but it could not greatly check the practice as the Native Police never notice what Europeans would consider cruelty in such cases, and those who swing are nearly always paid to do so and would therefore never complain of being made actors in the rite.

As regards the Patna Division, Mr. Fergusson is quite certain that in order to effect the immediate and entire discontinuance of the practice, nothing is required beyond an order of Government desiring the Magistrate of Behar to instruct each Police Darogah that he will be forthwith dismissed on the occurrence of any case of swinging within the boundaries of his Thannah. The same order might be sent to all other Magistrates in his division. His experience in Patna is not very considerable, and Mr. Fergusson would therefore speak with caution, but his opinion is that the people generally, and more especially the upper classes in his division would entirely concur in the propriety of such an order, those who did not, would, he thinks be indifferent, as the order would interfere with no popular custom, there would be nothing for the disaffected to lay hold of.

But as Mr. Fergusson has had unusual opportunities of observing, the Churrak Puja ceremonies at and around Kalighat, he gives it as his opinion that that direct interference with those ceremonies would stir up numerous Brahmans and others who profit thereby and who would cause the ignorant people to assign wrong motives for the interference. He thinks it will be wise, carefully to avoid anything which the interested Brahmans of Kalighat and Puri might misrepresent as persecution. But in every lease of Government lands, or of lands under the management of Government officers, a clause might be inserted declaring the lease avoidable, in case of the lessee permitting Churrak ceremonies on any part of the land. Something also might be gained by causing the Hindu youths in Government Schools and Colleges to write essays on the practice of hook-swinging and its

effects on the spectators and society in general, the practice might thus gradually decline.

COMMISSIONER OF THE BHAUGULPORE DIVISION, No. 118, dated 8th September, 1859.—Mr. Nelson, the Officiating Commissioner, remarks, that having so lately joined, he can only answer generally, that from what he has heard, he believes the practice of swinging is not so generally prevalent in his division as in districts nearer Calcutta. In the Sontal Pergunnahs the European Officers use their personal efforts to prevent it, and the instances of it there now are rare. Similar measures might be adopted elsewhere, he does not think if grossly disgusting public exhibitions of self-torture were made a Police offence, that there would be any popular objection to it. At present the swingers are of a low class and they swing more as a means of gain than from any religious motives.

COMMISSIONER OF THE RAJSHAHYE DIVISION, No. 533, dated 16th August, 1859.—Mr. Gouldsbury reports that, as regards the prevalence of the practice of swinging, he finds that generally speaking it prevails to some extent in his division, although there is reason to suppose that it is on the decline.

In the Rungpore district, swinging is not confined to the Churrak Puja but is practised at other great festivals.

In Malda it is not at all prevalent. The persons who swing are generally men of low caste, who exhibit themselves voluntarily for hire, and as the sum usually paid is comparatively small (not exceeding a Rupee in some places), and the exhibitors are commonly drugged, it may be presumed that they do not actually undergo any great amount of bodily suffering, although they appear to do so. The effect on the spectators is no doubt demoralizing, though perhaps not more so than many other constantly recurring sights which accompany Hindu festivals, such for instance as the "Huli."

As to what specific measures should be adopted, he finds it difficult to offer any suggestions, having on a former occasion recorded his opinion that the practice might be at once prohibited without producing any serious amount of opposition or discontent. It is not essentially a religious rite, but merely a spectacle to give greater *eclât* to the festivals at which it is practised. All that the Government would have to do, would be to intimate, that while they have no desire or intention to interfere with the observance of any religious festival or ceremony, they cannot allow any cruel exhibition involving human suffering to take place on such occasions. Such a declaration would, Mr. Gouldsbury is persuaded, satisfy the most bigotted as to the motive of Government and the suppression of this barbarous custom would be tacitly submitted to. Should the Government, however, hesitate to adopt this course, a good deal might be done by enlisting the sympathies of influential landed proprietors and other members of the native community, and by making known the views of the Public authorities in regard to such exhibitions. There is reason to believe that the practise is becoming less frequent, and with such discouragement, it may be hoped that it will gradually die out, though its complete extinction in this way would be a work of time.

Officiating Commissioner of the Nuddea Division, No. 25, dated 29th July, 1859.—Mr. Reid reports that the practice of swinging is observed to a very considerable extent throughout the several districts of the division. The practice is not, however, generally speaking, a cruel one, the swingers for the most part being suspended *not* by the skin but by clothes passing under their arms and loins. Even where the skin is pierced and canes passed through it, the swingers are suspended by hooks passed through the latter, the measure is not forced upon them, but as far as can be ascertained, is invariably sustained by them voluntarily. No one is forced to swing, and the persons who volunteer to swing do so under the idea that they are performing a courageous act and without the certain prospect of obtaining any reward.

In some cases, Mr. Reid remarks, the swingers brace themselves up for the task by exciting themselves with bhang and ascend the Churrak in a more or less drunken state, but even in these cases, they do so by their own voluntary act, and no compulsion is ever used towards them. The spectacle is, no doubt, a demoralizing one in such cases, as well as in those when the flesh has been pierced and iron hooks have been inserted. Respectable natives, though they countenance and support the Churrak and personally attend the swinging, would be ashamed to admit that they had been actually present at it; those who take the most pleasure in it are the lower classes of Hindus.

The Commissioner is of opinion that something might be done towards the repressing of the practice of swinging through the influence of the landholders and other natives of respectability; but the results to be looked for from that quarter could not be expected to be immediate. Indigo Planters would no doubt aid. There are some who already do not allow the Churrak to take place within the limits of their estates, a Legislative enactment just at present perhaps would be mistimed. Mr. Reid thinks that all that would be requisite would be for Magistrates to order their Police to prevent any maltreatment or cruelty and not to allow persons to swing who had bored holes through their flesh, but to send them into the Magistrate to be dealt with as he might think proper. He does not think that the adoption of such measures would be looked upon by the people as oppressive or as having been resorted to with the object of interfering with their religious ceremonies, whereas the passing of a Legislative enactment might possibly be open to such an objection; by the adoption of the measures adverted to, the swinging would not only cease to be attended with its present demoralizing scenes, but it would, in time, cease altogether.

Commissioner of the Burdwan Division, No. 142, dated 7th July, 1859.—Mr. Young reports that the practice of swinging is universal in the districts of the division, where a sufficiently large number of spectators can be collected to attend the exhibition. The cruelty of the practice is, he believes, a good deal exaggerated. He thus describes the process, the performer, when in a state of insensibility from gunja and drugs, has the skin of the back and shoulders

pulled up from the flesh of the body and the hook passed through the cuticle, a strong cloth is then passed round the chest and body and over the loop of the hook: the man is thus suspended and swings. He does not believe that it would be possible to swing a man by the hooks only, the whole of the weight therefore is supported by the cloth or band which is passed under the chest, so that the swinging by the hook is mere make-believe.

The Commissioner does not think that the swinging has the slightest demoralizing effect upon the crowd at the time. The scenes which occur afterwards are perhaps bad enough, but they are in no way peculiar to the Churrak, they are the consequence of all Hindu Pujás and festivals: the filthy pictures and images on Ruths have a much more demoralizing effect on the crowd, and are especially protected by Law.

Mr. Young really does not see that the Churrak has a more demoralizing tendency than other idolatrous ceremonies: there is nothing indecent in it, and he does not believe that the performers suffer much pain, the spectators generally behave quite as well as an English crowd at a fair. The people, in his opinion, would be excessively disgusted if their holiday amusement of the Churrak were put a stop to, and he thinks that its suppression should be left to the spread of education and to the feelings and wishes of the better classes of the Natives themselves.

COMMISSIONER OF THE DACCA DIVISION, No. 58, dated 11th August, 1859.—Mr. Davidson reports that the swinging at the Churrak Puja prevails more or less in every district. Estimating the degree of cruelty of the practice by the pain suffered by the person swinging, he believes it to be very small. Serious accidents seldom or never occur, for the party swinging is protected by a band passed round his body, which assists in supporting his weight and would save him falling in the event of the hooks tearing the flesh through. To Europeans it may be a revolting ceremony, but he doubts if there is anything in it demoralizing as it affects those who are in the habit of witnessing the spectacle.

With regard to the measures to be adopted for the suppression of the practice, that which refers to the insertion of a forfeiture Clause in leases of Government lands, would, the Commissioner apprehends, be attended with little success, because the quantity of land belonging to Government is so insignificant, compared with the extent of country owned by individuals, and because the condition of the lease could always be evaded by having a swinging tree erected in a neighbouring village, the insertion of a Clause of the kind in all leases would, however, by the means of proclaiming to some extent, the displeasure with which the practice is viewed by Government, and so far would not be without its effect.

The other measure suggested of enlisting the sympathies of influential landed proprietors would, in a district like Mymensing, which for the most part consists of extensive zamindaries, he doubts not, be attended with beneficial results. In their occasional intercourse with the influential landholders of the district, the local

Authorities might take the opportunity of intimating to them the views of Government on the subject, and in many cases such intimation would not, he thinks, be unheeded.

Should the foregoing measures fail to produce any diminution of the practice, an order for the suppression of it in the districts of his division might be safely issued.

COMMISSIONER OF THE CHITTAGONG DIVISION, No. 221, dated 26th July, 1859.—Mr. Steer reports that in the three districts which compose his division, the total number of poles for swinging, yearly erected, may be about 500. Perhaps two men on an average swing on each pole. In Chittagong the people do not cut themselves as they do in some parts of India. In former years he has seen men with skewers through their tongues and spits through the muscles of both arms, but these disgusting practices are, he says, fast dying out. The mere swinging, whether the parties swing entirely from the hooks at the back or from a band on which the body rests to take the weight wholly or partly off the hooks, is not a painful operation. The sight as far as he is aware, does not tend to demoralize the people; all classes, both Muhammadans and Hindus, look at the ceremony as common people in England look on at the sights and the amusements of a fair.

In the Commissioner's opinion, it would have very little effect to speak to the zamindars, with a view of enlisting their influence to effect a discontinuance of the practices which prevail at this Pujá. Their influence is at present not much, when directed towards the suppression of a natural religious observance, and though they might promise to discountenance it, they would not do so in reality. Equally without any appreciable result would be the measure of prohibiting the erection of swinging poles in estates, the property of Government, no measures of this sort would have any effect worth speaking of. It would not be politic either to attempt them, because any interference with liberty of action in matters connected with the religious customs and associations of any sect or creed, would be unfavorably viewed by all classes of the people, who, seeing interference in any shape, would not feel sure that interference might not be further and further extended, till it left nothing untouched. The natives can with difficulty understand the motives of Government in some recent acts of interference with their national customs, and they never see this done without associating in their minds, a desire to Christianize them. If the Charak was like the Satti, it should be suppressed, no matter what the natives thought of it; but as the Charak is little else than innocent in its results, it should be left alone to die out, as it will, he doubts not, before long, by the progress of civilisation. No man, he says, has lived twenty years in India without having observed how great a change has taken place in the popular feeling of the Hindus in connection with their Pujás. Vast numbers still draw the car of Juggernath, but many a locality where the ceremony was in days gone by attended by the whole country, now possesses no car at all, and in the same way every generation will see a diminished zeal in the ceremonies which common sense, when it becomes universal, will show

to be absurd, and it is better therefore, he thinks, to trust to time for their explosion than to irritate the present generation, by allowing them to think that the Government designs to subvert their religion.

COMMISSIONER OF THE CUTTACK DIVISION, No. 59, dated 21st June, 1859.—Mr. Cockburn reports that the practice of swinging prevails generally throughout the districts of the division though to a far less extent than in those of Bengal. The practice is undoubtedly a cruel one, and the result of the grossest ignorance or cupidity. The parties who consent to have hooks fastened into their backs, and are raised up to a considerable height above the ground and swing round until exhausted with pain and fatigue, are usually, he understands of two classes, *viz.*, those who have made a vow to swing if they get some good or blessing previously denied, and those who take a part in the spectacle for the sake of the pice and cowries distributed by the spectators. Nor is it less certain that the practice is a demoralizing one, and in truth could it be otherwise, when large crowds of people of both sexes, young and old assemble for the express purpose of witnessing their unhappy wretched fellow beings suffer, applauding their conduct and encouraging them to further endurance? There are other practices, Mr. Cockburn observes, of a similarly barbarous kind, which should not be lost sight of in considering measures for putting an end to the swinging. Two years ago for example, he is informed, that at one place in this division, in addition to the swinging, no less than 418 fire trenches were prepared, and at a given signal fires were lighted and as many men deliberately walked over the lighted charcoal. Besides which there were several men with hooks in their tongues, one of whom appeared to suffer intense pain, while the scene altogether was most revolting and seemed more like hell then earth.

Not one of the measures proposed would, in his opinion, be attended with any good effect and appear to him more likely to cause alarm as to the intention of Government and to produce dissatisfaction in the minds of the people, than if the Government was to take a more decided step at once and prohibited all the objectionable practices at the Charak. The more respectable portion of the native community take no personal part in the cruel practices, and would be ashamed at being accused of doing so; it is the lower castes only who join in them.

In regard to the effects on the temper of the people by a prohibition of the practices in question, Mr. Cockburn has no doubt that there would be some excitement if the prohibition was to issue, during or shortly preceding the Puja, but that if distinct notice was given six or eight months before the annual festivals that nothing of the kind would be allowed, and parties taken up and punished, the zamindars and Police being duly warned of the responsibilities devolving upon them, there would be, he thinks, no attempt ever to break the Law, and the prohibition would be soon and generally approved of by the respectable classes at least. He has no apprehension whatever of any danger arising in this division by the adoption of the more decided step recommended.

The rite, he is informed, is by no means an ancient one, and has no sanction from the approved Shasters, and he earnestly trusts that an end may shortly be put to the further continuance of observances admitted to be flagrantly opposed to every dictate of common humanity.

COMMISSIONER OF CHOTA NAGPORE, No. 214, dated 7th February, 1859.—Captain Dalton reports that from enquiries made he has ascertained that hook swinging has been practised in every district under him. It is still observed in a limited extent in Hazaribagh and Lohardaggah. In Maunbhum it appears to be very prevalent, and that it is the opinion of the Officers in charge of these districts, that the practice could, without much difficulty and without exciting much dissatisfaction, be suppressed. Colonel Simpson thinks the zamindars of his district would use their influence to put a stop to it if the Government wish it, and Captain Oakes thinks it could be stopped by verbal order to the Police. In Gobindpore Sub-division and parts of Maunbhum, bordering on Bengal, the ceremony has, the Commissioner believes, a much greater hold on the minds of the people than it has in other parts of the division, and any interference on the part of the Police might be received with dissatisfaction.

In Lohardaggah the practice appears to be dying out. In former years there were several places in the vicinity of Ranchi, where the exhibition was held, this year only one swing was erected. If, as the Commissioner conjectures, this diminution is owing to the withdrawing from hook-swinging of the support of all respectable natives, he does not think it would be advisable to interfere, further than commend those who have thus acted whenever an opportunity offers.

In the Singhbhum district the practice has been abandoned, this was brought about by the zamindars themselves after a conversation with Lieutenant Birch in which the question was discussed and hook swinging voted unprofitable and disgusting.

In regard to the cruelty of the ceremony the Commissioner is satisfied that no one in his division is ever compelled to submit. Those who swing are all people of an humble condition in life and needy in circumstances, and the trifling present given is considered by them sufficient to compensate them for the pain and inconvenience they undergo. If it were severe, the same individual would not year after year subject himself to it. On the whole he very much doubts if the penitent who administers himself a good flagellation for his sin does not suffer more than the hook-swinger. It is no doubt a disgusting spectacle to civilized eyes and such a public exhibition of apparent suffering and imminent danger amidst revelry and frivolity of every kind is like a bull fight calculated to blunt the best feelings of the spectators, but is less actually demoralizing than the licentious exhibitions seen at other Hindu festivals. In his opinion except by advice given, as has been found so successful in Singhbhum, and commendation judiciously bestowed, and interference on the part of Government officials is to be deprecated. Legislative interference or insertion of Clauses in leases or other measures indicative of the intention of Government forcibly to suppress the practices is uncalled

for and would do more harm than good. Success would sooner or later attend the mild method suggested in the Despatch of the Secretary of State, that of enlisting the sympathies of influential landed proprietors and other members of the native community to aid in suppressing what is revolting or immoral in this and other Hindu festivals.

The swing is a practice which the higher class of Hindus have no interest in maintaining, but any coercive measures on the part of Government would at once elevate this now-despised custom into one of the most revered rites of the Hindu religion.

COMMISSIONER OF ASSAM, No. 330, dated 11th June, 1859.—The Charak Pujá is not observed in Assam.

COMMISSIONER OF ARRACAN, No. 68, dated 30th June, 1859.—The practice of swinging has been prohibited for years in Arracan.

SUPERINTENDENT OF DARJEELING, No. 384, dated 7th June, 1859. —The practice of swinging does not exist.

SUPERINTENDENT OF CACHAR, No. 168, dated 20th June, 1859.— The practice does not prevail in Cachar, to a cruel and demoralizing extent, the season is kept as a holiday, but no unsightly exhibitions, such as hook-swinging, are ever seen.

ADDRESS OF THE CALCUTTA MISSIONARY CONFERENCE TO THE LIEUT.-GOVERNOR ON THE PUBLICATION OF THE PRECEDING DOCUMENTS.

To the Honorable the Lieut.-Governor of Bengal.

HON'BLE SIR,

The members of the Calcutta Missionary Conference having, in by-gone years repeatedly memorialized the Government on the subject of the Charak Pujá, cannot refrain from expressing their sincere satisfaction at the orders, relative to the discouragement and ultimate suppression of public swinging, on the recurrence of that festival, which have been issued by you to the Police authorities.

Though swinging is but one of the many demoralizing exhibitions connected with the festival, it is that which has given it its name and notoriety; and whatever may tend to discourage or suppress the public swinging, will doubtless tend to discourage or suppress the other revolting practices usually associated with it.

The members of Conference fully concur in the statement that, as regards certain provinces and districts, the prevalence of the Charak Pujá barbarities is mainly owing to "the prevalence of the lowest of the Hindu sects or pursuasions" and that there seems good reason to believe that the practice of swinging is "beginning to decrease materially, probably as the effect of some real mental progress amongst the gentry and educated

classes of Bengal." They also concur in the soundness of the opinion that "the real evil being moral, the compulsory cessation of any particular outward observance connected with it is no substantial remedy"—and that, in this view, "there is more of progress in the natural cessation of the practice in a single Pergunnah, than in its forcible prevention throughout a whole province."

But, without pronouncing any judgment as to whether the measures recently proposed by your Honor, be all that circumstances would warrant as practicable or expedient, the members of Conference cannot but rejoice in them, as a movement in the right direction, and a hopeful earnest of further advances in the cause of public morals, order and decency, in the time to come. And, while the civil authorities, on their part, are labouring to bring the whole pressure of official influence, short of actual compulsion, to bear on the mitigation or repression of what has well been designated "an outward, and as it were triumphant sign of a most degraded state of internal religious sentiment," it will be the humble but earnest determination of the members of Conference and those associated with them, to co-operate, in their own appropriate sphere, by endeavouring to reach and remove the seat of the sore "moral evil" in the depraved hearts of men, through the peaceful inculcation of the quickening, healing, sanctifying truths of the everlasting Gospel of grace and salvation.

At the same time the Missionary Conference beg leave to express their great regret that while the Government is manifesting its desire to suppress the inhuman practices of the Charak Pujá, the Calcutta Gazette contains the official announcement that the 11th and 12th April are to be observed as Public Holidays, on account of this Pujá. The Missionary Conference respectfully submit that there is a manifest inconsistency in this proceeding, and that the tendency of it must be to perpetuate this lamentable and degrading festival.

We remain,
Your honor's
Obedient humble servants,

E. Storrow, *Chairman.*
D. Ewart, *Secretary.*

Signed on behalf of the Calcutta Missionary Conference.
April 5th, 1860.

II.—*Missionary Conference at Liverpool,* 1860.

The grand commission to make known the glorious Gospel of our Lord and Saviour JESUS CHRIST, has been issued for eighteen long centuries; yet hundreds of millions of immortal beings are still living and dying in ignorance and error. Humble and earnest endeavour to dispel that ignorance, and to spread the knowledge of Him whom to know is life eternal, is more than ever our duty and our privilege, in proportion as facilities have been increased, and open doors graciously multiplied.

It has been thought advisable by the Secretaries of the Missionary Societies, and other leading men engaged in evangelistic operations that a conference should be held with a view to discussing the whole subject of missionary work at home and abroad, in a practical, business-like manner, so as to elicit useful suggestions as to the best modes of operation.

Special Invitations, guaranteeing their expences, have been issued to a limited number of Secretaries, Missionaries, and others, many of whom have already intimated their concurrence in the Conference, and intention to attend it, to meet at Hope Hall, 3, Hope-street, Liverpool, on Monday, the 19th March, and confer together until the evening of Friday, the 23rd, when a public meeting will be held. Each day's conference will commence with one hour of United Prayer. The discussions will be conversational, each introduced by a paper, or an address, not exceeding ten minutes in length.

A short-hand writer will be present to take down all that is said, with a view to subsequent revision by the speakers, and the publication with their consent, of the substance of the proceedings by a Sub-Committee appointed for the purpose.

A Programme suggestive of the subjects, as many as possible of which will be discussed at each sitting, is given below, in order, that experienced friends of the cause in different parts of the country may transmit any useful hints and suggestions to the address of Mr. Perkins, 30, Moorfields, Liverpool. These will be brought before the Conference, and their substance embodied in the Report, which it is hoped may be published before the May Meetings. Such communications, as also the remarks of the gentlemen present at the Conference, should be very brief, pithy, and to the point.

PROGRAMME.

MONDAY, MARCH 19.

Meeting for one hour's united Prayer, from 6.30 to 7.30 P.M. After which, tea, and introductory social evening, to determine which of the subjects suggested in the Programme should actually be taken up and discussed, and to appoint Chairmen of the several sittings, Secretaries, and a publishing sub-Committee. The meeting to close with Prayer at 9 P.M.

TUESDAY, MARCH 20.

United Prayer from 9.30 to 10.30 A. M.

Morning Sitting from 10.30 A.M. to 2 P.M.

Subject: "EUROPEAN MISSIONARIES ABROAD."

A Paper, or Address, of ten minutes, by Mr.
Necessity for a Missionary at once mixing intimately with the natives, and obtaining a thorough mastery of their language.
The use of the common colloquial, as compared with the so-called sacred Languages.
Vernacular Preaching.
Itinerating.
Visiting from house to house.
Local Pastoral Work.
Medical Missionaries.
Translation of Bible and Christian Books.
Causes of Missionary *Success*.
Causes of *Failure*.
Should Missionary effort be concentrated in limited localities, or diffused over a large surface?
Reflex influence of a greater degree of vital religion among our European Soldiery and countrymen abroad.

Dinner together from 2.30 P.M. to 4 P.M.
Afternoon Sitting, from 4 P.M. to 7.30 P.M.

Subject: "HOW BEST TO STIR UP, DIRECT, AND WORK, THE MISSIONARY FEELING AT HOME."

A Missionary Intelligencer. Periodicals.
Correspondence of Missionaries with University Prayer-Unions, and Missionary Associations in their Native Towns.
Deputations.
Juvenile Associations, and Missionary effort on the part of the Young.
Conferences.
A Professorship of Missionary History at the Universities.
Tea together at 7.30 P.M., and general Conversation, closing with Prayer at 9 P.M.

WEDNESDAY, MARCH 21.

United Prayer from 9.30 to 10.30 A.M.
Morning Sitting, from 10.30 A.M. to 2 P.M.

Subject: "EDUCATION."

Paper, or Address, of ten minutes, by Mr.
English Schools.
Village Schools.
Orphan and Boarding Schools.
Industrial Institutions.
Female Education.
Vernacular Training Institutions, as Nurseries of Teachers and Evangelists.
Government System of Education in India.—Its effects. Necessity for basing it upon the Bible.
Should Missionary Schools be open to *all* Classes?
Should non-Christian Teachers be employed?
Results of the different kinds of Schools, as regards,

1st. Direct Conversion.

2nd. The formation of efficient Mission Agents.
3rd. The General Enlightenment of the Country.

Should Education, so far as it is supported by Mission Funds, have a direct reference to the training up of Native Mission Agents?

VERNACULAR LITERATURE, PERIODICALS, TRACTS, AND SCHOOL BOOKS.

Style of such Works.
How they can best be circulated, so as to permeate the country.

Dinner together from 2.30 to 4.0 P M.
Afternoon Sitting, from 4.0 to 7.30 P.M.

Subject: Adjourned Discussion from preceding Afternoon, as to "HOW THE MISSIONARY FEELING, AT HOME SHOULD BE STIRRED UP, DIRECTED, AND WORKED."

The great expense of Religious Societies, from the necessity of constant Begging and the general neglect of St. Paul's advice (1 Cor. xvi. 2), to lay by periodically.
Private hospitality, and private carriage for deputations.
How to avoid collectors' percentage.
Tea at 7.30. Conversation. Prayer at 9 P.M.

THURSDAY, MARCH 22.

United Prayer from 9.30 to 10.30 A.M.
Morning Sitting from 10.30 to 2 P.M.

Subject: "NATIVE AGENCY."

Paper, or Address, of ten minutes by Mr.
Advantages of Native Agency.
How should Native Agents be obtained? From among the most spiritually-minded and experienced adults of the Native congregations? Or from among the young? If the latter, should they be specially trained for their specific mission work among the masses of their fellow-countrymen, in Training Institutions, through the medium of their mother tongue?
How far should the English Language be employed in Missionary Education?
Difficulties in the way of ordaining Natives as Evangelists and Pastors.
How far should the Clerical principle be introduced into Native Churches?
How far should each individual Christian be encouraged to strengthen his brethren, and propagate the Gospel among those still in darkness?
On what principle should the stipends of Native Agents be regulated?

Dinner together, 2.30 P.M. to 4 P.M.
Afternoon Sitting, from 4 to 7.30 P.M.

Subject: "How best to obtain and qualify Candidates of the right stamp for Mission Work."

Paper, or Address, of ten minutes, by Mr. ——
Rev. E. H. Bickersteth's Letter for United Prayer in 1861.
How far is it possible, and advisable, to induce men and women of private fortune to devote themselves to missionary work?
Tea at 7.30. Conversation. Prayer at 9 P.M.

Friday, March 23.

United Prayer from 9.30 to 10.30 A.M.
Morning Sitting from 10.30 A.M. to 2 P.M.

Subject: "Native Churches."

Paper, or Address, of ten minutes, by Mr.
Village Congregations.
Organisation of such Congregations for Self-support, Self-government, and the Propagation of the Gospel to the regions beyond.
Building of Churches and Schoolhouses.
How can the character and social influence of Native Christians be raised?
How far should the European Missionary interfere in the affairs of Native Congregations?
The evils resulting from constant dependence upon the Missionary, and from involving him in secular business.
Dinner at 2.30 P.M.

Public Meeting in the evening, at which four or five of the est speakers will be commissioned to address the Public.

It will be obvious that but a small portion of the above subjects can be thoroughly discussed, or even glanced at, in four days' conference; but they may suggest food for reflection, and elicit useful written hints and observations from independent minds in different parts of the country, which are hereby earnestly invited, and, if transmitted one week previous to the Conference to Mr. Perkins, will be incorporated in the Report, which, it is hoped, may be thus made a valuable and suggestive publication.

(Signed) A. Kinnaird, M. P.
John Henderson.
Robert Macfie.
H. Carre Tucker.

5, *Robert Street, Adelphi (W. C.) February 13th*, 1860.

III.—*The Protestant Alliance.*

The Committee of the Alliance have just issued a new address, embodying many important facts with regard to the present position of Romanism in England. We take some extracts:—

The increase of the Romish priesthood and spiritual machinery will be seen from the following table, compiled from authentic sources:—

	1829.	1859.	Increase.
Priests	477	1,236	759
Chapels, &c. . .	449	950	501
Monasteries	..	37	37
Convents	..	123	123
Colleges	..	12	12

By the Relief Act monasteries are prohibited, and consequently their existence in England is illegal; yet there are no less than thirty-seven of them, and during the last year three new ones were erected. These Institutions supply many of the teachers in Romish schools, and are much assisted by grants of public money.

In 1847 the Government recognised Romish priests as chaplains in the army. Since that time there has been a progressive increase both in their numbers and pay. The following statement is taken from official documents:—

	1853.	1858.	Increase.
Romish priests as chaplains	85	145	50
Payments to Romish military chaplains	£2,702	£7,229	£4,527

The grants to Romanists for educational purposes have for some years past been rapidly on the increase. The following summary is taken from the Report of the Committee of Council on Education for 1858-9:—

Grants to Roman Catholic Schools in England				£36,258
Number of these Schools				400
Teachers	Male,	331	Female, 713	1,044
Scholars	Boys,	19,079	Girls, 26,828	45,907

The money grants during the year 1858-9 exceed those of the preceding year by upwards of 10,364*l.*, chiefly for buildings, Training Colleges, and Capitation fees. The increase in number of scholars during the past year has been more than 5,000, chiefly among the female portion of the young.

Rome has availed herself of another means to propagate her system at the expense of the country, by the establishment of Reformatories, conducted chiefly by the Jesuit monks. There are now three Romish Reformatories for boys, and three for girls, and the cost to the country for their maintenance is about 8000*l.* a-year. The demand for Romish Reformatories will, doubtless, be increased every year; and many of those persons who in the first instance supported these grants begin to see their error.

In addition to these grants for support of Popery in England, and the sum of 30,000*l.* a-year paid to Maynooth College, about 115,000*l.* a-year is expended on schools in Ireland, at least 10,000*l.* a-year for Romish chaplains in gaols and workhouses in Ireland, and still larger sums are devoted to the same object in India and our colonies. In Ireland there are eight Roman catholic Reformatories, the expense of which is borne by this country. The total direct expenditure by the British Government annually on behalf of Popery comprises the following items:—

Army Romish Chaplains	£7,229
Educational Grants	36,258
Roman Catholic Reformatories	8,000
Maynooth Grant.....	30,000
Irish Schools	115,000
Goals and Workhouses in Ireland	10,000
Colonies and India.....	20,000
	£226,487

The efforts that the Committee of the Alliance have made to restrain this support of a hostile system under the name of religion have, they believe, been attended with a certain amount of success. During the last session of Parliament the Bills introduced in favour of Romanism were closely watched and exposed, and the result was that not a single Bill was passed.

The Committee likewise succeeded in getting the salutes on occasions of Romish processions in Malta passing military posts so modified as to remove the ground of offence to conscientious soldiers.

The important case in the Queen's Bench against a priest of the name of Roberts, for kidnapping a young girl, was undertaken and successfully prosecuted by the Alliance, and the child was delivered up to her father. The priest, whose answer on oath Lord Campbell pronounced to be "illegal, evasive, and untrue," after being imprisoned for contempt of Court, was obliged to pay the costs.

The Committee have also prosecuted most actively the opposition to the New Order of the Poor-law Board for the religious instruction of orphan children in workhouses. From the decided and persistent opposition offered by the Guardians, who have been informed through the Alliance of the bearing of the case, the obnoxious Order will, it is hoped be cancelled by the Government.

Many other illustrations of the importance of our work, in relation to the imprisonment of Christians abroad, on account of their religion, have been from time to time given in the Reports of the Committee.

The Address closes with an appeal for funds.

IV.—*Extract from the Nineteenth Report of the Benares Auxiliary to the London Missionary Society.*

We have received the Nineteenth Report of this Auxiliary, the extracts we give will be found very interesting. The mission has been for some months entirely under the care of our excellent brother Mr. Kennedy. Much that he has penned in the following extracts is valuable as indicative of the state of religious feeling throughout a great part of Northern India.

In February, 1859, the Rev. W. Buyers, the Senior Missionary, left Benares for Almorah. The Rev. J. C. Dick, a young man of high promise, was appointed by the Directors of the Society to reinforce their Mission at Benares, but God in His wisdom saw meet to take him to the service of heaven. Mr. Dick, while on his passage to Calcutta, died at sea on board the Chinsurah, to the great grief of those who knew him, and to the severe disappointment of those who were looking forward to his co-operation, but doubtless to his own eternal gain. The Mission has just been strengthened by the accession of the Rev. W. Moody Blake, for some time of Calcutta, whose life it is hoped will be spared, and labours blessed, to the spiritual good of many in this great city.

It is cause for much thankfulness, that though the Mission be on a scale which requires the services of at least three European agents, no department has been left wholly unoccupied during the past year. There has been no contraction of the Mission within a narrower sphere. On every department a considerable degree of labour has been bestowed, though, as a matter of course, the labour has been neither so extensive nor so efficient, as it would have been, had the European agency been more adequate to the sphere of our operations. God has most mercifully vouchsafed a large measure of health and strength, and thus the work has been carried on with a regularity, which in the absence of well nigh uninterrupted health would have been impossible.

The Native Christian community requires to be first noticed.

The usual services for the benefit of the Native Christians, and of those who may choose to assemble with them, have been held without intermission. We have had two full services each Lord's Day, a Bible Class on Wednesday afternoon, a Missionary Prayer Meeting on the first Tuesday of every month, and also special Prayer Meetings, of late frequently held, for the out-pouring of God's Spirit on ourselves, our brethren, and the perishing heathen around us. I am happy to say that the average attendance on our public services has been decidedly better than in former years. In addition to those ranked as members of our Native Christian community, and who are under our immediate charge, we have had in frequent though not regular attendance considerable numbers of persons belonging chiefly to the humbler classes of Anglo Indian society, some of whom

indeed are of pure native origin, though owing to some connection with professing Christians they have come into the Christian community, and like to consider themselves Anglo Indians. In the streets and bazaars of our neighbourhood there are not a few of this description, whose mother tongue is the Hindustání, and who have a mere smattering of English. They are a greatly neglected portion of the community, and, if our Mission were stronger than it is, much more might be done to bring them under Christian instruction than has yet been attempted. The teachers of several of the schools, often accompanied by friends and acquaintances, have also been frequently present. The attention as well as the attendance has been encouraging.

With the general conduct of the Native Christians we have reason to be satisfied. They have as a body led quiet and orderly lives. There have been indeed cases of misconduct, but they have been few. In even a small community like ours, there are marked varieties of character. Some afford us much joy by their pious and consistent lives. We have abundant reason to regard them as true followers of the Saviour. Of others we cannot but stand in doubt, and there are persons in our community, whose whole bearing is such, that it is too evident they are strangers to the power of God's grace. While some require only edification, others show that they need a saving conversion. It is cause for thankfulness, that such persons place themselves under instruction, and our earnest desire is that they may turn to God and live. In our former Report we stated that the worldly circumstances of our people had improved since the Mutiny year. We are thankful to state, that the improvement continues. Native Christians are in demand for a variety of situations, and if with health and strength in their favour they do not succeed, in most cases the blame must be thrown on themselves, and not on their position. One result of the new state of things is, that they are more migratory than they were. During the past year several who had been long with us left us for Allahabad and other places in quest of more lucrative situations, while others came to occupy their room. The new position of our people is more favourable to their independence, and is altogether more natural, than the former was. It has indeed the disadvantage of tending to foster an unsettled roving disposition, but the result we have no doubt will be on the whole very favourable to our people, and to the interests of Christianity in this country.

During the past year ten persons have been baptized in the Mission Chapel, all the children and young members of Native Christian families, with the exception of one woman, a native of the Punjab, who had providentially come to Benares, and had been led to attend our Chapel. After giving us much satisfaction by her knowledge of the Gospel, and her apparent reception of it, we received her by baptism into the Christian Church. Shortly after the publication of our former Report, we were delighted to hear of the baptism by the Church Missionaries at Agra of a young brahman, named

Madho Ram, who had for a considerable time attended our Central School. This young man was a native of Agra, and came to Benares to prosecute studies, which had previously been commenced in his native city. He was very desirous to have intercourse with us in our houses, as well as to learn in school, and we became deeply interested in him. He was from the first always ready to talk on religious subjects, and professed himself to be a searcher after truth, but he gave no inclination of a heart laden with a sense of guilt and longing for deliverance. He saw numerous and formidable objections to all the prevailing systems of religious faith and practice, and was inclined to adopt a dreamy and unsubstantial deism. Gradually he professed himself convinced of the futility of his objections to Christianity, and expressed a wish to become better acquainted with it, but still it was too evident that the heart was unchanged. His mother, a widow, lived in Agra, and he left Benares to reside for a season in his home, saying as he left that he would certainly return, and be baptized at Benares. To our surprise he did appear again, for very few rejoin us, who leave us in this manner. Such persons commonly leave us, because they find themselves advancing towards a profession, from which they shrink; and in their state of irresolution and timidity they speedily succumb to the arguments, entreaties, and expostulations of their friends. Madho Ram, on his return to Benares, professed himself fully satisfied of the truth of Christianity. He commonly attended public worship, conducting himself there however as a heathen by sitting with his cap on, and taking no part in the devotional services. He came constantly to our houses, and had much private conversation with us, on the subject of Christianity. To our regret he suddenly disappeared, while we were absent from the Station, and now we were ready to give up all hope. We well knew that at Agra he could have superior religious advantages, but we also knew that there he would be in the midst of his relatives, full of indignation at the very thought of one of their number becoming a follower of Christ. If at Benares he shrank from following his professed convictions, he would in all probability doubly shrink at Agra from taking a step, which would make him most obnoxious to his friends. Our fears have been most happily disappointed. He held constant intercourse with the Missionaries there, and the truth which he had learned both at Agra and Benares was blessed to his conversion. He underwent so marked a change that it was apparent to all who knew him, and after enduring no common opposition, and even personal violence from his heathen relations and friends, he openly declared himself on the Lord's side by receiving the rite of baptism. His letters breathe a spirit of ardent devotedness to Christ and his cause, and we have every reason to believe that his life accords with his profession. He is now in Bishop's College, receiving a theological education. On his way to Calcutta he stopped a few days with one of our Native brethren, and we had, during that period, very gratifying interviews with him.

Preaching to the heathen, continues a prominent part of our

Mission work, though owing to the weakness of the Mission it has not been prosecuted with the constancy and vigour its importance demands.

In addition to the verandahs of our Branch Schools, which as in former years have been occupied as preaching stations, the Catechists have regularly taken their stand in places of large resort, where they have soon gathered a crowd of hearers. Recently a small house belonging to the Mission situated on the great thoroughfare near my house, which thousands daily pass to and from the city, has been turned into a *baithak*, or sitting place, where conversation on religious subjects may be conducted with the passers by. Owing to its nearness to my house I am able to go to it, when I cannot go to the city, and the Catechists have in it a place peculiarly advantageous for that extensive intercourse with their countrymen, which it is so important for them to maintain. We have never yet resorted to it without obtaining a valuable opportunity for speaking of Jesus and the great salvation. During the year on which we have entered, we hope it may be daily occupied by one or other of our number, and our earnest prayer is that it may become the birthplace of many souls.

To the remarks made in the last Report regarding the impression made by recent events on this people, and their aspect towards Christianity, I have very little to add. So far as I can discern, very little change has occurred during the past year. The people have received an impression of the prowess of the English, which with the elapse of time may become feebler, but will certainly not be effaced from the minds of the present generation. Some there are still, who say that the English rule will be overthrown, but they have difficulty in believing their own statements, and still greater difficulty in making others believe them. Many have the impression that our presence and rule, with all their attending circumstances, Education, Missions, Railways, Electric Telegraphs, are antagonistic to Hinduism, and must gradually work out its ruin. The acknowledgment is often and freely made, that as our power has beaten down all opposition, so our religion will triumph over the ancestral religions of this country. When this day may come, no one ventures to predict, and for the present they desire to walk in the ways of their fathers. On the part of the vast majority, I may say of the people generally, there is no perceptible drawing towards Christianity. There is no desire to examine its claims, or to submit to its authority. There prevails with most a profound ignorance of its nature, and where this ignorance is disturbed, there is not unfrequently manifested an intense repugnance to its holy and humbling doctrines. There is I believe no perceptible decrease of worshippers in the temples of Benares. The bathing places appear to be as much thronged as they ever were. The occasion of a festival or an eclipse brings, as formerly, many thousands of strangers into the city. We ought not to conceal this unfavourable aspect of affairs and we ought not to be discouraged by it. Various agencies are

in constant operation, tending to loosen the attachment of the people to Hinduism, and to draw their minds towards Christianity; and we cannot doubt that there are minds actually undergoing this process, though they be too few, and the impression made on them is too feeble, to effect a marked change in the outward state of affairs. We may hope that some minds have received from late events something better than a vague impression of the coming prevalence of Christianity from the signal manifestation of British prowess, that they are becoming convinced it is the religion of heaven, and ought to be embraced, though fear of their countrymen deters them from avowing their convictions. The consequences of professing faith in Christ are still most formidable in this land, and can be encountered only by those who perceive the glory of the Saviour, and give themselves to Him.

During a part of last year. I was visited at my house by an unusual number of natives. The greater number were mere friendly visitors, who wished to converse with me, but did not even profess to have a religious object in view. The subject of religion was always introduced, and the arguments advanced in favour of Christianity were courteously heard. Several came as professed inquirers, and to them instruction was given, as opportunity was afforded. A few professed themselves thoroughly satisfied of the truth of Christianity, and became candidates for baptism, but in some cases owing to their limited knowledge, and in others owing to the strong suspicion of improper motives, I delayed compliance with their request. They became dissatisfied with not speedily obtaining their wish, and left me. I regret the departure of some, who though knowing little seemed sincere, but I am thankful for the caution exercised in reference to others, who have turned out worthless, ill-doing persons, who wished to join us to secure their own low ends. One person excited my liveliest hope by the touching manner in which he spoke of himself as a sinner, and Jesus as the only Saviour, thus giving me the impression of his having undergone a saving change. He does not now appear so promising as he was; the fear of man is evidently his snare; but I am not without hope that he may yet be brought into the fold.

Though we have nothing specially interesting or encouraging to report of Benares, the sphere of our Mission's operations, we have reason to rejoice that in some cities of North Western India there is a movement full of promise. It would appear as if in Delhi and some other places, where rebellion had been hottest, God was about to work in a remarkable manner. I have just returned from a visit to Lucknow, and though there very few have been baptised, I was delighted to see the crowds who assembled to hear the Gospel preached, and who listened to it with a quietness, an attention, and an apparent candour, to which in the same degree we are unaccustomed in Benares. The people there have always before their eyes ineffaceable traces of the fearful results caused by the rebellion. The defeat of the rebels, and the triumph of the Government, have been

so complete, that no one can gainsay them. The people are sure that the British Government is immoveably established, and the result seems to be a disposition highly favourable to the consideration of the religion professed by the people, whom they cannot but look on as specially protected by heaven. The state of things at Lucknow, so far as I could see during a very brief visit, seemed to me full of promise. At Benares we passed through the Mutiny year comparatively unscathed, and we cannot expect the people around us to be so deeply impressed by the events of that year, as those are, who have been in the midst of its most startling occurrences. At Allahabad the great annual melá, which had been suspended for three years, was resumed this year, and was attended by vast crowds. During my short stay there I had the privilege of preaching the Gospel along with other brethren, when all the encouragement was afforded, which could be given by large, quiet, and attentive audiences. Very few came forward to cavil or object to what was advanced, and yet in the very fact of such vast crowds assembling to bathe at the junction of the Ganges and Jumna, proof is given of the strong hold idolatry still has over the minds of this people. Large quantities of Gospels and tracts were sold at a low price in the melá, and it may be hoped that these may be carried to many a place to which the Missionary has not yet penetrated. The truth may be in this way taught, where the voice of the Missionary has not been heard. In this connexion I may mention a circumstance which occurred on the tour to which I am now referring, and which was of a very pleasing kind. When within a few miles of Cawnpore on our return from Lucknow, when changing horses, near a small village, between one and two in the morning, we heard a native chaunting in the usual native fashion. The voice was melodious, and sounded very pleasingly in the stillness of the night. On listening we were surprised and delighted to find that the piece chaunted was a poetic epitome of Christianity. We did not see the singer—not a person was astir at the time—we did not know exactly whence the voice came—but to hear our Saviour's praises sung in such a place, at such a time, was inexpressibly delightful, and gave fresh strength to the hope, that India will soon submit to the Saviour's sceptre.

The Central School.

The number of pupils on the roll at the end of the year was 217, and the average attendance then was between 170 and 180. Taking the whole year into account the average attendance has been from 160 to 170, showing a slight improvement on the attendance of the previous year. That our friends may see how various are the classes furnishing pupils to the School, I may mention that 41 boys are Bráhmans, 40 Khattris, 16 Vaishias, 35 Kaisths, 68 Telis, Sonars, &c., 12 Muhammadans, and 5 native Christians. There are 83 boys in the English Department, 97 in the Hindí, and 37 in the Persian and Urdu.

A circumstance occurred in the course of the year, which deserves to be mentioned, as illustrative of the intense scorn with which the

community generally regard certain classes. A lad of the sweeper caste applied for admission to the School, and was accepted. No question was put to him about his caste, and it was at first unknown to what caste he belonged. It speedily began to be whispered that he was a sweeper, and quite a sensation was caused by the report. Brâhmans, Sudras, Musalmans, and Christians, had long been in the habit of sitting quietly by each other, but that a sweeper should sit on the same bench with them was deemed intolerable. A requisition was being got up, begging me to expel the lad from the School. I gathered the teachers, told them that such an act would be a suicidal measure, and that I would break up the School rather than agree to it. I told them that the thing could not be for a moment entertained—that the School was open to all, and would be open to all, so long as it existed. I soothed the boys of the class this lad joined, as well as I could, and I am pleased to see that now they do not object to sitting near him, though for a time they showed the greatest repugnance to his presence. The temper of the School was very uncertain for a time, but happily the threatened danger has thus been averted.

THE BRANCH SCHOOLS

scarcely call for a remark. They continue as formerly to give a plain useful education to a number of boys. The more advanced boys read the plainer portions of the Scriptures, and to all instruction is given when the Schools are visited. The places in which they are held are for the most part good preaching stations. On the first Sabbath of the month a considerable number of the boys come to the Mission Chapel, when a sermon to the young is preached. On the morning of other Sabbaths they attend Bridddkal Chapel, when Babu Ram Chandra gives them a short address, and afterwards examines them. On Monday morning the first class of every School repair to the Central School, where they together receive instruction from one of the Catechists.

Mrs. Kennedy has furnished the following account of the Schools for girls.

NATIVE GIRLS' SCHOOL.

"The average attendance during the year has been from forty-five to fifty. Of these eight are Christians, three Musalmans, and the remainder Hindus. The school is opened by all repeating the Lord's prayer by dictation. A short portion of Scripture is then read and explained to the children, generally one of the more simple narratives or parables. A few minutes are then spent in an elementary lesson in geography and mental arithmetic, the former illustrated by large maps. The girls then form into classes, and commence their reading lessons. When these are over, they commit to memory portions of Scripture, catechism, and hymns. Plain sewing follows, after which the school is dismissed.

"The first class have read the Old Testament in Hindi, as far as Joshua. The second class have read the Gospel of Luke, both in the Roman character and in Hindi. The third class have gone twice through the Hindi spelling book, also one in the Roman

character. The fourth class have read a more easy spelling book, while the three lower classes are in various stages of the Hindi primer. Early marriages continue to deprive us of our most promising scholars at an interesting age. Of those who formed the first class last year, only two now remain, and those two are Christians. This makes us feel the importance of storing the minds of the children with Scripture and Scripture truth, in the hope that it may be blessed to them in after life—seed "sown in hope" which we trust will not be lost, though its results may never be known to us. The Christian children, boys and girls, to the number of eighteen, form an interesting Sabbath-day class. The mothers meet every Saturday morning for reading, prayer, and instruction in the Bible. The number present has been from ten to sixteen. All commit a few verses of Scripture to memory every week, which we repeat, after our Bible lesson is over. In this way we learnt the sermon on the mount, Christ's farewell sermon, and are now learning His intercessory prayer. These seasons are often felt to be sweet and refreshing. The heathen women in the compound have occasionally been collected for instruction, and the world-wide difference between them has often made us thank God and take courage.

ANGLO-INDIAN GIRLS' SCHOOL.

"After one or two vain efforts to revive this school in its old locality, the attempt was abandoned and it was re-opened in the Mission compound, with twelve scholars, in the month of July last. The number has kept steadily to about twelve, and though there are so few we do not think of giving it up, as the children belong to a very neglected part of the community. The school is conducted much like the other, only that all the teaching is in English. In both schools the lessons of each class are carefully gone over twice a week, and this stimulates both teachers and taught. One or two ladies at the station have taken a warm interest in the little English School, giving, not only money, but time and labour, and to them our best thanks are due."

V.—*Missionary Prize Essay.*

Few things are so gratifying as the efforts now being made habitually to interest the young in Missions to the Heathen. Any one who has recently seen English religious society must have observed this. The following advertisement is an indication of this satisfactory feeling, and we doubt not that Canon Champneys and his co-adjutors will have a larger number of Essays sent to them, than the adjudicators of any prize for a religious subject ever had.

"TO THOSE WHO ARE ENGAGED IN THE EDUCATION OF THE YOUNG.

Prizes of £50, £20, £10, and £5, respectively, are OFFERED by the Rev. CHARLES HODGSON, Rector of Barton-le-Street,

Yorkshire, for ESSAYS "On the BEST METHOD of INFUSING a MISSIONARY SPIRIT into the EDUCATION of the YOUNG."

These Essays, the competition for which is entirely unrestricted, must be calculated to awaken the interest of Teachers in the progress of Christian Missions, and suggest to them the best practical measures for securing the cordial co-operation of their Pupils.

The Rev. W. W. Champneys, M. A., Canon of St. Paul's, London; the Rev. C. R. Alford, M. A., Principal of the Metropolitan Training Institution, Highbury, London; and the Rev. J. Gabb, B. A., Domestic Chaplain to the Earl of Carlisle, Castle Howard, Yorkshire; have consented to become the Adjudicators. To either of these Clergymen, the Essays must be sent in before the 29th day of September, 1860. The Prizes will be awarded at the end of the year.

Each Essay must have a motto inscribed upon it, and be accompanied with a sealed envelope bearing the same motto and containing the name of the writer. The envelopes containing the names of the unsuccessful competitors will be destroyed unopened.

The successful Essays will remain the property of the Rev. Charles Hodgson, and will be printed for circulation amongst the managers of schools and the instructors of youth."

Church Missionary House, Salisbury-square.

VI.—*Prize Essay on Revivals.*

Among the wants now extensively felt is that of a sound comprehensive, and powerful Treatise on Revivals of Religion. In the hope of supplying this requirement and promoting evangelical earnest piety, two gentlemen of Manchester have entrusted to a Committee the sum of 150 Guineas, with a view to friendly competition; and, in accordance with their purpose, a Prize of 100 Guineas is hereby offered to the best Essay, and another prize of Fifty Guineas for the second-best Essay on the subject, to be prepared and submitted according to the terms here stated.

The discussion must embrace such topics as the following:—

1st. Marks and features of a General Revival of Religion; allusion to the principal Revivals in Europe and America, especially in recent times, and to the condition of the Church and the world at the dates when those gracious visitations commenced.

2nd. The pressing need of Revival in our day, and the expectation cherished by Christians of every name; the promises of Holy Scripture concerning the conversion of multitudes; the signs by which hope and confidence are encouraged; the rise and spread of the Work now advancing in Great Britain and Ireland, with statements of facts demonstrating its genuine character.

3rd. The means to be employed, and the spirit to be cultivated in order to an immediate extension of Christ's Kingdom; examples of signal usefulness in earlier and in later times; reference to the most successful character of preaching; counsels for the guidance of needful Agencies.

4th. Review of causes which have impeded the progress of Revivals, and tended to neutralize their salutary influence; the importance of Church-fellowship and Church-discipline for the guarding and establishment of converts; defence of Revivals against prejudice and misconception.

5th. Some indication of the probable effects of a general Revival on the Churches themselves; on their bearing towards each other; on the Ministry of the Word; on the order and piety of families; and on Society generally.

Prominence must be given throughout the Essays, to the propitiation by our Lord Jesus Christ for the sins of the whole world, and to the offices and agency of the Holy Ghost, the Lord and Giver of all spiritual life; and the theology generally must accord with the doctrinal basis of the Evangelical Alliance. The design being one of practical usefulness, preference will be given to Essays expressed in simple, vigorous English, and abounding in appeals to the judgment and conscience. The Committee are happy to announce, in testimony to the Catholic benevolence of the project, and to inspire universal confidence in the rectitude of the decision, that the following gentlemen have been requested, and have kindly consented, to become Adjudicators, viz.:—

The Rev. R. Burgess, B. D., *Rector of Upper Chelsea, and Prebendary of St. Paul's, London.*
„ Charles Stovel, *Baptist Minister, London.*
„ F. A. West, *Wesleyan Minister, London.*
„ John Stoughton, *Independent Minister, Kensington.*
„ Wm. Chalmers, M. A. *Minister of the Free Church of Scotland, London.*
„ George Smith, *Esq.*, LL.D. F.A.S., *Camborne, Cornwall.*

In each case it is expected that the publication will not exceed the size of a crown 8vo. volume, of about 400 pages: and as the Donors' object requires an extended circulation, and the sacrifice thereto of all monetary profit, the successful Essays, with the right of publishing, will be the property of the Committee.

MSS., clearly and legibly copied in other handwriting than the Author's, to be sent, pre-paid, to the Secretary's address, No. 53, Cheetham-hill-road, Manchester, on or before the 15th day of October, 1860; each Essay having some motto, accompanied by a sealed paper, bearing the same motto, and enclosing the name of the writer. As soon as the Adjudicators shall have made known their decision, the Essays will be returned, on application at the above address, with the letters unopened, except the successful treatises.

Signed on behalf of the Donors and the Committee.

Philip Hardcastle, *Chairman.*
Wm. M'Arthur, } *Treasurers.*
Francis Lycett, }
James P. Dunn, *Secretary.*

Manchester, February, 1860.

VII.—*A Mission Library.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—I have long been impressed with the need there exists of a good library in Calcutta, for the use of Missionaries, and such as are interested in the religious history of this country. It should contain the choicest books on all subjects relating to the literature and the philosophy of India; the social and religious state of the Hindus and Muhammadans; and the efforts of Christian men to propagate their own pure faith, to enlighten Europeans with regard to the state of India, and to mark the progress of evangelistic effort for its conversion. I wish, dear Sirs, to exhibit this want to your readers, and to suggest plans by which it may be supplied.

No library of the kind indicated now exists.

That belonging to the Asiatic Society approaches nearest to what we desiderate. It is rich in works relating to the literary, philosophical, and heathenish aspects of India, but it contains little or nothing on Christian Missions; besides the terms of subscription are very high.

The Metcalf Hall Library is very good for general readers, but it is almost entirely wanting in the specific characteristics I have mentioned.

Belonging to some of our Missions there are libraries of considerable value, but not more than three of them are rich in the kind of works wanted. The books they contain would be lent to any one, doubtless, who wished for them, but few know of such libraries, and not more, I believe, than one of them has the funds requisite for keeping up a fresh supply of such important and appropriate books, as now frequently issue from the press.

It is difficult to define strictly the classes of books that should exclusively find a place in this proposed library; at present it is sufficient to indicate them in general terms.

1st.—It should contain all works of value relating to the history of religious opinion in India; whether that opinion has assumed the Vedic, Puranic, Buddhistic or Moslem type. The following books are simply specimens of the kinds that should be collected. The Vedas both translated and in Sanskrit. The Puranas whether existing in Sanskrit, Bengali or English. "The Institutes of Menu." "The Bibliotheca Indica." Max Müller's "Ancient Sanscrit Literature." Ward's "History of the Hindus." All Professor H. H. Wilson's works. Maurice's "Religions of the World." The older works of Thomas Maurice's "Ancient India," and "Modern India;" and Hardwick's "Christ and other Masters."

2nd.—It should contain whatever relates to the history of Christianity in India;—the lives of Missionaries; the condition of European society at different periods; the records of special efforts to abolish wrongs like Suttee, and to establish rights like the equality of native Christians with Hindus and Muhammadans; the monographs of individual mission stations of importance, and all that relates to the philosophy of missions. It is needless to mention such books as are suggested to the mind by these topics.

3rd.—A judicious selection of works relating to Missions in other parts of the world. Brown's "History of Missions," Cox's "History of the Baptist Missionary Society," Ellis's "History of the London Missionary Society," Williams's "Missionary Enterprize," Moffat's "Missionary Scenes in South Africa," Ellis's "Three visits to Madagascar," Medhurst's "China." Sir E. Tennant's "History of Christianity in Ceylon," are books of the kind that should be chosen.

Such a library would be of great value in a variety of ways; two of these only need here be indicated—it would afford the highest advantages to those who need information, and it would preserve from dispersion if not from destruction many a valuable record.

There is a singular difference between the position of a young Missionary in India and that of one in the West Indies, in Africa, or the islands of the Southern Sea. The natives of the latter regions have no written records, they have no profound and subtle philosophy, they have no vast mythological system, they have no social customs formed as by Circean witchery, they have no political questions of singular difficulty and delicacy to distract them; they have not a history even. A Missionary going among them hardly seems to have any thing to learn, save the language of the people. How different is it with one who comes to fight for the truth in India. A multitude of subjects each one distinguished for its profundity, breadth, complexity, importance, or delicacy press on his attention. Should he be gifted with unusual power, and spend more time even than he ought in the investigation of such questions, he will yet feel at the end of a decade much as Sir Isaac Newton is represented as doing, in the famous illustration of the child picking up pebbles on the shore of the boundless sea. It is impossible for a Missionary to exhaust the questions which press on his notice, yet it is desirable that he should be largely acquainted with some of them. In most cases he will not have at command even the books he ought to study; and the want of such sources of information as actually exist will be severely felt. Calcutta is most favourably situated for the pursuit of such investigations as are now

the subject of remark, yet suppose any young Missionary wishes to read up on the development of Hinduism; the history of Buddhism in India, or any one of the kindred topics on which he would like to be at least moderately informed, he would be sorely puzzled where to find even moderate sources of information. Probably, he would find to his amazement that most missionaries knew next to nothing of the past of India, and cared not to add to the little they do know. He would discover that they were unable to lend him many books, and could with difficulty refer him to where they might be found; indeed his efforts after knowledge would painfully remind him of Virgil or of Dante's troubles in their descent into the regions of shades. What an enquirer in the Mofussil could do, we leave to the imagination to suggest.

Now a library such as the age requires, would conveniently supply all that is valuable and available. It would contain these expensive books that so often men desire to read, but cannot afford to buy. It would stimulate our younger brethren to read on topics with which they ought to be familiar. It would encourage a taste for mission literature amongst laymen, and it would materially assist those who have to engage in the mingled toils and pleasures of authorship and compilation.

Besides affording facilities for the acquisition of knowledge by those who sought it either from the promptings of inclination or a sense of duty, it is reasonable to imagine that such a library might be turned to good account as affording incentives and facilities to others—especially to young men—to study the religious history of the extraordinary conglomerate of races and of parties we have in Hindustan. Nothing is so disgraceful to the English in India as their ignorance of the religions of the people of this empire. The East Indian population is yet more ignorant. Both classes treat the entire question with supreme indifference, or supercilious contempt. And this is doubtless one reason why so many, during a residence of years in India, aid not one single effort to lead the people toward the truth of God; they affect to question our success, but they never engage in efforts of a different kind. They despise alike the Hindu and his religion; but they never set themselves for one single hour to deliberate how the latter may be destroyed and the former saved! Now, surely a good mission library might be used with great effect in exciting men to learn more about Hinduism, Mahomedanism and Buddhism, and about the real position and prospects of Christianity in India than they now know. Would not, for instance, a Young Men's Missionary Association, or any intelligent man with leisure at command, find in this library a fine stimulus to seek after a form of knowledge now unfortunately too greatly neglected?

The conservative value of such a library would be very great. It is surprising to remark the extent to which books of value and importance, published in this country, disappear. Very few Missions have a complete list of the publications produced by their own missionaries. Even the productions which mark their history during periods of controversy, or under important changes are frequently not to be found. It is equally so with works of general importance and value. How many complete copies are there in all India of the "*Monthly Friend of India,*" the "*Quarterly Friend of India,*" and of our venerable *Observer?* Even complete sets of the *Calcutta Review* are not readily found. Every year makes it more difficult to obtain such publications, even for reference.

The causes of this discerption, as Bishop Butler would have said, are very obvious. The climate, worms and white ants, are the Huns who sweep away our literature,—the Saracens who destroy our Alexandrian library. They devour more printed paper than the famed London trunk makers, for they not only consume the piles that will *not* sell, but the prized volumes we would not willingly part with. Then, whatever is saved by dint of watchfulness from these indiscriminate destroyers, becomes scattered and dispersed through the constant changes passing over society. I know less than half a dozen Missionaries who have really valuable collections of works relating to India, some of them very rare; should they leave the empire, their treasures are taken with them, greatly valued as long as they live, and after that probably sold as waste paper, or for less than a tenth of their real value. Should they die in India, their carefully collected stores are sold to a score of different persons, and their completeness is thus for ever destroyed.

What I propose then is this.—The establishment of a library, under the controul and guardianship of the Calcutta Missionary Conference. This library to contain only such works as relate directly or indirectly to Christian Missions. It should be accessible to all who seem likely to the Committee to make a right use of such a privilege, and who give a proper guarantee that books shall be restored; or to such as pay a fixed rate of subscription. The Committee in charge of the library, should be so small as to make the sense of responsibility very clear and obvious, and so well chosen that they may be depended on for the utmost diligence in the collection of suitable works, and for their conservation when collected.

There are no difficulties in the way of the accomplishment of this design, which may not be overcome by a tolerable amount of zeal, energy and tact.

Toward the establishment of such a library, many works would

be presented. In addition to these a sum of three thousand rupees would go far to complete it, and there should be no difficulty in raising such an amount. When once established, the expense of keeping it efficient would be but small.

It would be easy to find places where such a library might be kept. They are open however to the objection—not an insuperable one—of belonging to individuals, or to a Church. The rooms of the Bible, Tract and Christian Book Societies are the most suitable place; and if at present they are already overcrowded; the establishment of such a library would add another to the many existing reasons why these Societies should unitedly erect suitable premises for their use.

This question will be brought before the Missionary Conference; in the meantime, I shall be glad if this letter draws forth any expression of opinion on the subject.

Apologizing for the length of this communication,

I remain,

Faithfully yours,

EDWARD STORROW.

Bhowanipore, April 17th, 1860.

VIII.—*The Pope and the Emperor of the French.*

The following are the important address of the Pope to General Guyon, and the letter of the Emperor of the French, which has excited so much notice in Europe:—

Monsieur le Général,—If every year we have received with pleasure the good wishes which you have presented to us in the name of the brave officers and of the army which you so worthily command, these good wishes are doubly dear to us this day, on account of the succession of exceptional events which has taken place, and because you assure us that the French division in the Pontifical States is placed there for the defence of the rights of Catholicism. May God bless you then—you and the whole French army! May he likewise bless all classes of that generous nation!

Prostrating ourselves at the feet of that God who was, is, and shall be throughout eternity, we implore Him in the humbleness of our heart to shed down abundantly his blessings and his light on the august chief of the army and that nation, in order that being guided by that light he may walk safely in his difficult path, and more than this, perceive the falsity of the principles which have been put forth in these latter days in a work which may be termed a remarkable monument of hypocrisy, and an ignoble tissue of contradiction. We hope that with the aid of that light, nay, more, we are persuaded, that with the aid of that light he will condemn the principles contained in that

work; we are the more convinced of it, because we possess certain documents which some time ago his Majesty had the goodness to send to us, and which are a veritable condemnation of these principles. It is with this conviction that we implore God to shed his blessings on the Emperor, on his august Consort, on the Prince Imperial and on the whole of France.

Most Holy Father,—The letter which your Holiness was so good as to write me on December 2nd has touched us deeply, and I shall reply with perfect frankness to the appeal to my loyalty.

One of my greatest anxieties, both during and since the war, has been the situation of the States of the Church; and, truly, among the powerful reasons which have induced me to make peace so promptly must be reckoned the fear of seeing the revolution acquire every day greater proportions. Facts have an inexorable logic, and in spite of my devotion to the Holy See, spite of the presence of my troops at Rome, I could not escape from being involved to a certain extent in the effects of the national movement excited in Italy by the struggle against Austria.

As soon as peace was concluded I hastened to write to your Holiness, and to submit to you the ideas best adapted, in my opinion, to bring about the pacification of the Romagnas; and I still think that if at that time your Holiness had consented to an administrative separation of those provinces, and to the nomination of a lay governor, they would have returned to your authority. Unhappily that did not take place, and I have found myself powerless to arrest the establishment of the new *régime*. My efforts have had no further result than to prevent the insurrection from spreading, and the resignation of Garibaldi has preserved the Marches and Ancona from certain invasion.

Now the Congress is going to assemble. The Powers would not disregard the incontestable rights of the Holy See over the Legations; nevertheless, it is probable that they will be in favour of not having recourse to violence in order to bring them to submission. For, if that submission were obtained by the aid of foreign troops, it would necessitate another long-continued military occupation of the Legations. Such an occupation would awaken the hatreds and the animosities of a great portion of the Italian people, as well as the jealousy of the great powers; it would, in fact, perpetuate a state of irritation, of uneasiness, and of fear.

What, then, remains to be done—for it is clear that this uncertainty cannot last for ever? After a serious examination of the difficulties and the dangers which the different combinations presented—I say it with sincere regret, and however painful the solution may be—what appears to me most in accordance with the true interests of the Holy See, is to make a sacrifice of the revolted provinces. If the Holy Father, for the repose of Europe, were to renounce those provinces which for the last fifty years have caused so much embarrassment to his Government, and were in exchange to demand from the powers that they should guarantee him possession of the remainder, I do not doubt of the immediate restoration of order. Then the Holy Father would assure to grateful Italy peace during long years,

and to the Holy See the peaceful possession of the States of the Church.

Your Holiness, I am delighted to believe, will not misunderstand the sentiments which animate me; you will comprehend the difficulty of my situation; you will interpret kindly the frankness of my language, remembering all that I have done for the Catholic religion and for its august chief.

I have expressed all my thoughts without reserve, and I thought it indispensable to do so before the Congress. But I beg your Holiness, whatever may be your decision, to believe that it will in no respect change the line of conduct which I have always observed in regard to you.

Thanking your Holiness for the apostolic blessing which you have sent to the Empress, to the Prince Imperial, and to me, I renew to you the assurance of my profound veneration.

Your Holiness's devoted son,

NAPOLEON.

Palace of the Tuileries, Dec. 31st, 1859.

IX.—*Bengali Proverbs.*

(Continued from page 185.)

52.—যার গরু পাকে পড়ে তার দুনো বল।

He whose own ox falls in the mud gives double strength to extricate it.

Used to show the need of keeping up the spirits in misfortune, such as a boat *Mánjí* who loses his courage in a storm. Or we attend to *our own* interests very diligently.

53.—যে পাতে খায় সেই পাত ফুট করে।

The leaf he has eaten off, when used up, he tears.

Applied to the ungrateful. "The river passed and God forgotten."

54.—যে যা দেয় সে তা পায়।

What a man aims at he gets.

55.—মরার উপর খাঁড়ার ঘা।

The stroke of a sword on a dead body.

Used in the sense of the English "Job's comforters." Giving salt instead of salve to a wound; "When a man's down, down with him." Or useless efforts, like Sisyphus' stone.

56.—মশা মারিতে কামান সাজান।

Preparing cannon to kill musquitos.

Like "a Steam Engine to cut cabbages:"—when great preparations are made to effect a trifling object.

57.—যে বিড়াল শিকারী তার গোপ দেখিলে চেনা যায়।

A hunting cat is known by his whiskers.

The cats in Bengal that hunt have their whiskers high. Applied to a man whose profession to do a thing to which he is incompetent is soon known by his deeds.

58.—বিয়া করিতে কড়ি ও ঘর বান্ধিতে দড়ি।

Money is as necessary for marriage as a rope is for a house.

Like "Money makes the mare go," applied to the need of means. Hindu marriages are enormously expensive to men of a moderate income.

59.—বিশকর্ম্মার ছেলে বিয়াল্লিশ কর্ম্ম।

Vishakarma's son can do forty-two times more than the father.

Applied to a son wishing to excel his father. There is a play on the word Vishakarma here, it means either the architect i. e. Vulcan of the gods, or a man of twenty works.

60.—উঠন্ত মূলো পত্তনে চেনা যায়।

The radish is known in its qualities and in its growth.

Applied to where the conduct of a person shows by external signs what is in the heart.

61.—পরের সোণা দিও না কাণে কাড়ে লবে হেঁচকা টানে।

Put not another's gold into your ear, else it will be torn away.

A man "can do what he will with his own."

62.—বাপের কালে নাইকো গাই চালুনি নিয়া দুইতে যাই।

In his father's time the boy learned not to milk, but afterwards he practises it in a sieve.

A person not having learned a thing trying to practise it as ridiculous as a man milking a cow into a sieve, which lets all the milk through.

63.—বাগারের দৌলতে গঙ্গা স্নান।

Work by compulsion, yet bathing in the Ganges.

As "killed two birds with one stone."

64.—মাথা কেটে পায়ে ধরা।

You tried to cut off my head and now you catch hold of my feet.

Like one beating another severely and then kissing him. "Sinning and repenting." "Cut my head and give me a plaster."

65.—যার লুন খায় তার গুণ গায় না।

He eats his salt but sings not his praises.

Used in the sense of an ungrateful person or *Nimak-háram* who destroys the salt. "He that dippeth his hand with me in the dish hath lifted up his heel against me."

66.—যার শীল তার নোড়া তার ভাঙ্গি দাঁতের গোড়া।

With one's grinding stone and roller he broke one's teeth.

When one's own instruments are turned against oneself.

67.—যেমন পাপ তেমনি প্রায়শ্চিত্ত।

According to the sin so is the atonement.

68.—ভাঁড়ারে হাত পড়িয়াছে।

He has put his hand to the treasury.

Applied when a person does a thing reluctantly and is not a "cheerful giver."

69.—ছুঁচোর গোলাম চামচিকে তারে বলে ঘর নিকে।

The musk rat's servant is the bat, and he tells him, Sweep the house.

Applied to a servant of servants "assuming high airs," and delegating his own work to another.

70.—নামে গোয়ালা কাঁজী ভক্ষণ।

In name a milk seller his food only rice and water.

Applied to those who have a profession by "a name to live."

71.—গায়ের গন্ধে ঘুম হয় না মাথায় ফুলোল তেল।

No sleep from the stench of his wounds, yet on his head fragrant oil.

One fair outside, foul within: his face clean and body dirty, as is much the case with people in England, from the absence of baths.

72.—যেমন কর্ম্ম তেমনি ফল, মশা মারিতে গালে চড়।

As is your work such are its fruits: you strike a musquito and get a blow on the cheek.

Applied to labour in vain at a thing which only results in loss to oneself; as the boy tired with pursuing the rainbow. "Man walketh in a vain show, he disquieteth himself in vain."

73.—যে যা খায় তাই তার ঢেকুর উঠে।

According to what he eats is the eructation.

So fame will attend good deeds, as the shadow is according to the substance.

74.—যার মাথায় কাল চুল, তাকে চিনিতে যুয়ায় না।

He whose head has black hairs, i. e. (a man) his thoughts he cannot divine.

Applied to the difficulty of ascertaining a person's motives.

75.—যে দিগে জল পড়ে, সেই দিগে ছাতা ধরে।

Where the water falls, the umbrella is to be held.

So "right things in the right place, not square men in round holes." Or to paying respect to rich people.

76.—যার ছেলে যত খায়, তার ছেলে তত লালায়।

The child's greediness increases with what he eats.

Applied to those you can never satisfy: whatever you give is only "adding fuel to the fire."

77.—যে দাম টানিবে সে কই খাইবে।

He who gives the bait shall eat the fish.

So "the labourer is worthy of his hire."

78.—খোস খবরের ঝুঠাও ভাল।

Even lies are acceptable when the news is pleasant.

79.—ধুনার গন্ধে মনসা নাচে।

At the smell of incense the Manasá tree dances.

Applied to doing a thing we know will be acceptable to another. The Manasá tree is worshipped, and of course incense is agreeable.

80.—বেহায়ার নাই লাজ, নাই অপমান।

Who is without shame fears not disgrace.

81.—সুজনকে এক কথা মরণ সমান।

A reproach to a good man clings to his mind like death.

Equivalent to verbum sapientibus sat est.

82.—সোনা ফেলে আচলে গিরে।

She lost her gold, but fastens her garment.

Women keep things of value in the fold of their garments,—equivalent to "locking the stable when the horse is gone."

83.—রোজায় রোজায় যুদ্ধ হয়, উলু খাকড়ার প্রাণ যায়।

When Rajas fight the innocent are lost. Like ulu grass and khangkra (reed) trampled under the feet of the contending hosts.

So "reges delirant, plectuntur Achivi."

84.—যাউক প্রাণ থাকুক মান।

Let life go but let honour remain.

85.—চোর পলাইলে বুদ্ধি বাড়ে।

People are very watchful when the thief has fled.

Like "locking the stable when the horse is gone."

86.—ঘর পোড়া গোরুর সিন্দুরে মেঘ দেখা।

The house was burnt down and the cow seeing a red cloud fancies it to be a fire.

So "a burnt child dreads the fire."

87.—বিয়ে ফুরাইলে ছালনায় নাত।

When the marriage is ended we break down the marriage canopy.

So "when I became a man I put away childish things."

88.—আপনার বেলায় আটি সাঁটি, পরের বেলায় দাঁত কপাটি।

In his own affairs he makes great efforts. In others he only shuts his teeth.

A person who works hard for himself, but is negligent of other's interests.

89.—ভবি ভুলিবার নয়।

At any rate don't forget the girl Bhabi.

As a young girl is very urgent to get play things; applied to a point which ought to be attended to whatever else is neglected.

90.—যত হাঁসি তত কান্না, বলে গেছে রাম সন্না।

The more you laugh the more you will cry. So said Rámsanna and departed.

Applied to a person who rejoices very much in prosperity, not knowing the changes that may take place; so the rich fool in the parable.

91.—কাহার পৌষ মাস, কাহার বা সর্ব্বনাশ।

Some have the joy of harvest some destruction.

Paus is the month of harvest home, a joyful one to the ryots. Like "nothing but ups and downs in the world."

92.—বারো হাত কাঁকুড়ের তেরো হাত বিচি।

A cucumber 12 cubits long, its seeds thirteen.

An impossible thing like the "passing of a camel through the eye of a needle."

93.—হাড়ির ঘরে লক্ষ্মী হইলে, শূকরকে মারে ঝাঁটা।

When fortune comes to a Mehtur, he drives the swine out of his house.

Mehturs in this country feed and keep swine. Applied to an upstart who pretends to be far above his original occupation. Like "put a beggar on horseback he will ride to destruction."

94.—হাত আলিসে গোঁপ নষ্ট।

The idle hand causes even the whiskers to be destroyed.

An active man trims his whiskers, applied to the idle who will not exert themselves.

95.—রোজার ঘাড়ে বোঝা।

The burthen has fallen on the doctor's neck.

Equivalent to "physician heal thyself," "he saved others, himself he cannot save."

96.—যার বিয়ে তার মনে নাই, পাড়া পড়সির ঘুম নাই।

The man about to be married bears the marriage out in mind while the village neighbours cannot sleep through their interest in it.

When a man who ought to be most interested in a thing takes actually less concern than his neighbour.

97.—গরু চোরের শুলে।

Impaling a man for stealing vegetables.

A severe punishment for a trifling offence.

98.—সাত রাঁড় এক এয়ো, যার কাছে যায় সে বলে আমার মত হইও।

Seven widows, near one married woman, say to her, Become like us.

Similar to the fox who lost his tail and wished other foxes to be so too.

99.—কম্বলের লোম বাছিলে কিছু থাকে না।

Take the wool from the blanket and nothing remains.

The blanket is composed only of wool. If you take away all the properties of a thing, what remains? We have an illustration in Pope's description of a Lord Mayor of London deprived of all his insignia, and what remains of the Lord Mayor?

100.—কণ্ঠায় তেঁতুল দিলে দাহ হয়।

If you put tamarind into the throat will it produce curds.

Applied to unsuitable unadapted things. The tamarind put into milk produces curds but will not do so in the throat.

(To be continued.)

X.—*The Livingstone Expedition.*

The following are extracts from letters received from Dr. Livingstone:—

River Shire, Oct. 10, 1859.

We have traced this river up to its point of departure from the hitherto undiscovered Lake Nyassa, or Nyinesi. This discovery in a direction I never contemplated exploring is of more importance than at first sight appears, for it opens a cotton-producing country of unknown extent, which really seems superior to the American, for there are no frosts to endanger or cut off the crops, and, instead of the unmerciful toil required in America, one sowing of foreign (probably American) seed, already introduced by the natives themselves into several districts, serves for three years' crops, even though the plant is annually burnt down. There may be evils to counterbalance these advantages, but I am as yet ignorant as to their nature. We found that the Shire, which is easily navigable for 100 miles above its confluence with the Zambesi, has only thirty-three miles of cataracts above 15 deg. 55 min. south latitude, when the river becomes placid again, and continues so right into Nyassa, in lat. 14 deg. 25 min. south. The land above the cataracts and east of the Shire is arranged in three terraces of different heights. The lower, or that of the valley of the Shire, is about 1,200 feet high, and exactly like the valley of the Nile at Cairo. The second is three or four miles broad, and over 2,000 feet in altitude; while the third is over 3,000 feet at its western edge, and some twelve or fifteen miles broad. These terraces are wonderfully well watered with running rills of deliciously cool water. There is also considerable cultivation of cotton of the idigenous kind, which requires to be sown annually.

We travelled in the hottest season of the year, or that called in West Africa "the smokes," when, from the burning of tens of thousands of acres of tall grass the atmosphere takes the appearance of a partial London fog. The valley of the Shire was then very hot and stifling, but one day's march took us up to the third terrace, where it was delightfully cool. On this terrace, which is about equal in altitude to Table Mountain at the Cape, long talked of as the highest in South Africa, rises Mount Zamba, which we ascended, and found to be between 7,000 and 8,000 feet in altitude. Here, though it was cold, there is considerable cultivation, though not of cotton. I mention these peculiarities of the country that you may perceive we have considerable changes of climate within a few miles of each other. These would keep Europeans well, and we flatter ourselves into the belief, from which a percentage may be deducted, that we can cure fever, even in the lowlands, without, in general, great loss of strength to the patient. We have not, thanks to Heaven, lost a man yet, though, from the leaky state of our vessel, we never could keep water from our beds, and have long lain on damp, rotten cushions. A common road could easily be made past the cataracts, and a small steamer made to unscrew could be replaced on the lake.

If I do not form too high an opinion of myself, I think I am not visionary. I resisted all the offers of speculators and company-formers while at home, because, though I had passed through a portion of this same field, I did not see how it could be approached at once. When I described the parts I had seen far to the west of this, with vegetation and soil identical, the idea of large sandy districts in Inner Africa was so firmly imbedded in the public mind that I could easily see I was barely believed. Hence my desire to have other witnesses. Now I have had C. Livingstone, Dr Kirk, and Mr. Rae, all of whom have travelled extensively, and they declare that they never saw such a well-watered country anywhere.

The land beyond Zomba contracts into a narrow isthmus between the lakes Shirwa, or Tamandua, and Nyassa. The former we found to be about ninety miles in length, but no one could tell us where the head of Nyassa lay. There was a swell on it as on the sea, though there was no wind, and it gives off the Shire constantly without rising or falling to any extent. The Shire is from eighty to one hundred yards wide, about two fathoms deep, and has a two-and-a-half knot current. A lake giving off such a body of water must itself be large. Where we saw it the width was eight or ten miles.

The two lakes lie parallel with the east coast, and all the traffic from the central region must cross at certain fords, the chief of which is situated at the point of departure of the Shire, for there the traders can pass along the isthmus between the lakes, without embarking on either. They then diverge to Mozambique, the Angotia river, and other parts.

We met a large east coast slaving party here coming from Cazembe's country with an immense number of slaves and elephants' tusks. We bought some fine specimens of malachite from them. A more blackguard looking set I never saw; they appear to be the people of the

Angotia river, but were not Arabs, though somewhat like them. When they knew we were English, they slipped off by night, with probably the same opinion of us as we had of them. The English name is well known far into the country. An English establishment in this quarter would be of great benefit, for the native traders would rather part with their ivory here than carry it a month farther to the coast for the same prices.

It would soon develope the cotton trade, for the people around are great agriculturists, and have no cattle like the Caffres. They are quick of apprehension, and we found that suspicions of our turning out to be a marauding party were quickly allayed by frankly stating that we came to find out and mark paths for our traders to come along and buy cotton. Some of the natives ran off at once to find the cotton for sale. But time would be required to get a firm footing in the country. At present not more than one-fifth of the soil capable of cultivation has been under the hoe.

A colony of our own honest poor would be a great advantage to both England and Africa: and were our religious as well as mercantile establishments planted simultaneously I have no fear as to the result.

I have submitted a plan to Government by which I think this new field may be occupied advantageously, and a command of a large portion of the east coast slave market obtained. This is the work which I proposed to myself when the expedition was planned.

D. LIVINGSTONE.

In a subsequent letter addressed to Sir Roderick Murchison, dated November the 6th, Dr. Livingstone describes another mountainous and healthful region parallel to the Shire, lying to the east of the lakes Shurma and Tamandua and Nyassa, and which, like Mount Zomba, rises to 7,000 and 8,000 feet in height. In concluding this letter he says, "develope lawful trades, including the cotton trade, in this hilly and healthful country, and slavery is doomed over a very large district."

In another letter to the same friend, dated at Kongone, the port at one of the mouths of the Zambesi which the British expedition discovered, Dr. Livingtone writes, on the 10th of December, in good spirits, his vessel having been rendered water-tight through the assistance afforded him by Captain Berkeley, of her Majesty's ship Lynx. After expressing his great obligation to Admiral Sir F. Grey and the naval officers for their friendly aid, he adds, "we are in a spot where the sea breeze plays continually upon us, and we enjoy good health. I go up to the Makololo country from this."

An interesting letter from Mr. Chas. Livingstone to Mr. W. Logan, of Glasgow, has been published, dated Dec. 1, embodying many of the above details. He says that the population are anxious to trade, but "are by no means teetotalers. Large quantities of beer are manufactured by them, and they are as fond of it as our countrymen are of whisky. The chief of a village almost always presented us with a large pot of beer."

In a letter dated Dec. 12, Dr. Livingstone himself says:—

We saw slave-trade, and are sure this could be abolished by mission

I have applied to the Church Missionary Society to occupy this field for the Gospel; and lawful commerce will produce a change in this country..... I see matters opening up where I never contemplated working, and I think that more good may be done for Africa by colonisation of our own honest Christian poor, along with missionaries and ministers. We go up to Tete, and thence to Sekeletu's by land. This will probably be an eight months' trip.

Poetry.

THE RIGHT MUST WIN.

O it is hard to work for God,
To rise and take His part,
Upon this battle field of earth,
And not sometimes lose heart!

He hides Himself so wondrously,
As though there was no God;
He is least seen when all the powers
Of ill are most abroad;

Or He deserts us in the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need Him most.

O there is less to try our faith
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

The church, the sacraments, the faith,
Their up-hill journey take,
Lose here what there they gain, and if
We lean upon them, break.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's height, and reached
Only by child-like love.

The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science too,
In her simplicity.

Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

O blest is he to whom is given,
The instinct that can tell
That God is on the field, when He
Is most invisible!

And blest is he who can divine
Where real right doth lie,
And dare to take the side that seems
Wrong to man's blindfold eye!

O learn to scorn the praise of men!
O learn to lose with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways,
And of all things on earth, least like
What men agree to praise.

As He can endless glory weave
From time's misjudging shame,
In His own world He is content
To play a losing game.

Muse on His justice, downcast soul!
Muse and take better heart;
Back with thine angel to the field,
Good luck shall crown thy part.

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win:
To doubt would be disloyalty,
To falter would be sin!

Home Intelligence.

Baptism at Futtehpore.

The Rev. Gopee Nath Nundee writes—"I am happy to mention that the Lord has again in some measure blessed our feeble efforts. On the 25th of March last five heathen and Muhammadans, of whom one was a girl of about nine years old, received the rite of baptism. They have been under Christian instruction for some time past, and having given satisfactory evidence of their faith, were publicly received into the Church. I am very thankful to say, that in our missionary labours we have received every encouragement, and many tokens of God's blessing. Our schools are carried on as well as can be expected. Preaching to the heathen and distribution of tracts and portions of God's word are also carried forward every day. The Hindu part of the population listen to the good news of salvation with greater attention and with more interest than before the mutiny; but I am sorry to say the Muhammadans are still as hard as ever. May the Spirit of God soften their hard and stony hearts, and bring them under subjection to the gospel. May I humbly beg the prayers of all those who are interested in the cause of our blessed Redeemer.

Foreign Intelligence.

Basle, Switzerland.

The Rev. Mr. Hebich, who long laboured as a missionary in India, has been addressing large audiences here, ranging latterly from two thousand to three thousand persons, on religious subjects. He appears to be an earnest preacher and his sermons have excited considerable sensation in the district. An organised plan, in which some of the clergy are believed to be implicated, has, however, it is said, been got up to put a stop to his labours, and some of the parties concerned in it are represented as having incited his hearers to make a disturbance. They so far succeeded, that considerable confusion was occasioned on the evening of the 24th ultimo; but Mr. Hebich, in spite of all opposition continues to preach.

Letter from Pastor Chiniquy.

The following extracts from a letter will be read with deep interest*:—

To the Rev. M. Thomas.

St. Anne, Kankakee, Co. Illinois, Feb. 4th, 1860.

Dear Brother in Christ,—I am just receiving your kind letter of the 31st December, with the coupon (thirty-five dollars). Rev. Dr. Hellmuth had written to me about the 2,000*l.* which you have sent to him for this Mission, and had invited me to go to Quebec to see him. I have made the journey, and I am only arriving from that long travel.

* We regret that we cannot at present give full information on the affairs alluded to in this letter. Chiniquy is associated with a large number of persons who have renounced Popery for Protestantism, and who have suffered much for the Truth's sake.

I have no words to express to you sufficiently my gratitude, and that of our dear converts, for the admirable charity with which our brethren of England have answered the voice of our sufferings. And you cannot form any idea of the impression such a charity has had, not only on the hearts of the children of the Gospel, but even of the Romanists themselves. There is a voice in an act of charity which goes much deeper to the human soul than any voice from the lips.

I am happy to tell you that the number of conversions is increasing every day. Since my last letter of the 28th of September more than one hundred and fifty families, numbering more than six hundred souls, have received the truth as it is in Jesus; and have publicly renounced the errors of the Church of Rome. My house is crowded, from morning to night, by multitude of inquirers after the truth; and not a day passes without bringing some new children to Christ.

On my journey to Canada, though a very short one, I have had many occasions to see that the walls of iniquity, by which the Church of Rome encircles her poor slaves, are shaken to the ground; and that we can expect, before long, to see in that country, as well as in my dear colony, the marvellous works of the mercy of our God.

The charity, which has been sent from England, is great indeed, and worthy of the disciples of the Gospel. It will heal many wounds, and dry many tears; but it is still far from having filled the abyss of human misery, into which it has pleased Providence to plunge us, and you will see that sad truth in a moment of attention. We have received about 25,000 dollars (about 5,400*l.*); with that sum we had to give food and clothing to about four thousand people, which gave a little more than six dollars to each Well, how long can we supply the wants of clothing and food of a man with six dollars?

Last Sunday I could not refrain from tears, when, coming out of the chapel after the service of the morning, I saw many of these dear new converts, around the chaped, without any shoes. They had enveloped their feet with rags, and had walked some three, some six, miles, in the melting snow and in the mud; of course they were all wet in their feet, and were looking, particularly the females, very suffering. I have buried this morning a young woman, only twenty-two years old, who died yesterday from a cold she got a month ago, from having come to the chapel half naked in a very cold day. She leaves three young children; the father will die very soon from the sufferings he has endured last summer, before we got any help. When I see all these things my heart is broken. Ah, tell the children of the Gospel in England not to be tired to help us; our wants are immense! I have seven settlements to supply with schools, colporteurs, and chapels. My chapel is now too small; and it is absolutely necessary to build a church. We must have a college to form ministers of the Gospel in our midst, who will go and preach the Gospel to Canada in five or six years. Canada is a ripe fruit for Christ. We must not lose a single moment in preparing those ministers of the Gospel, and we must not look to the costs. The Great One, for whom we work, will be able to give us back more than we will lend him. Every one here, as well as in Canada, understands that Divine Providence has chosen this colony as the battle-ground, where the great battles between the errors of Rome and the Gospel truths must be fought; and where the great apostate and prostitute will receive the first deadly blows which will kill her. Every Christian in America understands the immense moral influence this whole people of converts are exercising on the minds of the population of Canada. Ah! then let every Christian help us, with his prayer and with the deeds of his charity, to fulfil our great and glorious destinies. Let every Englishman help us to conquer, a second time, the French Canadian people.

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I.—*Dr. Ballantyne and the Missionaries.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—I beg to forward to you for publication, if you deem fit, an extract from Dr. Ballantyne's Introduction to 'Genesis diffusely and unreservedly commentated in Sanskrit and English'—a letter written to Dr. B. after the perusal of that extract, and Dr. B.'s reply. My letter was written most hurriedly, and without the remotest thought of publication. Dr. B., in anticipation of similar objections to his views on the part of others, and with the wish to answer such objectors once for all, has deemed it proper to embody his letter to me in his Introduction. I do not question the expediency of this step, but I think it is only fair that the public should have before them the remarks, to which his letter is a reply, and as my epistle cannot find a place in his Introduction, I hope you may find room for it in your columns, where both communications can appear side by side. I am the more desirous for the publication, as I do not think any correct opinion can be formed of the strictures made on Dr. Ballantyne's statements and sentiments from the mere perusal of his reply, and thus he may be exposed to similar strictures from other quarters, written in ignorance of what has been already advanced.

From Introduction to "Genesis diffusely and unreservedly commentated in Sanskrit and English." Sold by JAMES MADDEN, 3, *Leadenhall Street, London, and printed and published at the Medical Hall Press, Benares.*

They hammer away with their rhetorical enforcement and exhortation, before they have gained the slightest insertion for the logical sharp end of the wedge. They drop the seed upon the wayside, for the fowls of the air to carry it away, instead of rightly preparing such ground as is not prepared ready to their hand. And what is the natural result?—We see it.

I profess no patience with the preference of sentimentality to truth —of persuasion to conviction. I do not even aspire to have it. Patience is a virtue—in its proper place;—elsewhere it is a vice.

If there is a word in use which more than another jars upon my sense of fitness, it is the word "womanish." "Womanly" is a lovely word. Beauty, truthfulness, integrity, gentleness, divine instinct, modesty, delicacy, trustfulness, tenderness,—all the virtues and all the graces breathe like a breath of balm in the word "womanly;" and it is vexing to think that the language which enshrines it should lend itself to the perpetration of the term "womanish." But we *have* the term, and we know its *meaning* well enough. Now the wilful preference of sentimentality to truth,—the flabby supersession of "the head" by "the heart,"—is "womanish,"—womanish in the sense which Byron had in view when he indited

> "Men, with their heads, reflect on this and that,
> But women, with their hearts, on—Heaven knows what."

And the worst of it is—in India—that by doffing the manly character and assuming the "womanish," you gain nothing—not even the women. To the Hindú enquirer, with his speculative difficulties, which you refuse to entertain, your fluent rhetoric, about the hardness of his heart, and the "delusions of Satan" (—as the *Record* styles the Hindú Philosophy—), sounds just like—"Heaven knows what." His difficulties are not to be turned aside in *that* way, any more than the hard edge of a scimitar is to be turned aside by the flourish of a carrot. Do I *deny* that the man's heart is hard? No indeed,—no more than I deny the hardness of the sword-edge. And do I ignore the wiles of Satan?—So far from it, that I am sometimes shrewdly tempted to suspect that these same wiles may have had something to do with the plan of wielding nothing save the carrot against the sword-edge.

You may indeed say,—perhaps with quite as much laziness as piety, —that God has chosen the weak things of the earth to confound the strong; but it does not follow that you ought purposely to make yourself a "weak thing" in order to furnish God with an opportunity of manifesting His glory through your supererogatory weakness. A right-minded philanthropist does not fling himself into the Serpentine in order to let the Humane Society get the credit of his resuscitation.

If the tone of these remarks strikes the reader as irreverent, it is probably because he forgets that I, though undertaking to be a commentator on Scripture, am not at this moment commentating on Scripture, but am seeking to place an error in its proper light. If the error, when so placed, appears ludicrous as well as ugly,—whose fault is that?

The anile sayings and doings of professedly devout persons have repelled many from the Truth. Don't let such imagine to get off by alleging that the Devil does it all,—as if so great and fearful a result could be accounted for by diabolic agency alone. It is lamentable to think what "dire events from trivial causes spring;"—but that they do so is indisputable. A poor penny-worth of arsenic suffices to send

a human soul,—it may be "unshriven, unannealed,"—into the presence of its Judge. Eratosthenes and Martin were poor creatures enough, in all conscience,—yet the agency (—diabolic if you will—) of their lucifer-match destroyed the Ephesian temple, and at least the screen—if we remember rightly—of York Minster. Sin may not all be weakness,—but weakness is often little, if at all, better than sin. When the scruples of the "weaker brethren" are not harmless, these queasy scruples must just lay their account with being scarified —like an "indolent tumour,"—however bitterly they may resent such untender surgery.

It is perfectly idle to tell the Hindú thinker that his speculative belief is a "delusion of Satan." You yourself would be the first to exclaim "Pooh, pooh," if a missionary *Shaman* from Siberia were to demand your allegiance to his creed, he not tendering to you its justification or its evidences, but relying on the rhetorical flourish that your Christianity is a wile of Satan, and yourself a stiff-necked misbeliever. The obtruding of Satan, as working those speculative convictions which unaided reason—reason not aided, but just as little misguided *ab extra*—might naturally arrive at, is injudicious. Philosophically it offends against the "Law of Parsimony," and artistically it offends against the sound canon "Nec deus intersit." *A fortiori*—"nec diabolus." To the best of your ability show the Brâhman that his theory, like Ptolemy's theory of the heavens, is, though ingenious, incorrect; but common sense and good feeling alike protest against the silly allegation that the devil had anything to do with its developement. The idea that the devil devised the Vedánta Philosophy, like the idea that the devil "cleft the Eildon hills in three," and built the cauld across the Tweed at Kelso, should be left to the times of the "Lay of the Last Minstrel."

It is in order to "render a reason for the faith that is in me" that I do my utmost to "satisfy the requirements of a subtle intellect" in the Hindú. The *Record*, vouchsafing *no* such reason, disparages the attempt to supply it. But if we are to trust Scripture, he that "is wiser in his own conceit than ten men that can render a reason," is entitled to no very enviable designation. Solomon designates him "the fool,"—and Solomon was no mean judge of character.

As regards the reasons which we would tender to the pandits, the remark of Dr. Chalmers (—in his "Evidences," vol. I. p. 241.) should be borne in mind, that "the strength of conviction is not in proportion to the quantity of evidence *presented*, but to the quantity of evidence *attended to*." And it is to be expected that the attention will be in proportion to the adaptedness of the evidence to the person to whom it is presented. The critic who is unacquainted with the Pandits of Benares, must please to remember that it is the Pandits of Benares whom, in my commentary, I am addressing; and such critic of course behoves to judge diffidently as to the adaptedness or otherwise of my address. It is easy to sneer at the names of Philosophy, Metaphysics, Geology,—even at the name of Logic—the Science of the laws of Thought—of the laws of that which differences Man from the beasts that perish,—and to snarl out, with the

overbearing humility of the Scotch Minister in the Synod, "God has no need of your *learning*;"—but the reply which the minister earned is worth remembering:—"God has as little need of *your* ignorance." We had better try a *learned theology*—if such a thing is to be found among us—seeing that our *theurgy* has hitherto so sadly failed us. Butler and Paley are a standing reproach to that theurgy which seeks the conversion of the heart, in utter disconnection from the head. Let it differ ever so much in degree, what difference in kind is there between this theurgic endeavour to gain the citadel of the heart, without securing the appropriate preliminary approaches of the head, —and those more revolting orgies of the Irish revivals, where poor women are converted—but into idiots—by the monotonous (—Falstaff would have said the "damnable"—) iteration of "Hell—hell—hell?" I positively hold, and frankly avow the opinion, that to make an abject surrender of their Reason, as a fanciedly acceptable sacrifice to that God who did not bestow reason upon us simply to be abnegated and Billingsgated, is as *indecent* for *men*, as it would be for women to make, in honour of any fancied deity, the sacrifice of their modesty, as used to be done at Paphos—on strictly Calvinistic principles—by the female votaries of Venus. For the sake of those readers who have not got to the bottom of (—or, as Dr. Chalmers loved to express it in the French, *approfondi*—) this subject, I may remark, that the Calvinistic fundamental principle is this, that "Might is Right," and that Satan would have deserved our allegiance if he had won the battle which, in Milton's epic, he is represented as having lost. Our venerated friend Dr. Chalmers was looking at this matter through no base Calvinistic spectacles—or squinting goggles —when he wrote (—at p. 7, vol. I. of his Theological Institutes—) "Virtue is not right because God wills it, but God wills it because it is right."

As no really moral man approves of a "pious fraud," so no really rational man can approve of a "pious folly." Every man—he of the *Record* included—is glad to have Reason with him as far as he can get her to go. It is only when he wants her to go farther, or elsewhere than where she will consent to accompany him, that he turns round upon her spitefully, and blackguards her as a hussy. Now, for my part, I can't help thinking that in this way poor dear calumniated Reason gets rather hard usage. Instead of turning round and kicking her—a pretty safe way to get quit of her altogether,—if the man were to bethink himself of enquiring which way Reason would guide him, instead of trying which way Reason can—or cannot—be dragged along, he might prove all the wiser,—and not necessarily the less devout.

Now don't let the reader be so foolish as to imagine that it is from a pugnaciously obstinate determination to make myself out to be everywhere in the right, that I reply to criticisms instead of, with spurious humility, meekly bowing to them. It is because I not only wish the truth to prevail—for I know it will prevail ultimately—don't we all know that "magna est veritas?"—but I wish it to prevail *quickly*;—it is because I should be a traitor to the cause of

truth, if, through any bastard meekness, I were to allow a false impression as to the reasonableness and expediency of my suggestions and operations to stand recorded—and unchallenged—in the pages of a highly, and not quite unjustly, influential periodical. And having now shown as little tenderness towards the error of the *Record* as he is likely to show towards any imagined error of mine, I acknowledge, with pleasure, the obliging and handsome estimate of the merely scholastic merits of the Essay, conveyed in the opening portion of the notice which tails off as we have seen (—"desinit in piscem"—) into the dreary disparagement of the intellect,—the subtle and besetting *vice* of missionaries to a people like the Hindus.

My dear Dr. Ballantyne,—I hope to read your Commentary with much interest and profit, as it advances. Of it, and your views of Indian Philosophy, I have not at present one word to say. I wish to confine myself to matters, which come as much within my cognizance, as they do within yours.

I have not seen the article in the *Record* on which you pour out the vials of your wrath. I have not even seen your representation of it. I have not been, and am not a Recordite, and feel not particularly anxious to see what has been said. I have before me what you think of Presbyterians, Calvinists, Calvinistic principles, Irish Revivals, and Missionaries. You do surprise me by what appears to me the exceeding inaccuracy and unfairness of your statements, and I would gladly convince you if I could, of the injustice of your denunciations against persons and principles you ought to know better.

You say, "The Model Scotch Presbyterian is jealous of every thing that might by possibility bring in question the inspired character of King James' translators."* There are millions of Scotch, and of Scotch-descended Presbyterians. Among them there must be an endless diversity of taste, culture, and character. The Model Presbyterian is the one best embodying the principles of Presbyterianism in the estimation of ministers and people. Amidst such multitudes, there must be many weak crotchetty people, who think themselves the very paragons of excellence, but such persons have surely no title to the name of Model Presbyterians. For many a long day, till some unhappy discussions arose, Dr. Chalmers was *par excellence* the Model Scotch Presbyterian. He had unbounded popularity among both ministers and people. Did he ever entertain any such absurd sentiment? You have surely often met with Presbyterian ministers. Have you met one who would not repudiate with scorn such a notion? You speak of Presbyterians as given to Bibliolatry. That there are Bibliolaters in the world I do not

* The writer of this letter is not a Presbyterian, but he deemed it proper to defend his Presbyterian brethren from charges he knew to be most unjust.

doubt. There is no end to the vagaries of the human mind. That Presbyterians are such, as a body, I deny. They believe they see abundant reason for considering the Scriptures to be the word of God, and they desire to approach them with humble, reverent, submissive minds. If this be Bibliolatry, I glory in being a devotee. The word "Bibliolatry" is altogether one of bad omen. It is the slang phrase of Newman and his confréres, and I am sure you have no more sympathy with them than I have.

You speak of the revolting orgies of the Irish revivals when 'poor women' are converted but into idiots—by the monotonous—(Falstaff would have said the "damnable") iteration of "Hell, hell, hell." These revivals have occurred to a very large extent in the congregations of Presbyterian ministers, who are men of education if not of large attainments, and who have long maintained as a body the character of sober judicious men. Many most intelligent ministers and laymen of different Churches have gone to Ireland from England, Scotland, and the Continent, to see what was going on. While on all hands, it is acknowledged that there have been extravagances deserving of discouragement, and even some attempts at imposture which have called for exposure, (it would be strange indeed if at such a period of excitement such things had not appeared—and it is worthy of remark, that the ministers have been foremost in discouraging extravagance and denouncing imposture) qualified persons, who have seen the work, are wonderfully agreed in declaring their firm belief, that it is a blessed work of God's Spirit. This is the verdict of such men as McCosh, D'Aubigne, Roussell and many others, who have had vastly better opportunities for judging, than you have had, and who, I may add, are better qualified to discover the real character of such a work than you are. It has been again and again pointedly denied that the effect has been produced by terrific sermons, though I suppose every Christian believes there are seasons, when the terrors of the Lord may be appropriately preached. I must say that a feeling of horror crept over me, as I read your reference to a work, which I believe is one of the most pleasing signs of the times, a reference as unjust and incorrect as any I have read for many a day. If you were to give me the wealth of India as the price, I would not use your language, which seems to me as near the sin against the Holy Ghost as can be well conceived. Call me "womanish" if you like, but I trust by God's grace I may ever retain the sentiment I have now expressed.

I cannot conceive what Calvinistic writers you have been studying. It is plain as day you know not the writers, whom Calvinists in general respect. You speak of the abrogation of reason as a Calvinistic principle. I am the son of a Calvinistic

minister. I have been constantly with Calvinistic Ministers and people. I have got on my shelves the works of some scores of Calvinistic writers, such as Calvin, Owen, Howe, Charnock, Edwards, Fuller, Thomas Scott, Payne, Wardlaw, Chalmers, and I have not found in one of them sentiments bearing any resemblance to the views you attribute to them. They all, with one voice, though with different tones, maintain that reason has a vast deal to do with religion—that it has to ascertain the grounds on which the Scriptures are to be received as the word of God, that it has to explain the meaning of God's Word by carefully comparing one part with another, and then being thoroughly satisfied this is God's Word it deems entire implicit submission, the most reasonable thing in the world. The right use of reason in religion is discussed as frequently in Calvinistic books as perhaps any question. How old heavy John Owen kindles up against a Jesuit opponent for maintaining that reason has nothing to do with religion!

You say the Calvinistic fundamental principle is this—that 'might is right.' You must surely have been napping, when you wrote this, and confounding prevailing Hinduism with Calvinism. I am tired of hearing Sámarthi ko dosh nahin lagta,* but any thing resembling this I have not met in a Calvinistic writer. Calvinists have ever dwelt on the eternal, unchangeable, moral excellence of God as the great reason why He should be revered, loved, trusted, and obeyed. With the Hindus the case is very different. There is little to choose between their gods and demons, except that the former in the end got the upper hand.

You quote with approbation Dr. Chalmers's remark, that "virtue is not right, because God wills it, but God wills it because it is right." You are evidently not aware that this is the doctrine held by the writers whom Calvinists esteem. This is I am sure the doctrine, I, a Calvinist, was taught. My two theological teachers were Chalmers and Wardlaw. Wardlaw says in a work of his I have before me—"It is impossible to conceive anything more pregnant, not with absurdity only, but with profanity, than some of the assertions which have been made both with regard to the Divine *power* in the natural world, and to the Divine *will* in the moral world, by writers who thought they were giving God glory." "It should be regarded by us as being quite as great a contradiction in the department of morals to speak of God's changing, by arbitrary will, the nature of moral rectitude, as in the department of geometry, it would be a contradiction to speak of the possible converse of any of its axiomatic principles." Dr. Archibald Alexander was for many

* No fault is chargeable to the powerful, the powerful can commit no sin.

years a Theological Professor in the chief College of the most Calvinistic section of the Presbyterian church in America. He had the unbounded confidence of his brethren to the last, and all the world may know how he thought by looking at his little but valuable book on Moral Science. Chalmers, Wardlaw, and Alexander stood unchallenged for many years at the head of three Calvinistic communities. Is not the inference sound, that they justly represented the views in morals held by these communities?

I believe you are as far out in your views of Missionaries, their character, their aims, their operations, their success, and their aspect toward yourself as you are in your views of Irish Revivals, Calvinists, Calvinistic principles, &c. My letter is growing so rapidly, though I have not uttered a tithe of what I have thought, that I must in the remaining portion study brevity to the utmost. You have often represented Missionaries as confining their labours to the poor. This is a mistake. They believe the Gospel is fitted for all, and they endeavour to make it known to all, so far as they have opportunity. That they have always acted wisely in their efforts to get access to different classes, I am not concerned to maintain. In fact they have come comparatively little into contact with the poorest classes. They have had most to do in their schools, and at their preaching places, with the artisan and trading—I may say—the middle classes. It is a matter of deep regret that they are able to do so little for the poor and despised, from whom the Pundits turn away with averted eyes, for they give to the words, 'To the poor the Gospel is preached,' a meaning widely different from that which you apply to them.

You speak of Missionaries as given to Theurgy and Theurgical practices, of their Theurgic endeavours to gain the citadel of the heart without securing the appropriate approaches of the head, of the dreary disparagement of the intellect, the subtle and besetting vice of Missionaries to a people like the Hindus. By such statements you do us a great wrong. I am not to advance high claims for Missionaries. There have been and there are very few men among them, who can be described as men of extraordinary mental energy, and of distinguished attainments. Such men are very rare in this world, and the men are still rarer, who turn first-rate talents and attainments to the best account. I, for one, most deeply regret that so few Missionaries have given themselves to the cultivation of Sanscrit literature; though I believe from circumstances, which I have not time to relate, they are not on account of the defect chargeable with dereliction of duty. They have as a body honestly, I believe, tried to discharge their duty in the position which Providence

has assigned them. Though not themselves, with very few exceptions, Sanscrit scholars, they have been delighted to avail themselves of the labours of those who are. I do not know one among Missionaries of any standing, who does not highly value the writings of such men as Colebrooke and Horace Hayman Wilson. I have read over twice most carefully that rich work, Wilson's Vishnu Purán, and hope to read it soon a third time. Missionaries are, say what you may, as a class, men of sober judgment and liberal, though not very extensive, education, as well as of decided piety, and as a rule they demean themselves as such. I do not know a single Missionary, who attaches the slightest value to a mere emotional religion. We consider such religion to be nothing better than Jonah's gourd, which grew up in a night and perished in a night.

The only religion we deem of any value is that which informs the understanding, quickens, guides, and at the same time quiets the conscience, meliorates the heart and purifies the life. I believe every Missionary in the land would say Amen, to the words of a distinguished Calvinistic writer. "We maintain that emotion should not supersede, nor take precedence of the proof. Nothing is lasting in the soul except what has for its internal support the idea. Nothing is lasting that is merely passive. The idea preserves and renews the emotion, which abandoned to itself is dissipated." I minister regularly to a native Christian congregation, and not a day elapses without my thinking how I can best build them up in the faith, how I can best promote among them an intelligent, enlightened and earnest piety. When we go out to preach to the people we do not merely or chiefly address their emotional nature. The Bible is an historical book, and we would be delighted to show the people how strong it is as such, but alas they know nothing of the process of historical proof, and we are debarred from this great line of argument. The other day when reading Taylor's admirable work on the Transmission of Ancient Books, I was so delighted with it, that I thought I might treat my bázar hearers to a bit of the argument, but their blank faces soon made me retreat. We are necessarily cast on the self-evidencing character of the Bible, and let us have only before us persons possessed of a mental and moral nature, we have ground on which we may stand. The Bible, the New Testament in particular, gives so truthful a testimony to man's real condition, it so impressively sets forth God's claims on His intelligent creatures, it shows so plainly the relations in which God and man stand to each other, it casts so clear a light on the apparent anomalies of this world, it exhibits so gloriously the Divine character and teaches so impressively how man may be restored

to the Divine favour and image, and it so illumines the world beyond the grave, that in teaching its truths, we are incessantly addressing the judgment and conscience, as well as the heart. When plain Christians, following the language of the hero of heroes, Paul, speak of the importance of preaching Christ and Him crucified, it is a great mistake to suppose that they mean thereby that the feelings are alone to be addressed. Paul knew nothing else but Jesus Christ and Him crucified, and yet no man reasoned more strongly than he did, though by the Pundits of his day he was called a babbler, because he did not argue in their fashion. Our Catechists are men of very ordinary education, but I am struck with their constant effort to reach the understanding, and with the apt illustrations by which they often clench their arguments.

That we make small way with our preaching is true enough. The minds of the people are exceedingly dark, and their moral perceptions are wonderfully obtuse. How far this state of things has been brought about by the philosophic systems of this country, I must leave you to decide. The fact is at any rate certain, that theoretically, though happily not practically, the distinction between right and wrong is well nigh obliterated among the mass of the people. Views are continually asserted by them, which overthrow all right views of God's character and government.

Again, you are quite mistaken in your apprehension of the feelings with which Missionaries regard such labours as yours. They believe you to have a most important position, and to have rare opportunities for doing good. They heartily wish you all success. They do not indeed like your writing as if this were the mode, and other modes were followed by sentimental unreasonable fools, though professedly you only claim to be a fellow labourer. If you really showed by the tone of your writings that you were a fellow helper unto the truth, your fellow labourers would look on your work with much brighter hope than now they can do. Every one wishes you full success in trying to meet the Pundits on their own ground.

You often assert that the present mode of missionary labour is an entire failure. We have not had the success we had hoped to have, and are assured we shall have, but good, great good has been effected. How can I believe otherwise, who have with my own eyes seen the beneficial effect of Christianity on not a few natives in joy and sorrow—in life and death? If you had seen what I have seen, I am sure you would not call our work a failure. Is it not a cause of thankfulness that in Benares every Lord's-day about four hundred natives meet as Christians in three different places for the worship of God?

That you, of all men, should speak of failure, seems to me marvellous. You have had extraordinary literary advantages for a number of years. You have been in the position best fitted for meeting the Pundit mind; by the aid of Government, you have printed a whole library for the use of the Pundits, and where is the *fruit?* You seem to resemble a man who jeers at his neighbour's field, for having such a withered look, and invites him to an entirely different mode of cultivation, before a single blade has appeared as the result of the new mode. You indeed labour for the future—so do we.

There were various other things on which I had intended to have remarked, but I must stop. You who can show up others at such a rate can calmly stand plain, but respectful treatment. I do mean this to be a letter of remonstrance. I do think much in this Introduction utterly unworthy of you and your plans.

You may indeed please worldly Christians, if such a term may be allowed, for they are delighted to cover their unchristian indifference with contempt for Missionaries. Still the whole subject of Missions is a bore to them, and as to your Pundits, such persons would not heave a sigh, though they were all cast into the sea. Your biting sentences may delight your valued *Vittal Sastri* and all to whom he may interpret them. The only persons who are really interested in your labours are the silly sentimental Missionaries, for the most part *Calvinists* and Evangelicals, and the effect on them can be easily foreseen, I hope not one of them will be so womanish as to be moved a jot by your gibes. I am sure they will with one voice say, that in the matters within their cognizance as well as yours, you are entirely mistaken, and when you go beyond their cognizance, they can have little confidence in following you. The Introduction, as it stands, cannot fail to be injurious to the book and to your plans.

DR. BALLANTYNE'S REPLY.

"MY DEAR MR. ————,

"When I speak of the 'model Scotch Presbyterian,' I introduce the word 'Model' precisely to *exclude* yourself and Dr. Chalmers, and the like, and to confine my remarks to those (—I will not tell you who they are—) who scandalize me, and have done so, in Scotland, in England, and elsewhere.

"I do not identify you with the *Record*, but I identify with the *Record* many persons (—known to myself, and to whom I have no intention of introducing you—) against whom my strictures are directed. The cap will find where to 'fit' without my settling with you who are to be the 'wearers.'

"That I should be charged with 'the sin against the Holy Ghost' for agreeing with Archdeacon Stopford in the matter of the Irish Revivals, I have all along cheerfully consented in my own mind. The charge does not influence the feeling with which I say 'Our Father which art in Heaven.'

"While I denounce Calvinism (—praising Dr. Chalmers, as you see, when he revolts against it—), I am far from *upholding* the *Hindu* Calvinists whom you refer to. I am *coming* to *them*. We have them, cut and dry, in the *Vaiseshika* Institute of KANÁDA.

"That there are not *many* men as right-minded as Dr. Chalmers and yourself among those who call themselves Calvinists, I should be sorry to think. As I said before, it is to *exclude* such that I use the word 'model.' Your citations therefore do not affect what I was aiming at. I am not going to let the mismanagers of missions take shelter under the wing of either Dr. Chalmers or yourself.

"I can heartily sympathize with you on the mortifying disappointment which attended your attempt to make that exquisite work of Taylor's (on the Transmission of Ancient Books) available in bazar-preaching. The whole studies in the Government College are (as far as I am concerned) directed to furnishing you with an audience to whom you *could* have uttered profitably what you say met with only 'blank faces' which 'soon (you add) made me retreat.'

"I *entirely* agree with you that 'the distinction between right and wrong is well-nigh obliterated among the mass of the people.' You say—'How far this state of things has been brought about by the philosophic systems of this country, I must leave you to judge.' My dear Mr.————, will you listen to my judgment (—the full exposition of which is coming out in my book—or the next one—)? Well then, this state of things, whether *brought about* or not by the philosophical systems, is emphatically *symbolized* by them. On this I cannot dilate here. All, indeed, that the case requires at this moment is my 'judgment,' concurring, I fancy, with (shall we say?) your own (correct) 'prejudgment.'

"That I am (as you seem to allow) *not* accepted as a 'fellow-labourer' by the Missionaries, I am, with a half-sad, half-contemptuous contentedness, perfectly aware. I am not disturbed in my labours in the cause of truth, by the jealousy of the worthy people who, in my writings, miss their 'Shibboleth,' which it would be so easy for me to assume if I were mean enough.

"In the 'contempt for Missionaries,' which you allude to, *I* am no participant. I have said again and again that I would not

have them relax their present efforts,—but that I would not have them regard their present efforts as either the *one* thing needful in the way of *means*, or, at the outset, the most important. You are quite out, therefore, with your 'tu quoque,' when you turn upon me and ask what fruit *I* have to show. Why I have been but 'digging and dunging' hitherto,—but I am going on systematically;—and I *can* show fruit (—not in the shape, of course, of completed Christians—) at *every stage of my course*. I have brought the Sanscrit College to be, from a place in which English was regarded as pollution to a Brahman's throat, to be a place in which English (—and, without *my* suggestion, Latin and French—) is eagerly studied by, the *foremost* Brahmans,—to be a place in which the men who have gone (—in such perfunctory fashion as was alone possible within the time of my own poor incumbency—) through *all* the sciences, with their roots fixed and accepted (—see our 'Synopsis of Science'—) in their own treasured Institutes, are now *avowedly* ready to hear what I can advance in the shape of a '*reason* for the faith that is in me.' And you tauntingly ask where are *my* fruits. *These* are all that I yet lay claim to. And who can gainsay them?

"Finally, my dear Sir, and to conclude,—though I do not think proper to conceal my scorn for the 'spurious humility' which exalts itself in so many places, I do not believe that any man looks upon God with a more overwhelming sense of His Infinite Majesty—a more utter sinking and prostration and *deliquium* of self. To that God, as manifested in Christ Jesus, I look (in deepest abasement) in trust through Christ Jesus alone. I did not mean to *say* this when I began writing. No man (Pope, prelate or presbyter) has any business to pry into my personal soul. I recalcitrate *fiercely* against every such impertinence. What I agree to do is, to discuss Christianity on its own merits. On *my* own merits I will condescend to discuss with no created being.

"Do you know Mr. ——— of the ——— Mission? I have offered to indoctrinate him in Sanscrit Theology, so far as I can. Does *this* look like *despising* Missionaries?

"Ever sincerely yours,

"JAMES BALLANTYNE."

The reply to Dr. Ballantyne's letter has not been preserved, but the substance of it can be given in a few words. "I am much obliged to you for your good opinion of me, but I cannot accept it at the expense of my brethren, with whom I am in close accord in both judgment and feeling. If the Irish Revivals in their general main features have been truly described by you, I must give up all faith in history, all trust in evidence, for

your statement is in direct opposition to abundant testimony furnished by a host of well qualified witnesses. Every community ought to be judged not by obscure adherents but by their avowed leaders. Who are the Calvinistic writers, that advocate the views you ascribe to Calvinism? I would not have asked for the fruits of your labours, had you not so frequently and strongly asserted the failure of ours. Why apply a test to our efforts, which you will not allow to be applied to your own? But why this incessant comparison? Can we not look on each others' labours with respect, and wish each other all success? No one wishes to pry into your personal soul, but if you write for the public, your readers will form their judgment of the character and tendency of your writings, and will give utterance to it, when they see meet. I say most heartily, Amen, to your expression of trust in Jesus, the only Saviour."

Dr. Ballantyne's letter to me appears in his introduction prefaced by the following remarks.

"Proofs of some pages of this Introduction having come under the eye of a missionary clergyman whom I very highly esteem, he wrote me a long and (—which did not surprise me—) indignant letter about the 'Model Scotch Presbyterian,' 'Calvinism,' the Irish 'Revivals,' the failure of the College to produce anything in the shape of a Christian, and (—where he does me injustice—) my alleged siding with those who entertain a 'contempt for Missionaries.' As I fully anticipated censure to this effect, and as I fully expect that the charges, even after being repelled, will be brought forward again and again by that style of people whose sole game consists in setting up ninepins that have been bowled over, I shall here give extracts from my reply to my excellent friend, so that the same charges, when reiterated by idle mouths, I may conscientiously and complacently neglect."

Your readers have now the main part of this correspondence before them, and they can judge for themselves whether the objections advanced to Dr. B.'s views be ninepins which have been bowled over, or firmly fastened stakes, which have not been shaken by the balls rolled against them. No one can have a higher respect than I have for Dr. B.'s talents and attainments, and the deeper is my regret that he should advance views, which appear to me at once injurious and indefensible.

Yours truly,

Benares, April, 1860.

II.—*Discussions—What is God?*

"Many thanks for a perusal of the Lecture," observed Ram, whilst handing over the paper to Syam, "which I now return undamaged. This Lecturer has undertaken not only to prove the truth of history; but also the truth of miracles."

"What do you think of his arguments?" replied Syam, "Has not he argued well? what think you of his proofs?"

"I don't know what to say about his proofs of historical facts," observed Ram, "but his logic regarding miracles is fallacious; because he makes the productive powers of nature, or the 'Great First Cause,' as he calls it, to be a person. Take away the idea of personality, and his whole argument falls to the ground. What think you?"

"I have no leisure to converse on the subject just now," remarked Syam, "but I have an engagement to meet a number of the young Babus who attended the lecture, this evening. If you can come to my shop about five; we will have a conversation on the subject.

"Very well, I shall try to come," was Ram's reply.

Exactly at five in the afternoon Ram arrived, and found in Syam's shop a number of lecture-going Babus, an English-speaking Maulvi, a native Christian, also a good English Scholar, and a few sight-seeing idlers. No sooner had they taken their seats, than Ram, after nodding to Syam to obtain permission, introduced a subject in these words:—

"Can any of you explain to me, 'What is God?' Some speak of Him as a person, in terms similar to those employed in speaking of a human person; others think that He is nothing more than Nature; or the principle of production; or the invisible substratum underlying the appearance of the visible world."

Babu G. C. C. a learned Brahma-samaj man who was present, observed in a somewhat ironical tone, 'We will appoint this Christian Babu to explain the difficult matter to the company."

"Yes, very good," repeated several voices at once, "Come, Babu, we will listen attentively to your explanations."

The Christian, perceiving the imprudent and unhappy turn given to the conversation, acquiesced at once in the proposal. "Very well," said he, "Permit me to state my views very briefly regarding false notions of God; and their effects on the morality and welfare of man.

"There is a connection between evil-doing and misery, and well-doing and happiness; which seems to imply the idea of necessity. At any rate, the notion that they are somehow or other necessarily connected, appears to be innate in the nature of

man. No nation, perhaps no individual, has been known to be able to get rid of it. Error in judgment is usually at the root of evil actions. There is a mysterious and a constant connection between the operations of the intellectual and motive powers of the mind."

"Supposing it were admitted," observed the Brahma-Samaj Babu, "that every evil action is voluntary, and that every voluntary evil action, has its origin in an erroneous judgment either regarding the means or ends of actions; yet that cannot prove that man is to blame for a weakness incident to, and inherent in, his nature. Man can only be what he has been created. And to find fault with him, because his nature is, what it is, amounts to the same thing, as to find fault with his Creator for making him what he has made him."

"No, no, Babu, do not proceed further in that direction," remarked the Maulvi, hurriedly, "You now put the blame of man's transgression upon Allah. That is very unjust and improper. You know that Maulvi A. K. was formerly a Principal Sudder Ameen. He is now under a cloud of disgrace. He knew perfectly well, that, if conclusive evidence were obtained against an officer of his standing, of having received bribes to pervert judgment, or of any how wilfully transgressing or perverting the laws, for his own ends, and alienating the minds of the people from their faithful allegiance to the Government which he served, that the result would be, not only his own personal degradation, punishment, and dismissal; but also that he and all his descendants would be banished from the favour of Government, and rendered unfit to serve Government in any capacity, for ever. Knowing all this beforehand; and having a full knowledge of the weight of his responsibility both for himself and his family—thus having a clear understanding both of the law and penalty; he wilfully transgressed. Nor could he charge Government with the least injustice for attaching such a penalty, to a crime so heinous, and ingratitude so inexcusable.

"Look on the thousandth generation of his descendants; when the rebellious family has increased into a nation. A nation still rebellious against law and against justice; still alienated from the favour of their Prince; still objects of his displeasure, with all its baneful influences upon their circumstances, social relations, and mental faculties. Their enmity and hostility ever increasing their ignorance, degradation, and misery; and the latter, in their turn, aggravating the former. You will perceive, at once, that no individual, in any stage of their downward progress, could justly attribute the cause of his degradation and misery, to the just penalty of a wilful crime

has assigned them. Though not themselves, with very few exceptions, Sanscrit scholars, they have been delighted to avail themselves of the labours of those who are. I do not know one among Missionaries of any standing, who does not highly value the writings of such men as Colebrooke and Horace Hayman Wilson. I have read over twice most carefully that rich work, Wilson's Vishnu Purán, and hope to read it soon a third time. Missionaries are, say what you may, as a class, men of sober judgment and liberal, though not very extensive, education, as well as of decided piety, and as a rule they demean themselves as such. I do not know a single Missionary, who attaches the slightest value to a mere emotional religion. We consider such religion to be nothing better than Jonah's gourd, which grew up in a night and perished in a night.

The only religion we deem of any value is that which informs the understanding, quickens, guides, and at the same time quiets the conscience, meliorates the heart and purifies the life. I believe every Missionary in the land would say Amen, to the words of a distinguished Calvinistic writer. "We maintain that emotion should not supersede, nor take precedence of the proof. Nothing is lasting in the soul except what has for its internal support the idea. Nothing is lasting that is merely passive. The idea preserves and renews the emotion, which abandoned to itself is dissipated." I minister regularly to a native Christian congregation, and not a day elapses without my thinking how I can best build them up in the faith, how I can best promote among them an intelligent, enlightened and earnest piety. When we go out to preach to the people we do not merely or chiefly address their emotional nature. The Bible is an historical book, and we would be delighted to show the people how strong it is as such, but alas they know nothing of the process of historical proof, and we are debarred from this great line of argument. The other day when reading Taylor's admirable work on the Transmission of Ancient Books, I was so delighted with it, that I thought I might treat my bázar hearers to a bit of the argument, but their blank faces soon made me retreat. We are necessarily cast on the self-evidencing character of the Bible, and let us have only before us persons possessed of a mental and moral nature, we have ground on which we may stand. The Bible, the New Testament in particular, gives so truthful a testimony to man's real condition, it so impressively sets forth God's claims on His intelligent creatures, it shows so plainly the relations in which God and man stand to each other, it casts so clear a light on the apparent anomalies of this world, it exhibits so gloriously the Divine character and teaches so impressively how man may be restored

to the Divine favour and image, and it so illumines the world beyond the grave, that in teaching its truths, we are incessantly addressing the judgment and conscience, as well as the heart. When plain Christians, following the language of the hero of heroes, Paul, speak of the importance of preaching Christ and Him crucified, it is a great mistake to suppose that they mean thereby that the feelings are alone to be addressed. Paul knew nothing else but Jesus Christ and Him crucified, and yet no man reasoned more strongly than he did, though by the Pundits of his day he was called a babbler, because he did not argue in their fashion. Our Catechists are men of very ordinary education, but I am struck with their constant effort to reach the understanding, and with the apt illustrations by which they often clench their arguments.

That we make small way with our preaching is true enough. The minds of the people are exceedingly dark, and their moral perceptions are wonderfully obtuse. How far this state of things has been brought about by the philosophic systems of this country, I must leave you to decide. The fact is at any rate certain, that theoretically, though happily not practically, the distinction between right and wrong is well nigh obliterated among the mass of the people. Views are continually asserted by them, which overthrow all right views of God's character and government.

Again, you are quite mistaken in your apprehension of the feelings with which Missionaries regard such labours as yours. They believe you to have a most important position, and to have rare opportunities for doing good. They heartily wish you all success. They do not indeed like your writing as if this were the mode, and other modes were followed by sentimental unreasonable fools, though professedly you only claim to be a fellow labourer. If you really showed by the tone of your writings that you were a fellow helper unto the truth, your fellow labourers would look on your work with much brighter hope than now they can do. Every one wishes you full success in trying to meet the Pundits on their own ground.

You often assert that the present mode of missionary labour is an entire failure. We have not had the success we had hoped to have, and are assured we shall have, but good, great good has been effected. How can I believe otherwise, who have with my own eyes seen the beneficial effect of Christianity on not a few natives in joy and sorrow—in life and death? If you had seen what I have seen, I am sure you would not call our work a failure. Is it not a cause of thankfulness that in Benares every Lord's-day about four hundred natives meet as Christians in three different places for the worship of God?

That you, of all men, should speak of failure, seems to me marvellous. You have had extraordinary literary advantages for a number of years. You have been in the position best fitted for meeting the Pundit mind; by the aid of Government, you have printed a whole library for the use of the Pundits, and where is the *fruit?* You seem to resemble a man who jeers at his neighbour's field, for having such a withered look, and invites him to an entirely different mode of cultivation, before a single blade has appeared as the result of the new mode. You indeed labour for the future—so do we.

There were various other things on which I had intended to have remarked, but I must stop. You who can show up others at such a rate can calmly stand plain, but respectful treatment. I do mean this to be a letter of remonstrance. I do think much in this Introduction utterly unworthy of you and your plans.

You may indeed please worldly Christians, if such a term may be allowed, for they are delighted to cover their unchristian indifference with contempt for Missionaries. Still the whole subject of Missions is a bore to them, and as to your Pundits, such persons would not heave a sigh, though they were all cast into the sea. Your biting sentences may delight your valued *Vittal Sastri* and all to whom he may interpret them. The only persons who are really interested in your labours are the silly sentimental Missionaries, for the most part *Calvinists* and Evangelicals, and the effect on them can be easily foreseen, I hope not one of them will be so womanish as to be moved a jot by your gibes. I am sure they will with one voice say, that in the matters within their cognizance as well as yours, you are entirely mistaken, and when you go beyond their cognizance, they can have little confidence in following you. The Introduction, as it stands, cannot fail to be injurious to the book and to your plans.

DR. BALLANTYNE'S REPLY.

"MY DEAR MR. ————,

"When I speak of the 'model Scotch Presbyterian,' I introduce the word 'Model' precisely to *exclude* yourself and Dr. Chalmers, and the like, and to confine my remarks to those (—I will not tell you who they are—) who scandalize me, and have done so, in Scotland, in England, and elsewhere.

"I do not identify you with the *Record*, but I identify with the *Record* many persons (—known to myself, and to whom I have no intention of introducing you—) against whom my strictures are directed. The cap will find where to 'fit' without my settling with you who are to be the 'wearers.'

"That I should be charged with 'the sin against the Holy Ghost' for agreeing with Archdeacon Stopford in the matter of the Irish Revivals, I have all along cheerfully consented in my own mind. The charge does not influence the feeling with which I say 'Our Father which art in Heaven.'

"While I denounce Calvinism (—praising Dr. Chalmers, as you see, when he revolts against it—), I am far from *upholding* the *Hindu* Calvinists whom you refer to. I am *coming* to *them*. We have them, cut and dry, in the *Vaiseshika* Institute of KANÁDA.

"That there are not *many* men as right-minded as Dr. Chalmers and yourself among those who call themselves Calvinists, I should be sorry to think. As I said before, it is to *exclude* such that I use the word 'model.' Your citations therefore do not affect what I was aiming at. I am not going to let the mismanagers of missions take shelter under the wing of either Dr. Chalmers or yourself.

"I can heartily sympathize with you on the mortifying disappointment which attended your attempt to make that exquisite work of Taylor's (on the Transmission of Ancient Books) available in bazar-preaching. The whole studies in the Government College are (as far as I am concerned) directed to furnishing you with an audience to whom you *could* have uttered profitably what you say met with only 'blank faces' which 'soon (you add) made me retreat.'

"I *entirely* agree with you that 'the distinction between right and wrong is well-nigh obliterated among the mass of the people.' You say—'How far this state of things has been brought about by the philosophic systems of this country, I must leave you to judge.' My dear Mr.————, will you listen to my judgment (—the full exposition of which is coming out in my book—or the next one—)? Well then, this state of things, whether *brought about* or not by the philosophical systems, is emphatically *symbolized* by them. On this I cannot dilate here. All, indeed, that the case requires at this moment is my 'judgment,' concurring, I fancy, with (shall we say?) your own (correct) 'prejudgment.'

"That I am (as you seem to allow) *not* accepted as a 'fellow-labourer' by the Missionaries, I am, with a half-sad, half-contemptuous contentedness, perfectly aware. I am not disturbed in my labours in the cause of truth, by the jealousy of the worthy people who, in my writings, miss their 'Shibboleth,' which it would be so easy for me to assume if I were mean enough.

"In the 'contempt for Missionaries,' which you allude to, *I* am no participant. I have said again and again that I would not

have them relax their present efforts,—but that I would not have them regard their present efforts as either the *one* thing needful in the way of *means*, or, at the outset, the most important. You are quite out, therefore, with your 'tu quoque,' when you turn upon me and ask what fruit *I* have to show. Why I have been but 'digging and dunging' hitherto,—but I am going on systematically;—and I *can* show fruit (—not in the shape, of course, of completed Christians—) at *every stage of my course*. I have brought the Sanscrit College to be, from a place in which English was regarded as pollution to a Brahman's throat, to be a place in which English (—and, without *my* suggestion, Latin and French—) is eagerly studied by, the *foremost* Brahmans,—to be a place in which the men who have gone (—in such perfunctory fashion as was alone possible within the time of my own poor incumbency—) through *all* the sciences, with their roots fixed and accepted (—see our 'Synopsis of Science'—) in their own treasured Institutes, are now *avowedly* ready to hear what I can advance in the shape of a '*reason* for the faith that is in me.' And you tauntingly ask where are *my* fruits. *These* are all that I yet lay claim to. And who can gainsay them?

"Finally, my dear Sir, and to conclude,—though I do not think proper to conceal my scorn for the 'spurious humility' which exalts itself in so many places, I do not believe that any man looks upon God with a more overwhelming sense of His Infinite Majesty—a more utter sinking and prostration and *deliquium* of self. To that God, as manifested in Christ Jesus, I look (in deepest abasement) in trust through Christ Jesus alone. I did not mean to *say* this when I began writing. No man (Pope, prelate or presbyter) has any business to pry into my personal soul. I recalcitrate *fiercely* against every such impertinence. What I agree to do is, to discuss Christianity on its own merits. On *my* own merits I will condescend to discuss with no created being.

"Do you know Mr. ——— of the ——— Mission? I have offered to indoctrinate him in Sanscrit Theology, so far as I can. Does *this* look like *despising* Missionaries?

"Ever sincerely yours,

"JAMES BALLANTYNE."

The reply to Dr. Ballantyne's letter has not been preserved, but the substance of it can be given in a few words. "I am much obliged to you for your good opinion of me, but I cannot accept it at the expense of my brethren, with whom I am in close accord in both judgment and feeling. If the Irish Revivals in their general main features have been truly described by you, I must give up all faith in history, all trust in evidence, for

your statement is in direct opposition to abundant testimony furnished by a host of well qualified witnesses. Every community ought to be judged not by obscure adherents but by their avowed leaders. Who are the Calvinistic writers, that advocate the views you ascribe to Calvinism? I would not have asked for the fruits of your labours, had you not so frequently and strongly asserted the failure of ours. Why apply a test to our efforts, which you will not allow to be applied to your own? But why this incessant comparison? Can we not look on each others' labours with respect, and wish each other all success? No one wishes to pry into your personal soul, but if you write for the public, your readers will form their judgment of the character and tendency of your writings, and will give utterance to it, when they see meet. I say most heartily, Amen, to your expression of trust in Jesus, the only Saviour."

Dr. Ballantyne's letter to me appears in his introduction prefaced by the following remarks.

"Proofs of some pages of this Introduction having come under the eye of a missionary clergyman whom I very highly esteem, he wrote me a long and (—which did not surprise me—) indignant letter about the 'Model Scotch Presbyterian,' 'Calvinism,' the Irish 'Revivals,' the failure of the College to produce anything in the shape of a Christian, and (—where he does me injustice—) my alleged siding with those who entertain a 'contempt for Missionaries.' As I fully anticipated censure to this effect, and as I fully expect that the charges, even after being repelled, will be brought forward again and again by that style of people whose sole game consists in setting up ninepins that have been bowled over, I shall here give extracts from my reply to my excellent friend, so that the same charges, when reiterated by idle mouths, I may conscientiously and complacently neglect."

Your readers have now the main part of this correspondence before them, and they can judge for themselves whether the objections advanced to Dr. B.'s views be ninepins which have been bowled over, or firmly fastened stakes, which have not been shaken by the balls rolled against them. No one can have a higher respect than I have for Dr. B.'s talents and attainments, and the deeper is my regret that he should advance views, which appear to me at once injurious and indefensible.

Yours truly,

Benares, April, 1860.

II.—*Discussions—What is God?*

"Many thanks for a perusal of the Lecture," observed Ram, whilst handing over the paper to Syam, "which I now return undamaged. This Lecturer has undertaken not only to prove the truth of history; but also the truth of miracles."

"What do you think of his arguments?" replied Syam, "Has not he argued well? what think you of his proofs?"

"I don't know what to say about his proofs of historical facts," observed Ram, "but his logic regarding miracles is fallacious; because he makes the productive powers of nature, or the 'Great First Cause,' as he calls it, to be a person. Take away the idea of personality, and his whole argument falls to the ground. What think you?"

"I have no leisure to converse on the subject just now," remarked Syam, "but I have an engagement to meet a number of the young Babus who attended the lecture, this evening. If you can come to my shop about five; we will have a conversation on the subject.

"Very well, I shall try to come," was Ram's reply.

Exactly at five in the afternoon Ram arrived, and found in Syam's shop a number of lecture-going Babus, an English-speaking Maulvi, a native Christian, also a good English Scholar, and a few sight-seeing idlers. No sooner had they taken their seats, than Ram, after nodding to Syam to obtain permission, introduced a subject in these words:—

"Can any of you explain to me, 'What is God?' Some speak of Him as a person, in terms similar to those employed in speaking of a human person; others think that He is nothing more than Nature; or the principle of production; or the invisible substratum underlying the appearance of the visible world."

Babu G. C. C. a learned Brahma-samaj man who was present, observed in a somewhat ironical tone, 'We will appoint this Christian Babu to explain the difficult matter to the company."

"Yes, very good," repeated several voices at once, "Come, Babu, we will listen attentively to your explanations."

The Christian, perceiving the imprudent and unhappy turn given to the conversation, acquiesced at once in the proposal. "Very well," said he, "Permit me to state my views very briefly regarding false notions of God; and their effects on the morality and welfare of man.

"There is a connection between evil-doing and misery, and well-doing and happiness; which seems to imply the idea of necessity. At any rate, the notion that they are somehow or other necessarily connected, appears to be innate in the nature of

man. No nation, perhaps no individual, has been known to be able to get rid of it. Error in judgment is usually at the root of evil actions. There is a mysterious and a constant connection between the operations of the intellectual and motive powers of the mind."

"Supposing it were admitted," observed the Brahma-Samaj Babu, "that every evil action is voluntary, and that every voluntary evil action, has its origin in an erroneous judgment either regarding the means or ends of actions; yet that cannot prove that man is to blame for a weakness incident to, and inherent in, his nature. Man can only be what he has been created. And to find fault with him, because his nature is, what it is, amounts to the same thing, as to find fault with his Creator for making him what he has made him."

"No, no, Babu, do not proceed further in that direction," remarked the Maulvi, hurriedly, "You now put the blame of man's transgression upon Allah. That is very unjust and improper. You know that Maulvi A. K. was formerly a Principal Sudder Ameen. He is now under a cloud of disgrace. He knew perfectly well, that, if conclusive evidence were obtained against an officer of his standing, of having received bribes to pervert judgment, or of any how wilfully transgressing or perverting the laws, for his own ends, and alienating the minds of the people from their faithful allegiance to the Government which he served, that the result would be, not only his own personal degradation, punishment, and dismissal; but also that he and all his descendants would be banished from the favour of Government, and rendered unfit to serve Government in any capacity, for ever. Knowing all this beforehand; and having a full knowledge of the weight of his responsibility both for himself and his family—thus having a clear understanding both of the law and penalty; he wilfully transgressed. Nor could he charge Government with the least injustice for attaching such a penalty, to a crime so heinous, and ingratitude so inexcusable.

"Look on the thousandth generation of his descendants; when the rebellious family has increased into a nation. A nation still rebellious against law and against justice; still alienated from the favour of their Prince; still objects of his displeasure, with all its baneful influences upon their circumstances, social relations, and mental faculties. Their enmity and hostility ever increasing their ignorance, degradation, and misery; and the latter, in their turn, aggravating the former. You will perceive, at once, that no individual, in any stage of their downward progress, could justly attribute the cause of his degradation and misery, to the just penalty of a wilful crime

"'It is a something different alike from reality and from unreality; it is in the form of a thought, (bhabrupam) opposite to that of knowledge; it consists of the three qualities of reality, active, passion, and darkness.' Elsewhere it tells us that;

"'Unreality (Avastu) is ignorance and the like—every gross object.'

"Here we are taught that 'ignorance' is a *something* (kinchit); and a *nothing* (avastu); and also that it is the cause of the visible universe, the producer of all things, except *Chaitanya* or delusion. Whether 'ignorance' is a *something* or a *nothing*, I cannot undertake to determine. But the author of the Vedánta Sár, you see, affirms it to be both.

"The definition of substance (Vastu) is this; 'substance is the eternal, secondless Brahma, consisting of joy.'"

"The long disquisition on the phrase, 'Tatwamasi,' or *that art thou;* and indeed the whole treatise has for its object to prove that the universe is a delusion and unreality; and that Brahma is the only substance; and that when the 'ignorance' of this identical oneness vanishes; the universe—the fruit or production of that 'ignorance'—vanishes with it.

"Therefore I infer,—please mark the inference,—that the doctrine of the Vedánta Sár is, that, substance is Brahma; non-substance, ignorance and the like; that the world was not created, for it has no existence but as Máyá or delusion; that there is no creation in the sense of giving existence to the non-existent; that man is either Brahma or a delusion; that if he continue to be the latter, he is a fool, but only a fool in name, for he has no reality; that the acme of his happiness consists in his being able to 'extinguish self-consciousness, unconsciousness, and consciousness of others'—that is to say, in his becoming wise enough to know that he is nobody, that all others are nobodies, that every thing is nothing, and that there is nought excepting *Anupahita, Brahma, Chaitanya.*"

"I remember this sloke from the Vedánta Sár, which teaches the contrary;" observed the Brahma Babu, "hence I think your inference should be modified."

"He is the God of all, he is omniscient, he is the internal Spirit, (Antaryámi) he alone is the cause of all, the producer of the elements, and the cause of their destruction."*

"Yes, but you should say also that it is a quotation from the Shruti; and that it is used to prove the identical oneness of the universe and Brahma—the one and the many—the forest and trees, &c. And if you accept the Shloke, you must accept the point in proof of which it is quoted. Then the God and cause

* "Esha sarveshwara esha sarvagya eshonta ryámyesha yonih, sarvasya prabhavápyayau hi bhútánám ityádi."

of all, is the God and cause of nothing, for nothing exists but himself. Moreover, I wish you to be candid, Babu, do you accept or reject my inference that the Vedánta Sár teaches us that the universe is the production of 'ignorance?' Yes or no, will do for an answer."

"As I am not able now to test the correctness of your quotations," replied the Brahma reluctantly; "I suppose I must accept it for the present—that we may proceed with the argument."

"Then, Babu, I have another inference which I wish to draw;" remarked the Christian Babu, expressing himself somewhat more forcibly than his wont; "What shall we say to the guilt and folly of your 'Samáj,' who propagate such groundless dogmas, and dreamy fancies, as sober truths? Is it a service or disservice to our beloved countrymen to perpetuate such errors and delusions among them?

"Supposing Vedántic tenets were true, still it is quite certain that they have cast Hindu Society into a chaos of errors, an ocean of immorality—they have taught the masses in India to reverse the order of truth and error—of morality and immorality—of social purity and impurity. There is no denying this fact. Even the very seats of justice and judgment, have been converted into abodes of perjury, chicanery and deceit. They have made us as a nation—though naturally we are not deficient in high intellectual qualities—to be a proverb, a bye-word, and a scorn, for deceit and immorality, throughout the civilized world. I have abandoned your rotten system, not because I love my country and countrymen the less; but because I love truth and purity the more. I am free to confess to you that I feel indignant at the crime and folly of your 'Samáj,' for misleading my simple-minded and ignorant countrymen and persuading them to believe that the mirage of an indefinite speculation, is a reality and a fact; for trying to lay the foundation of their elevation and welfare upon shifting sands. Our forefathers spent two or three thousand years in erecting the fabric whose wreck and ruins you behold scattered around you, in the errors, immoralities and miseries of our countrymen. Do you wish to plunge us into deeper misery, by deceiving us to build on the very foundation which has thus deceived us, and so deplorably robbed us of our reward? Do you expect that we shall plant the Pohon Upas to poison the moral atmosphere of our country again, whilst we are gazing at the myriads of our countrymen tortured by the rigours of the moral death produced by its first planting? Blind leaders of the blind! How inexcusable—how enormous must the pride of that nation or that individual be, who, after beholding an immense nation fall into such a filthy

pit of moral depravity and ignorance, would wish to snatch the few who are raised, *by others*, from the gloomy dungeon into the light of day—would wish, I say, to entice those, and place them blind-folded upon the road leading to the same pit again. The wise will always admit an error and embrace the truth, as soon as discovered. Your Samáj play the parts of the obstinate and the foolish, who is blind simply because he will not see."

"It is quite natural that you, Babu, after abandoning the faith of your fathers, should make a show of zeal for your new faith, to save appearances," observed the Brahma. "But I cannot believe that you really regard us as Atheists; although you made use of that somewhat offensive term. You do not think that our 'Brahma' is not a true God, as well as the God of your new faith, do you?"

"Permit me, Babu, to disown all intention to offend. The idea which I wished to express by the term 'Atheist,' is that of being without a God, or being godless. If you think it offensive, I am willing to withdraw it, and substitute any term or phrase you please, to express that idea. Your talk of your god a true one, and our God a true one, are treasonable words against the majesty of the only true God; and your Samáj in making an attempt to persuade people that the phantom called 'Brahma' in the Vedánt, is the true God, commit a high treason against God's own truth; and a high treason that is likely to prove a very disastrous one, against our nation, and the people of India. I have shewn already, as I think, that the 'Brahma' of the Vedánt is a creation of the fancy, a fiction of the imagination, and not a real being. The same I say also of its lower degrees or developements under the names Prajápati, Hiranya Garbha, Taijasa, Brahma, Prakriti, Máyá and the like. All these, with the inactive, immoveable Brahma at their head, are fictions. Some of them may be objects or powers in creation; but when personified and deified, they become pure fancies or inventions; and to believe on them, is to believe on fictions and on nothing else.

"What would you say, were the inhabitants of some corner of this great empire to set up a fictitious person for their king; and were a self-constituted class of men among them, to set themselves up for legislators, and to promulgate laws in the name of this creation of their fancy. In those laws it is decreed that error shall be called truth; and truth error; that to kill certain beasts, under any pretence whatsoever, is a sin; but that to burn a human being in the name of religion or custom, is a virtue; that it is a heavy crime, made punishable by law for a thirsty person to receive a drink of water from the hands of

certain classes of men: but that to hasten the death of a dear relative from respect to a river is a very meritorious act. In short, to reverse the order of morality and immorality, in the name of this fictitious personage; who is said to be the rightful owner of the country; and who is said to have communicated his will, in some mysterious and inexplicable manner, to that self-constituted class of men. The fact of such a communication is to be implicitly and blindly accepted. It were impious on the part of any one—subject or stranger—to utter a doubt.

"Would our gracious Queen or her Viceroy tolerate such political aberration? Would they permit such pretences and fictions to pass for realities? Would they not treat such acts as high treason and open rebellion—as a public affront to the majesty of the legitimate rulers; the laws; and the people?

"Excuse the freedom of my speech, but I desire intensely the elevation, welfare, and salvation of my nation. Your 'Samáj' makes an attempt to commit a far more criminal, inexcusable, and hopeless rebellion. You have proclaimed openly a rebellion against the only true God; and have set up a fiction in His stead; you have permitted a self-constituted class of men to assume authority over your customs and consciences in the name of that fiction. The authority of the fiction is made to depend upon that of the class; and the authority of the class upon that of the fiction. You try to set up all this system of fraud and deceit under the sacred name of religion. A religion which can neither elevate, console, sanctify, nor save. By so doing you affront God, and ruin man. You teach that the knowledge of a fictitious God, is to prove the happiness of a fictitious man, and that knowledge to consist of a conviction that every thing is fictitious, Brahma excepted. Man has no faculties, and no means within his reach to enable him to obtain the knowledge which constitutes his happiness. Thus your shastras testify:

"'Brahma is not obtainable by speech; nor by the mind; nor by the eye.' (Katha Upan. 6. 12.)

"'Brahma is not perceived by the eye; nor by speech; nor by the other senses; nor by asceticism; nor by work.' (Mund. Upan. 3. 8.)

"'Neither by words nor by the mind, can the bliss of Brahma be known.' (Tait. Up. 2. 4.)

"'The Supreme Brahma does not approach either the eye, the speech, or the mind. ... ... He is different from what is known; he is beyond what is unknown.' (Kena Upan. 1. 3.)

"'Brahma is known by him who thinks that Brahma is unknown; and is not known by him who thinks that Brahma is

known. Brahma is not known to those who know him; and is known to those who know him not.' (Kena Upan. 2. 3.)

"'The knowledge of Brahma consists in this; we shall become the Fatality.' (Brihad Aranak. Upan. C. I. Br. 4. 9.)

"You see how incomprehensible the Shastras render this fiction. But the Shastras are right. What is undefinable, cannot be defined; what is unknowable, cannot be made known. Man has been endued with no faculties for such a purpose."

"Supposing all that were admitted," remarked a Hindu, "still that would not prove any error or defect in the system; since God must necessarily be incomprehensible to man; from the nature of the case."

"True," replied the Christian Babu, "God is necessarily incomprehensible to man, in His own being and nature; but not so in His relation to man as a Creator and Lawgiver. One of the leading features in the error of the Vedántic system, is to speculate on God in His being absolutely; instead of receiving with the humility and submission befitting a creature of limited faculties, and who is very defective in the right use of those faculties on account of his own voluntary depravity, the degree of knowledge of God made manifest by his work and word, in a manner suitable to the comprehension of a conditioned creature."

"Then," replied the Hindu, "if man is not endued with faculties to enable him to know God, there can be no religion. Why do you, therefore, find fault with the Vedántic system, for teaching that Brahma is incomprehensible?"

"God, as an absolute Being," replied the Christian, "is neither comprehended by, nor comprehensible to, man. Every attempt to know or explain absolute substance betrays a want of knowledge of his conditioned existence; and is, therefore, a proof of folly on the part of man. And this being the sole object of the Vedánta, the Vedánta is a monument of human folly. The manifestations of His attributes in His relations to man and to creation, constitute the only conditions of every possible knowledge of God. Had man continued in a state of innocence, that knowledge would have continued to be a source of unbroken happiness. But his wilful rebellion having changed his relation to God as a Ruler and Lawgiver, a new revelation has become essentially necessary, in order to render happiness obtainable, and religion possible. Either God will reveal his will anew; or man can have no religion suitable to his altered condition.

"But how can we know what is, and what is not, an authentic Revelation?" enquired a Hindu, "Why cannot we obtain salvation by following the dictates of Natural Religion? The light of that is given to all alike."

"The object of the Lecture," replied the Christian, "which led us to this long discussion, partly was to point out the marks of the historical evidence of a new Revelation. Permit me to refer you again to those marks.

"Natural Religion was intended and adapted to render an innocent, not a rebellious, man holy and happy. Something more is necessary for the latter. The light of Natural Religion has become dimmed and darkened by the impurity of the moral atmosphere which surrounds man in his rebellious state. The delusive refraction of that light, intermixed with a few rays from traditional revelation, has been the cause of all the mirage-like mythologies of the nations. The clouds and gloom which overcast the moral air in which man breathes since his rebellion; utterly preclude the possibility of his being able to find God by the light of Nature.

"By way of an illustration of the inadequacy of Natural, and the necessity of a Revealed Religion; let us suppose that a thousand of the rebellious soldiery scattered in the wilds of the Nepál hills, were to send in to Government their claims to pay, advancement, and privileges, and probably, pension; in the same manner as a thousand faithful soldiers who never wavered in their allegiance to Government, and never disobeyed its command. Could the two claims be accepted on the same ground? Would the expression of regret as a plea for pardon, on the part of the former, justify their claim? Does the authority of the law, and the honour of the Law-giving Ruler demand nothing? Is it not manifest that the just Lawgiver must make a new Revelation of his will, besides that made in the original, but now transgressed, law; before the former body of men can again be received into favour? In like manner the inhabitants of a rebellious, and those of a faithful, Province could not be accepted and rewarded on the same ground. The one have forfeited and the other have retained their rights to privileges and rewards. Natural Religion is that original law, transgressed by the one, and obeyed by the other. The difference in the nature of the relation of these two bodies of men to their legitimate and rightful Ruler, will shew the necessity for a Revelation. The rebellious subjects deserve punishment. And a just Ruler must either punish or find a ransom to redeem them from it. That ransom must be suitable to the Majesty of the Lawgiver defied; and to the justness of the laws transgressed; otherwise there is no just ground for pardon. That sort of inconsiderate pardon spoken of by some; as if it were immaterial what became of the Majesty of the Lawgiver and His laws, provided the criminal escaped punishment; cannot exist here. It is a phantom invented by the rebel to try to smooth his way through

a life of self-willed rebellion, to an imaginary happiness. The realities in the matter are otherwise. 'Without the shedding of blood, there is no remission.' God said it, let man deny it, if he will; and prepare for the consequences."

"You speak well, Babu," observed the member of the Brahma Samáj, "but I must leave now, and should like very much to hear your conversation with my friend, the Maulvi here, regarding the character of his 'Allah.'—Now I have no leisure."

Upon hearing these words, all the company, following the example of the Brahma, started up, and prepared to leave. The Christian Babu made the following parting remarks with considerable force—all the company standing and listening with fixed attention:

"Permit me, Babu, to thank you, and all the company, very sincerely, for the patience and attention shewn during this long discussion. If I made use of any expression deemed irritating or offensive, I pray you all to forgive me—and believe me when I say, that nothing was so intended. To try to discover the truth has been our sole object throughout—for the truth alone can make us free. These are the conclusions at which we have arrived, as they seem to me:—

"All notions of God are erroneous, excepting those founded upon His manifestations of Himself in His Work and His Word.

"Any knowledge of Absolute Being is impossible, the limits of man's knowledge are conditioned by his finite faculties and existence.

"Vedántism or Brahmaism, being an incoherent and wild system of speculations regarding Being *per se*, and Absolute Essence, without any practical influence nor object; is a system of error and of superlative folly, regarded simply as a theory; but in its practical results, it has proved deplorable in the extreme to my countrymen, it has obliterated the line of demarcation between truth and error; it has, by its fatalistic tendencies, sapped the foundations of morals, and thrown the practical morality of my country-men, into a state of interminable and chaotic confusion.

"The new relation of man, as a wilful transgressor, to God, requires a new Revelation, and a new provision with a view to render pardon possible, neither of which is furnished by Vedantism, nor by any other system excepting that contained in the Bible.

"That 'Samáj,' which attempts to propagate anew those wild speculations, which have once degraded and ruined our countrymen, commits a great folly, and a great crime. Your 'Samáj,' whilst professing patriotism in re-introducing Brahmaism, persuades us to commit downright suicide. You behold

in what ignorance and filth we have been landed, and yet you advise us to commence a race from the same stand-point again. Your shame consists not in examining and receiving the elevating and enlightening truths of Christianity; but in your not doing so. As a notion, what is that of your Vedantic *Brahma* better than that of the *Ndecugei* or *Kalow Vu* of the Fijians; or the Tangarao or Taau of South sea Islanders? The one has no more truth in it than the other. The difference is, that the Islanders had the honesty and wisdom to abandon their false notions of God, as soon as they were taught regarding the true God; whilst you deepen your guilt a thousand-fold by trying to retain, defend, and embellish error; and reject the truth."

W. P.

III.—*Voluntary Bible Readings in Government Schools in India.*

Much attention has been directed to the subject of Bible Education in India, with a view to promoting the introduction of the Holy Scriptures into the Government Schools, as a recognised branch of the system of Education.

The Despatches of the Home Government bearing upon this subject, so far as they have been laid before Parliament, are those of July 19, 1854, and April 7, 1859. The former was sent out while Sir Charles Wood was at the head of the Board of Control; the latter is signed by Lord Stanley, as Secretary of State for India. The paragraphs relating to the Bible are as follows:

Sir Charles Wood. July 19, 1854. Para. 84. "Considerable misapprehension appears to exist as to our view with respect to religious instruction in the Government Institutions. Those Institutions were founded for the benefit of the whole population of India; and in order to effect their object, it was and is, indispensable that the Education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are able freely to consult it. This is as it should be; and moreover, we have no desire to prevent or to discourage any explanations, which the pupils may of their own free-will ask from their masters, upon the subject of the Christian religion; provided that such information be given out of school hours. Such instruction being entirely voluntary on both sides, it is necessary in order to prevent the slightest suspicion of an intention on our part, to make use of the influence of Government for the purpose of proselytism, that no notice shall be taken of it by the inspectors in their periodicial visits."

Lord Stanley. April 7, 1859. Para 59. From the earliest period at which the British Government in India directed its attention to the subject of Education, all its measures, in consistency with the policy which regulated its proceedings in other departments of the State,

have been based on the principle of perfect religious neutrality; in other words, on an abstinence from all interference with the religious feelings and practices of the natives, and on the exclusion of religious teaching from the Government Schools. As a necessary part of this policy, the Holy Scriptures have been excluded from the course of teaching; but the Bible has a place in the School libraries, and the pupils are at liberty to study it, and to obtain instruction from their masters as to its facts and doctrines out of School hours, if they expressly desire it. This provision is displeasing to many of those who have interested themselves in the Education of the people of India; and some of the Missionaries especially are much dissatisfied with it, and are desirous that direct instruction in the Bible should be afforded in the Government schools as a part of the regular course of teaching. Some of the greatest friends of Native Education, however, who are warmly interested in Missionary operations, declared themselves, before the Parliamentary Committees of 1853, to be averse to any change in the established policy of Government in this respect. The main argument of these gentlemen rested on the alarm and distrust which would probably be excited by the introduction of religious teaching into the Government Schools, even if attendance on the Bible classes were declared to be voluntary. But it was further observed that it would not be honest to accept the consent of the pupils themselves to attend the classes, and that it was not probable that the assent of the parents would be given; and it was pointed out that most of the masters in the Government Institutions are natives, and that instruction in the facts and doctrines of the Bible, given by heathen teachers, would not be likely to prove of much advantage.

Par. 60. It would certainly appear that the formation of a class for instruction in the Bible, even though attendance on it might be voluntary, would at any time be a measure of considerable hazard, and at best of doubtful counterveiling advantage. More especially at the present time, the introduction of a change in this respect might be found peculiarly embarrassing. The proclamation of Her Majesty, on assuming the direct controul of the Government of India, plainly declared that no interference with the religion of the people, or with their habits and usages, was to take place. Now, though in this country there might seem but a slight difference between the liberty enjoyed by the pupils to consult their teachers out of school hours with regard to the teaching of the Bible, and the formation of a class for affording such instruction in school hours to such as might choose to attend it, it is to be feared that the change would seem by no means a slight one to the natives of India, and that the proposed measure might in a political point of view be objectionable and dangerous, as tending to shake the confidence of the native community in the assurances of a strict adherence to past policy in respect to religious neutrality, which Her Majesty has been pleased to put forth.

Par. 61. The free resort of pupils of all classes to Government Schools, even at times when unusual alarm has been excited in the

minds of the natives, is a sufficient proof of the confidence which is felt in the promises of Government, that no interference with religious belief will be allowed in their schools, and this confidence Her Majesty's Government would be very reluctant to disturb by any change of system which might give occasion to misapprehension. They are unable therefore to sanction any modification of the rule of strict religious neutrality as it has hitherto been enforced in the Government Schools, and it accordingly remains that, the Holy Scriptures being kept in the library, and being open to all the pupils who may wish to study them, and the teachers being at liberty to afford instruction and explanations regarding them, to all who may voluntarily seek it, the course of study in all the Government Institutions be, as heretofore, confined to secular subjects.

The object of these passages is, to prohibit the formation of a Bible class *in school hours*. It was thought by most persons in India, as well as in England, that the spirit of them was hostile to the formation of any such class within the walls of a Government College or School, and conducted by the Principal or any of the Professors of the same, whether *within* or *out of school hours*.

But on the 10th of last July, a numerous and influential Deputation, a copy of the proceedings of which accompanies this letter, waited upon Lord Palmerston and Sir Charles Wood.

"To request a removal of the authoritative exclusion of the Word of God from the system of Education in Government Schools in India; so that none who may be so disposed, be interdicted from the hearing or the reading of the Bible in School hours, provided always that such safeguards be adopted against undue interference with the religions of the Natives, as may appear just and proper to the chief local authorities in the several Governments of India."

The Deputation failed in the immediate object it had in view. It elicited, however, an important explanation from the Secretary of State for India, on the existing state of the law, as bearing upon the voluntary teaching of the Bible out of School hours as well as upon its use, historically, during School hours.

"In respect of the alleged Interdict upon the Bible, Sir Charles observed:—'I do not understand that at this moment, supposing there are Christian Schoolmasters willing to do it, there is any objection to their assembling pupils—pupils meeting voluntarily—half-an-hour before, or half-an-hour after School hours, and teaching them the Christian religion to any extent that they may wish to receive instruction.' He also stated, 'Long ago there was no impediment to the reading of the Bible in School hours, as an historical book, provided the doctrines were not taught.'"

The Prime Minister not only regarded the Despatches in the same light as Sir Charles Wood, but thought such a mode of teaching the Bible was virtually authoritative instruction in Christianity. He said:—

"The principle appears to be agreed upon, and the only difference is as to the hours of the day on which that principle ought to be carried out. If it is assumed that the Christian Schoolmaster, who

is capable of teaching Christianity is to be allowed to assemble, for half-an-hour before the Government School opens, that portion of his pupils who are willing to receive Christian instruction, why, that is authoritative instruction in Christianity."

A similar view of the Despatches has also been adopted by some of the friends of Bible Education now in India. It is only necessary here to refer to the sentiments publicly enunciated by the Bishop of Calcutta, in his primary charge delivered at Calcutta, in September of last year. The annexed citation indicates the opinion he has formed as to the degree of liberty enjoyed, in respect of Bible teaching, by the master in Government Schools:—

"From this clause, (Par. 59 of Lord Stanley's despatch,) it follows that any master in a Government College, may form a voluntary class for Scriptural instruction, provided he gives his lessons out of School hours; of this privilege in many cases the Natives avail themselves. In Mr. Venn's recent pamphlet on the subject, two striking facts are mentioned. A considerable portion of the first and second class of the Government College at Agra, have voluntarily begged for religious instruction on Sunday, and this they regularly obtain in private from the Principal. The students of the Dacca College have applied to one of their teachers, for the introduction of the Bible, as a branch of their College studies, and he has undertaken to instruct them in the New Testament every Sunday morning. Most heartily do I wish to see a similar voluntary class formed in every one of our Government schools (where it is possible,) especially in the most distinguished of all, the Presidency College in Calcutta, in which I am certain that there are pupils desirous of spiritual enlightenment, and teachers capable, under God's blessing, of imparting it."

It is presumed that by a class, similar to those at Agra and Dacca, the Bishop contemplates a week-day class, of which those pupils who now attend on the Sabbath, show, by so doing, that they would be ready to avail themselves. But with the exception of the Sunday classes above alluded to, it is not known that any system of voluntary Bible instruction in Government Schools has yet been organised, and there is reason to believe that this has arisen, in a great measure at least, from the apprehension that the Despatches of Sir Charles Wood and Lord Stanley are not interpreted by the Authorities in India, as they have now been by Her Majesty's Government in this country. Adverting to the technical use of the word Class, by Lord Stanley, and the scrupulous and studied omission of it in the remarks, both of Sir Charles Wood and Lord Palmerston, it may be advisable to abstain from designating any gathering of students, for the purpose of Bible instruction, by that name. But it is respectfully suggested, as most desirable, to take immediate steps for instituting, wherever it is possible, a Bible Reading in the Government School-house, either half-an-hour before or half-an-hour after the usual School hours, as may be most convenient. Such a reading, *out of school hours*, and forming no part of the acknowledged Government system of Education, is very far from being all that Christian duty demands, but if the Government of India be really willing that Bible Readings be

given by the Government Teachers to their Pupils, in the Government School-houses, before or after the regular School hours, it is the duty of all Christians in India to take advantage of such an opening, imperfect though it be, for making known the Word of God.

H. CARRE TUCKER.

London, March, 1860.

IV.—*Memorial to the Lieut.-Governor of Bengal regarding the Indigo Commission.*

To the Honorable J. P. GRANT, *Lieutenant-Governor of Bengal.*

SIR,—The Calcutta Missionary Conference, consisting of Protestant Missionaries of all denominations, having had their attention called, at their last meeting on Tuesday, the 3rd instant, to the recent disturbances in certain districts of Bengal—disturbances of a nature calculated, if the exciting causes be not speedily removed, injuriously to affect all operations whose aim is the intellectual, moral, and social elevation of the Bengal peasantry—appointed a Committee of their number to take what steps the varied interests connected with the general cause of Missions might appear to render expedient.

We, therefore, the undersigned, members of the fore-mentioned Committee, beg respectfully to submit for the consideration of your Honor the following representations:—

1. We have noticed with much anxiety the exhibition amongst the rayats of the Indigo districts of a disaffection even stronger than that "sullen discontent" which was referred to by the Protestant Missionaries of Calcutta in their petition presented to the Government of Bengal, some four years since; and being sincerely desirous that the estranged feelings now existing between the rayats and the planters should not be further exasperated, we have been somewhat alarmed to observe that in a recent Act passed by the Legislative Council of India, not only are stringent, though, under the circumstances, proper measures taken for the enforcement of the fulfilment of bonâ fide contracts for the current season, but that amendments to that Act were proposed and carried in the Legislative Council with the avowed intention of making the rayat or cultivator responsible during this season for outstanding balances however old;—those balances being in many cases (as is well known) nothing else than ex-parte statements of perpetually disputed accounts, against which the rayat is able to urge little beyond his own very different understanding of the nature of the bargain, and earnest protest, constantly but vainly reiterated for years, in reply to the array of proof said to be concocted or artificially prepared by the Amlah and other factory officials.

2. This being the case, we cannot but feel that the before-mentioned "Act" as now passed, is liable to be construed by the peasantry most deeply affected by it, as an attempt to settle one of the principal points in dispute by force. They will also be apt to regard it as a

fact of some significance that, notwithstanding admissions frequently made, to the effect that the cultivators have much to complain of, and the distinct statement of the Bengal member of the Legislative Council, supported by quotations from the official reports of Magistrates that "*on both sides* there were complaints of violence,"—the "Act" passed for the purpose of quieting the disturbances does not contain a single effectual provision for the punishing or restraining of violence, or *unjust encroachment on the rights of the rayats* by the agents of the factories. The state of things in some of the disturbed districts is acknowledged to be similar to what is called in this country a "mutual affray," and yet, the recent Act is apparently so one-sided as to originate in many minds the apprehension, that the special and summary measures which it sanctions, are purposely intended to coerce only one of the contending parties. In the face of all this, we can only hope that the seeming harshness and severity of the new law will be modified in practice by the good sense and right feeling of the executive officers.

3. Whilst we deem it our duty thus freely to express our fear that the measures adopted by the Government of Bengal will tend rather to strengthen than to allay the prevalent feelings of irritation on account of supposed wrongs, we are happy to be able to state that we regard with much satisfaction the determination of the Government to appoint a Commission of Enquiry "into the practice of Indigo planting in Bengal, and the relations between the planters and the rayats and holders of land in Bengal."

It is our anxious desire that this Commission may be so constituted as to ensure the fair representation of the interests of all those who will be directly affected by the results of the proposed Enquiry; and that the investigation may be so thorough and impartial as to prepare the way for a just and satisfactory settlement of, at least, the main questions which have been so long at issue.

4. We believe that the interests of the planters and of the capitalists connected with the Indigo trade are adequately represented in Calcutta by the Indigo Planters' Association, whilst the British Indian Association vigilantly watches over the welfare of the zamindárs; but so far as we are aware, the cultivators of the soil have no representative body and no organ in Calcutta or elsewhere by which they can make known their grievances or their wishes; we would therefore respectfully suggest that in the appointment of the Commission of Enquiry, very especial attention should be given to the selection of such persons, as may not only in their integrity of character wish to act fairly towards all parties but such persons also as may be willing and, from their own local experience, able to bring out and make intelligible the complaints of the cultivators or rayats,—so that the justice or injustice of those complaints may be clearly established.

5. And since the rayats and those most likely, from the nature of the case to have grievances to complain of, are poor, and many of them in dependant positions, we would urge on the attention of your Honor, the great importance of devising some means of relieving those, who may venture or who may be called on to give evidence,

from that fear of consequences, which, if some guarantee is not provided, will, from their natural weakness and timidity of character, assuredly prevent anything like a full disclosure of what they profess to know or deprecate.

6. Further, as recent painful events have abundantly proved that the natives of India generally, and those of Bengal especially, are very apt to be misled by crude or partial representations of facts and to give undue weight to unauthorised expressions of opinion, we would very respectfully recommend that, in accordance with the plan often adopted by similar Commissions in England, the evidence given before the proposed Commission of Enquiry be not published, in whole or in part, till the investigation has been completed.

Believing that the enquiry about to be made will very powerfully affect by its results the moral as well as the physical condition of a large section of the natives of Bengal, and also that of a considerable number of European capitalists and their agents, we have thought it our duty to place our views with regard to it briefly before your Honor. We trust we have done so with becoming respect, and our hope is that whatever modes of action may be adopted, the issue of the labours of the Commission will be the futherance of the ends of justice and the establishment of good will amongst all classes concerned in the approaching investigation.

We beg to subscribe ourselves,

Your Honor's most Obedient Servants,

Members of the Committee appointed by the Calcutta Missionary Conference,

JAMES LONG, *Church Missionary.*

S. J. HILL, *Missionary of the London Missionary Society.*

JOHN SALE, *Baptist Missionary.*

Calcutta, April 21st, 1860.

V.—*Lodiana Mission.*

We make the following extracts from the Twenty-fifth Report of this important mission.

The record of the year just closed completes the history of the Lodiana Mission for a quarter of a century. Each successive year has furnished facts of much importance in connection with the work in which we are engaged and these have from time to time been placed before the public. There is, however, another and far truer record of these events entered in the register of Heaven, which doubtless contains much that we may have omitted, and places an estimate very different from ours upon most of our transactions.

During the past year we were called upon to part with three members of the Mission; two of them, however, the Rev. Mr. and Mrs. Janvier, we trust, only for a time. They returned to America, early in the year, with a view of recruiting their health.

Mrs. Calderwood closed her earthly career in Calcutta in August last. Her health had rapidly declined from the end of the cold season,

and her husband, yielding to the advice of her physicians, had, as a last resource, determined to take her back to America, when their progress was stayed by her removal to another world. Mrs. Calderwood was an amiable and devoted missionary, much beloved by every one who knew her, and her loss is deeply felt and regretted by every member of the Mission.

Our loss in members was partially made up by the return of the Rev. Mr. Orbison from America.

The number of stations reported, is the same as last year; but it has been resolved to commence another at Kapúrthala under circumstances peculiarly encouraging. The Rajah of that place has asked us to send him a missionary, promising to support the mission himself. This call, so unprecedented in the history of India Missions, has at once been responded to, by granting the Rajah's request; and the Rev. Mr. Woodside has been designated to the new field.

LODIANA.

(Commenced in 1834.)

Missionary, Rev. A. Rudolph.
Asst. Missionary, Mr. R. Thackwell.
Scripture Reader, Qádir Baksh,
„ John B. Dales.

It is with regret we record the removal from this station, though but for a season, as we hope, of the Rev. L. Janvier and Mrs. Janvier; who had laboured zealously in this part of their Master's vineyard. Mrs. Janvier's health having failed, and Mr. Janvier, too, requiring relaxation, after many years of hard toil, it seemed expedient for them to repaair to the United States, and there seek that rest and restoration of health not to be hoped for in the Mission field.

Preaching.

A good deal of regularity in daily bazar preaching, by both the Missionaries and the Scripture Readers, has however been maintained.

Two services in the Hindustáni language have been conducted on each Sabbath throughout the year; one in the forenoon, on the Mission premises, for the benefit of the Native Christian community, and one in the city church, in the afternoon. It is gratifying to observe that the interest manifested formerly by the heathen in this service, continues unabated. Twice during the week we have met, in the evening, with the Native Christians, for religious exercises, consisting of united prayer and expounding the Scriptures.

Itineration and Fairs.

Mr. Rudolph attended both the fairs held at Jwála Mukhí, in the Spring and Autumn. On both occasions he and Qádir Bakhsh, who accompanied him, had attentive crowds of listeners for five or six days. The people were so eager to obtain books, especially at the last fair, that the supply of Scriptures and Tracts, taken to the place, though liberal, fell short of the demand.

Church.

There has been an increase of two, to the number of our Native Christians during the year. One of these had been a pupil in the Orphan Girls' School at this place for many years. The second was the applicant for baptism, mentioned in our last year's Report. An

inquirer has been living with us for the last few weeks, but we feel as yet but little encouragement in reference to him. We regret to add that there were two cases of discipline among the small number of our church members. We have also to mourn over the death of one of the young men who were baptized last year.

PRESS.

On Mr. Janvier's departure for America, the Mission decided on making over the superintendence of the Press, as a temporary measure, to Messrs. Newton and Rudolph; the former to perform the editorial duties, and the latter to have the general management of the office.

SCHOOLS.

1. *High School.* Of this institution, Mr. Thackwell, in whose charge it is, reports as follows: "Since our last Report, the number of pupils attending this school has been steadily increasing. At the close of last year the numbers on the roll were 54 and 23, for the English and Persian department, respectively. We have now 132 and 72, as the numbers of these departments. It is worthy of remark that the mutiny appears to have changed the character and direction of the pupils' studies. Before that event there were more than double the number of scholars in the Persian, to that of the English department; but now comparatively few read Persian, as the above figures show.

"Before the destruction of the School-house, in 1857, there were about 350 pupils in the school; of whom about 250 belonged to the Persian department. When the school re-opened, 184 were present, of whom 100 belonged to the English department. This fact speaks for itself, and is worthy of attentive consideration. Many pupils have a respectable knowledge both of the historical and doctrinal parts of the Bible; and they seem, (especially the Hindu scholars in the advanced classes,) to have an intellectual conviction of the truth of Christianity. They almost unanimously reject their own religion, as false and puerile; yet so strong are the ties of family, and the prejudices of caste, that they feel the obstacles in the way to an open profession of their belief to be insuperable."

2. *Orphan Girls' School.* An asylum of this kind furnishes no small amount of care and anxiety to those in charge, as the children have not only to be taught, but watched over, cared for, and constantly attended to. The missionary and his wife are led to feel, that they supply the place, in a great degree, of responsible parents, with no common duties to perform, and whose best exertions are yet often doomed to disappointment.

This institution numbered at the beginning of the Mission year 30 girls. of these, 4 were married to Native Christians, 1 died, 2 were removed to the Boarding School at Dehra, and 1 was claimed by her father, on his being released from jail at Ambala.

Two girls were received during the year, of whom one, a little child 4 months old, had been found on the high road in the Hoshyárpúr district, probably abandoned by a cruel mother. The second, about 4 years of age, was found in the jungle some 10 miles from

Lodiána. A few months afterwards she was claimed by her parents, who stated that the child had been stolen from a village more than 30 miles from this place. The number of girls at present in the Asylum is 23.

Poor House.

The Leper Asylum connected with the Poor House has ceased to exist. The position of their huts was considered objectionable by the Authorities, owing to their proximity to the jail. They were therefore obliged to remove; compensation being given for their losses in doing so. There remain at present but three paupers in the Poor House, of whom one is a Christian.

SAHARANPUR.

(Commenced in 1836.)

Missionaries, Rev. J. R. Campbell, D. D. and W. Calderwood.
Ordained Native Missionary, Rev. T. W. J. Wylie.
Catechist Kanwar Sain.
Scripture Reader, Hugh McMillan.

Shortly after our return from the last Annual Meeting, an interesting event occurred in our history. Mr. T. W. J. Wylie, who had been a licensed preacher of the Gospel during the previous three years, was ordained to the Gospel Ministry, after passing satisfactory examinations in Greek, Hebrew, and Theology, by the Saháranpur Presbytery, with the design of labouring as associate pastor of the Native Church at the station, or in any other field that Providence might open up for him, in some of the surrounding towns or villages. This native brother is much beloved by all who know him, for his excellent Christian character and consistency. He was the first convert to Christianity at this station, eighteen years ago,—the first Catechist appointed by us to labour among his benighted countrymen,—the first Ruling Elder in the Native Church,—the first person licensed to preach by the Saharanpur Presbytery, and he is now the first ordained to the sacred ministry by the same Presbytery. Already he has been very useful for many years as an assistant in missionary labour, and he has, we trust, a long life and a wide field of usefulness before him.

Bazar Preaching and Itinerating.

Our arrangements are such, that preaching at the city church verandah, and at different places in the bazar, is carried on with the greatest regularity. At two places daily the Gospel is proclaimed to all who are willing to hear it; and generally, large numbers collect for that purpose, and listen attentively. The road leading by the city church being a great thoroughfare, many people from the country sit down, and remain for an hour or more, and seem much interested in the strange news brought to their ears, of salvation by the death of Christ.

Early in January Dr. Campbell, accompanied by Mr. Wylie, set out on an itinerancy to the south and east. They laboured for a

month, visiting during that period eighty-five villages, and preaching to thousands, and on no former occasion did they meet with such encouragement. Circumstances requiring Dr. Campbell's return to the station, the Catechist and Scripture Reader continued to prosecute the course that had been marked out; and they visited one hundred and twenty-five villages more, spoke to multitudes on the way of salvation, and distributed a large number of Scriptures and Tracts.

In March Mr. Calderwood, with two Native Assistants, made an itinerancy of about ten days in Bijnour,—a district adjoining that of Saháranpur. It was his having met at Dehra several natives from Bijnour who professed to have come for religious instruction and baptism, that induced him to visit that district. He found there several hundreds of people,—among them two entire villages,—who declared that they were Christians at heart, and wished to be baptized immediately. They collected in large numbers to hear the Gospel, and many of them bowed with him daily in prayer; and, in disregard of caste, ate with the Native Christians. They begged that a Christian Instructor might be left with them permanently, promising to build a house for him, and contribute regularly towards his support. They declared they would cheerfully abandon all worldly avocations on the Lord's-day, and spend the whole of that time in religious duties. He was much encouraged in his labours there, but his wife's disease having taken a sudden and alarming turn, he was compelled to abandon that interesting field.

After his return from Calcutta, Mr. Calderwood, with a Scripture Reader, spent about six weeks preaching in Karnál. Here he addressed large and attentive audiences twice a day, and conversed with many inquirers. One of these,—a promising young Muhammadan,—has discarded caste, professes himself a Christian, and desires baptism.

Attending Fairs.

In February three days were spent by Dr. Campbell and two Native Assistants at the Muhammadan fair near Sirsáwa. Here the people collected in immense numbers, and from morning till night, the Gospel was proclaimed to as many as could hear it. The boisterous scenes of former years at this place are well remembered, and the contrast is most striking and encouraging. It is to be hoped that much good was done.—The same persons, together with Mr. Wylie, attended the Hardwar fair in April, and for eight days, laboured among the poor benighted pilgrims at that place. The attention given to the word preached was very gratifying. The only opposition against which they had to contend, was made by the Sikhs, who in former years were always the most respectful class of listeners to be met with.

(To be continued)

Poetry.

THE CROSS OF SORROW.

A translation from the German of Benjamin Schmolck.

Heavier the Cross, so nearer Heaven;
Who suffer not have God not near,
But, by the world's wave onward driven,
Forget all thoughts of future fear:
O count him blest on whom God lays
The Cross to carry all his days!

Heavier the Cross, the Christian surer;
God by His touch-stone tries us all;
How many gardens would be poorer
Without the wearisome tear-fall!
Gold in the crucible grows bright;
God's people in the furnace-light.

Heavier the Cross, so Faith the stronger;
Yon laden palm strikes deeper root;
Press the grape-clusters down the longer,
More sweetness flows from the crushed fruit;
Courage springs up 'mid agony,
As pearls within the far salt sea.

Heavier the Cross, so Love glows brighter;
By fiercest blast the flames rise high:
The morning ever laughs out whiter,
When clouds have dimmed night's starry sky;
As oil poured on the smouldering fire,
So sorrow is to Love's desire.

Heavier the Cross, so more the praying;
Bruised, broken leaves most fragrance yield;
When the ship glides, no storm-wind swaying,
None seek the Pole star in heaven's field:
Had David not been tried, should we
Thrill to his harp's sweet minstrelsy?

Heavier the Cross, so greater longing;
They in the valley upwards climb;
Sad desert-pilgrims closely thronging,
Yearn for their Canaan's cool bright time;
The dove which here finds no love-nest,
Flies to the Ark its foot to rest.

Heavier the Cross, so dearer dying;
The suffering look with joy for death:
Once and for ever ceases crying,
With the calm yielding up of breath:
The cross above the grave-head shows
That victory comes with death's repose.

Heavier the Cross, the crown the fairer;
God's treasure lies before our view;
There shall each aching brow be wearer
Of amaranth garlands ever new;
Ah, heaviest crosses scarce are seen
Amid that jewelry's bright sheen!

O Crucified One, let me ever
Bear lovingly Thy holy Cross;
Let earth's impatientness fill never
My heart beneath the dreariest loss;
May Faith and Love and Hope be mine,
Until Thy crown upon me shine!

M. E. L.

A REVIVAL HYMN.

"Let him that heareth say, Come."—Rev. xxii. 17.

By an Officer of the Bengal Army.

See, ransomed sinners, yonder see,
The dawn so long expected breaking;
The gathered shades of midnight flee;
The slumberers of the earth are waking;
Oh, ye whose eyes shall soon behold,
With joy and thankfulness untold;
Amidst the glory of the skies,
The Sun of Righteousness arise,
Tell those who sleep, that they prepare,
Thy raptures of delight to share.

Oh tell them of that love supreme,
Which roused thee from thy fatal sleeping;
From error's fond delusive dream
Of joy that ends in endless weeping;
Can'st thou, awaked to life so fair,
From death, from darkness and despair;
Behold one soul whose dread repose
No tidings of its danger knows?
Go, tell that soul, the heavenly call,
Which broke thy slumbers, sounds for all.

If thou can'st upward gaze and say,
"My treasure and my heart is there;
"My sins has Jesus washed away,
"An interest in His Cross I share;"
Tread not the heavenward path alone,
To fellow-pilgrim's heart unknown;
Tell all around that there's thy home,
And bid the houseless wand'rer come;
Thy blood-bought heritage to share,
For all who will may enter there.

Ho, every one that thirsteth, come,
For all the living fountains flow;
For all, beyond the skies, a home,
Remains, whose rest is not below;
"The Spirit and the bride say, come,"
Why still, ye way-worn wand'rers, roam?
Why cast, for ever cast away,
The offer of eternal day?
Has hell no terrors to remove,
Is any love like Jesus' love?

Does death affright thee, thou forlorn,
On life's far desert, drear and wide?
To soothe that breast with anguish torn,
Hear these sweet accents "Jesus died;"
Has sorrow's blight thy heart o'er swept,
Be this thy comfort "Jesus wept;"
Or wasting sickness and decay
Slow worn thy suff'ring frame away?
He suffer'd all that thou might'st be,
Partaker of His sympathy.

Then wilt thou still refuse and stay,
By guilt condemned and grief oppressed;
From Christ, the sinners' Friend, away,
His surety and eternal rest?
No other sacrifice remains,
No cordial for thy ceaseless pains;

No voice to soothe, no arm to save,
No hope of heav'n beyond the grave;
Soon shall thy judge in clouds appear,
The night's far spent, the morn is near.

With Angels and archangels, we,
Jehovah, Father, shout thy praise;
Let earth and heav'n, let land and sea,
Their loudest hallelujahs raise;
Pour forth thy spirit, heavenly day,
To chase these earth-born clouds away;
Thro' every clime by raging war,
And sin and death laid waste before,
"Thy Kingdom come" all conflicts o'er,
All sin and death for evermore.

"And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken."—Isaiah xxxii. 3.

Foreign Intelligence.

Mr. Hebich in Switzerland.

Some of our readers may have heard of the labours of Mr. Hebich at Cannanore, at Ootacamund, and in various places of the Madras Presidency. Probably beyond any man who ever came to India his labours have been blessed among Europeans. In one regiment so marked was the blessing of his efforts among the officers, that the corps was in derision styled "Hebich's own," I believe that *many* have been converted through his ministry, and that many more have been quickened and strengthened in their Christian course. Some time ago a design was formed of inducing him to visit first Madras itself, and then this Presidency; but ill health compelled him to leave India for Europe. From a Glasgow paper we take the following account of the excitement caused by his preaching in Switzerland. The letter apparently is from Geneva.

"*January* 31*st*, 1860.—"From a personal visit to this city you know its importance in a Christian point of view, and therefore I will only call your remembrance to the fact that the first Bible Society and the first Missionary Society on the Continent were founded here. At the present moment, events of the greatest importance to the religious aspect of the city are taking place.

"From January 3rd to January 24th inclusive—twenty-one evenings following—the Rev. Mr. Hebich, 25 years Missionary in India, has been preaching here at 7 o'clock the most powerful awakening sermons. His labours in India have been greatly blessed—in one word he is the "Street preacher" of the Basle Missionary Society. He speaks often with the most violent language, uses often phrases never heard from the pulpit—in one word, treats his hearers as heathens—a style of preaching till now unknown in this city. The love of our Lord and Saviour to sinners is at the same

time set forth in the most impressive language. The first five Sermons were delivered in the church of St. Elizabeth, and it being too small, afterwards in the Church of St. Leonard's, the usual attendance being nearly 2,000, but last Sunday evening there could not have been less than 3,000 persons, the church being crammed full. Such a long series of sermons every night so well attended, shows there is a longing for the truth. I know of several cases of conversion, and much good has been done. The Lord was apparently beginning a great work in Basle, and Satan was determined to make an attempt to quench it. The following are the particulars.

"On Tuesday evening, January 24th, I sat in the seat immediately before the Rector, the Rev. E. Kündig, and so near him that I put to in his hands, before Missionary Hebich began his discourse, an abridged German translation of Prime's "Power of Prayer" without leaving my seat, 2000 persons were at the service. At the first commencement of the noise, as Missionary Hebich did not give out a hymn to drown it, I asked the Rev. Mr. Kündig if we might sing, to which he gave me no answer. As I was asking my neighbours what hymn we should sing, Missionary Hebich gave out a verse, and then continued his discourse for a few minutes. The noise soon commenced again, which consisted for the most part of persons leaving the church one by one in a noisy manner, and banging the doors, after them. I stood up and said to the Rector—May I go and stand at one of the doors, and request persons known to me to stand at the other doors, (there are three entrances and four doors in the church)? He gave me no answer to this question, but said in an excited tone "*These sermons must cease,*" to which I gave an appropriate answer, and sat down again. The people were then singing and Missionary Hebich continued his discourse. The noise commenced soon again, and some one opened the chief entrance door opposite the pulpit and cried, "Pull him down from the Pulpit," on which I went to the chief police-office, situated in a court behind the church. Two others went with the same intention. I returned to the church; the Rector had directed Missionary Hebich to cease; the people were coming out; and pressing through the crowd to the steps of the Pulpit, and taking Missionary Hebich by the arm, told him the police were at the door and we would go. At the request of the police, we waited a little at the door, for many ill-disposed persons were outside. Mr. Hebich and myself, accompanied by a large crowd, but chiefly well-disposed persons, went to the Missionary House, situated at a short distance, and as soon as Mr. H. and myself were within, the police shut us in. It was now about eight o'clock. The whole disturbance was regularly planned. How I discovered the same evening the two chief leaders of the disturbance, had a remarkable conversation with one of them (a butcher, not long ago an inmate of the prison), found out witnesses against the rioters, I will pass over, and only remark that my intention was to have declared the following day in the newspapers, with my name, that if there should be any further disturbance I would print the names of the leaders of the riot. To the surprise of the city, an advertisement appeared the next day in the parpers, signed "Missionary Committee," saying the discourses of Mr. Hebich would for the present be discontinued, written in the house of Rector Kündig, sent to the newspapers at an exceedingly late and unusual hour by the most influential member of the committee without consulting any of them, but who I know now deeply feels this false step, but the consequences of it have at present and must have in future an immense influence on the religious aspects of this city.

"At 9 o'clock the next morning I called on Rector Kündig, and said, I come to lay before you a complaint against your sexton, for the same was told by a most respectable person who communicated it to me yesterday

evening, that a disturbance was planned to take place, and he was requested to give notice of it to the police. Did your sexton communicate this to you, and to which the reply was "Yes." I asked, Did you give your sexton any directions as to what he should do to prevent a disturbance? Answer: "He is sexton of the parish, and not at the meetings of Mr. Hebich," and then spoke violently against him. As I remarked how our Lord and Saviour had blessed the sermons of Mr. Hebich to numbers, the answer was, I know of no blessing in my Parish, and the consequences of the discourses of Mr. Hebich will be discontent, and the people will say we preach not as Mr. Hebich. This is the conduct of a Rector who has till now been considered one of the Evangelical ministers in this city.

"It was yesterday evening a week since the uproar in the church took place. The excitement has been great during all this time, not so much owing to the articles in the two daily papers of this city, but chiefly owing to the want of decision of the Missionary Committee, who have daily held long sittings. This indecision is chiefly owing to the clergy of Basle, who are members of the Committee. I will only remark on this point, that after a week's combat in the committee, it was resolved yesterday evening to allow Missionary Hebich to hold discourses next Thursday, Saturday, and Sunday evenings, at 7 o'clock, at the church of St. Martin. He was allowed to preach on Monday at one and yesterday at three o'clock, at St. Leonard's, by the church-wardens. The fear of an evening mob influences a vast number; and the great indecision that has shown itself makes them and the enemies of the gospel bolder.

"I doubt not a moment that the Lord has great blessings in store for many souls in this city, but also days of trial and combat for the truth. He is now searching the hearts, and bringing many hidden things and thoughts to light. Many who ranked high in Christian profession have through their conduct in this last week lost the confidence of numbers; while on the other hand many who were not reckoned as belonging to the Evangelical party, have put the former to shame, and have not been afraid to confess openly the name of our Lord and Saviour. May the Christians of Scotland, England, and Ireland not forget this city in their prayers!"

Mr. Hebich's style of address is undoubtedly very peculiar, and his modes of expression are exceedingly striking, and to some are often highly offensive. But his whole manner, character, and preaching, are in keeping. There is no affectation, but great earnestness, great spiritual experience, great simplicity, and great eloquence. It appears to be very probable that he is designed to be an instrument of a great movement among his countrymen.

And it is not very remarkable how many eminent men the Lord is raising up in various parts of Europe to preach the gospel? In Scotland the preaching of Mr. North and Mr. Radcliffe has been quite of a novel kind. They are laymen, but they "so speak" that many believe, and the body of the Church is compelled to acknowledge that they are called of the Holy Ghost to the work of the ministry. There are also remarkable men in Italy and in Sweden, who seem to be speaking with the Holy Ghost and with much assurance. Are not these encouragement to pray on, that the Lord would send forth labourers into His harvest?

CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. XXI. NO. 247.—OLD SERIES, VOL. XXIX. NO. 338.
JULY, 1860.

I.—*The Andamans and Andaman Islanders.**

The Andamans, commonly called the Great and the Little, consist of two clusters of islands, on the Eastern side of the Bay of Bengal, opposite to the coast of Tenasserim, and at eighty leagues distance. They lie, north and south; extending from about 10½° to 14° north latitude. The Central Island of the Northern Group, or Great Andaman, is in reality divided into three nearly equal parts; but parts so contiguous, from being separated only by very narrow, winding, and shallow channels, that they are usually considered as one. These divisions of the Great Andaman,—stretching about 140 miles in length, and 20 miles at the greatest breadth, with a surface of nearly 3000 square miles—together with some of the smaller islands adjoining, are essentially volcanic in character; hilly, and in some parts precipitous with white cliffs on the Eastern coast, but gradually sloping down into a series of small hummocks and flat salt marshes on the Western. In the middle of the Northern Division of the Great Andaman, there is a mountain, called from its peculiar shape, saddle peak, 2,400 feet above the level of the sea. The higher hills and lower ridges are, for the most part, covered to the water's edge with forests of lofty trees, rendered impervious by tangled brushwood and intertwining creepers of all kinds. Indented by numerous bays and inlets, they enclose some of the grandest and most picturesque harbours in the world. Surrounded by coral reefs and shoals, which, in the lapse of ages, successively raise their heads in numberless islets

* The geographical and other items of information contained in the following article have been, for the most part, variously gleaned, abridged, and condensed from a mass of miscellaneous documents, recently published, with an admirable preface by that able, zealous and indefatigable government officer, Dr. Mouat, under the title of "Selections from the Records of the Government of India,"—extending to about 150 pages 8vo., mostly in small type.

above the surface, they have always been shunned by mariners. More especially have they been dreaded as peculiarly fraught with danger to vessels that happen to encounter any of the cyclones or hurricanes which, ever and anon, sweep with resistless fury across the Indian ocean. And this, perhaps, may serve to account for the fact, that, though placed in one of the greatest commercial highways of the world, these islands have hitherto been comparatively little known to navigators, or attended to by our Eastern Rulers.

It was only in 1789, that the British Government made the first attempt to survey or to occupy any portion of the Andamans. Lieut. Archibald Blair then made a circuit of the entire archipelago, and embodied the result of his researches in general charts, plans, and a report containing much useful information for mariners. Of some of the harbours his accounts were favourable in the highest degree. But none of these pleased him so much as one, afterwards called Old Harbour, situated near the southern coast, on the East side of the Great Andaman island. He described it as very secure, and easy of access, and "so perfectly screened from wind and sea, that a ship might run in without anchors or cables," and, without sustaining damage, might depart from it as easily in either monsoon. Being further of opinion that it was capable of being very strongly fortified, he was ordered in September, 1789, to take possession of it; and a little colony was speedily formed. But, though the settlement proved to be remarkably healthy, on the arrival, in November, 1792, of the Hon'ble Commodore Cornwallis with the Squadron under his command, orders were issued, without reference to sanatary considerations, for the removal of the colony to a more capacious harbour on the North East side of the Island, in which "His Majesty's ships of war could be more conveniently received and sheltered during the continuance of the North East monsoon." This harbour, which was named *Port Cornwallis,* is described in Col. Symes' "Embassy to Ava," as "land-locked on all sides;—nothing to be seen but an extensive sheet of water, resembling a vast lake, interspersed with small islands, and surrounded with lofty mountains, clothed with impenetrable forests." But though the harbour was found to be a noble one, with excellent anchorage, and capable of containing three hundred sail of ships of the largest size or greatest burden, it soon proved objectionable on sanatary grounds. During the prevalence of the North East monsoon, there was no room for complaint on the score of unhealthiness. But, when the South West monsoon prevailed, sweeping up the entire length of the island group, and passing over dense forests, filled with noxious influences from rotting vegetation, it carried with it an

accumulation of moisture and miasma to the North East side. Accordingly, towards the close of 1793, the very first year of the removal of the colony, sickness, more especially in the form of intermittent and remittent fevers, prevailed to an alarming extent among the settlers. At last, in February, 1796, in utter despair of improvement, the Governor-General in Council considered it prudent to withdraw the settlement, both "with a view to humanity and economy;" as not only had there been "great sickness and mortality," which, it was feared, would continue, but the Government had been put to "great expense," and had suffered much "embarrassment" in maintaining the settlement, and in "conveying to it supplies at that period." The convicts were transferred to Penang, and the settlers and others, about 550 in number, were brought back to Bengal.

Thus abruptly terminated our attempted colonization of the Andaman islands. Since then, little has been heard or known of them, except in connection with reports of shipwrecks on their inhospitable shores, and outrages committed on ship-wrecked seamen by their savage inhabitants.

Roused at last by reiterated tidings of disaster to ships and mariners, the Court of Directors, in 1855, addressed the Government of India on the subject. That government, following the ordinary circumlocution route, addressed the Government of Bengal; and that, again, Capt. Hopkinson, the Commissioner of Arracan. Early in 1856, the Commissioner, forwarded an able report, embodying some very valuable suggestions. The only effectual remedy for the evils complained of would be the entire occupation of the islands, as well as the Nicobars. But as this was impracticable, he recommended that the attempt should be made gradually, by first establishing a convict settlement on the West or South West side of the Great Andaman, which was reported healthy; and by using such an establishment as a first step to a complete occupation. For, though the planting of a penal colony at one extremity of the island would be inadequate, and nothing short of entire domination would prevent the evils which occurred from the savage and unbridled ferocity of the present inhabitants, even a partial occupation could not fail to bring many positive advantages, while their supposed unhealthiness would probably not be found more lasting than that of the coasts and islands of Arracan.

In March of the same year (1856) Sir A. Bogle, Commissioner of the Tenasserim and Martaban Provinces, forwarded a letter to the Supreme Government of India, with depositions concerning the cruel murder of eight Chinese traders, who had landed on one of the Andamans to obtain water. These documents were submitted in further illustration of the danger of

approaching these islands, and of the inhospitable and savage character of the Natives. It was also gently hinted, whether it was altogether creditable in a civilized Government to allow such a grievous state of things to exist within a sea, bounded by its own territories and on the high road to many of its chief emporia.

These various papers, with Minutes by all the Members of the Supreme Council, were forthwith despatched to the Court of Directors. It would appear that the advantages of the proposed measure of occupation, commencing with a Penal Settlement, were variously regarded by the different members of government; that some, for reasons not published, objected to it altogether. The Court, in a reply, dated 1st October, 1856, declared that though, in 1796, there was a "deliberate abandonment" of the islands, on account of their "extreme insalubrity," there was no impediment to our resumption of rights which, for sixty years, had been allowed to remain in abeyance, whenever it might be convenient for us to adopt such a course. "It is always possible," continues the Court in their Despatch, "that circumstances may compel us to re-assert these rights. It would have been highly inconvenient and objectionable, at any time, that a group of islands, so situated, should be occupied by strangers; but the importance of the consideration has been much increased, since we have become masters of Pegu. The Bay of Bengal is now, as observed by Mr. Grant, a British sea; and it is more than ever incumbent upon us to prevent persons, not subject to the British Government, from settling within its limits." After these shrewd remarks, the Court, referring to the shipwrecks and massacres as facts of notoriety, conclude that a harbour or harbours of refuge, at a convenient part of one or more of the islands, would conduce to the security of traffic, and to the general interests of humanity. Whether or not it would be desirable to establish a Penal settlement on the Andamans, was a question dependent upon various, and, perhaps, conflicting considerations. Before, however, finally deciding on such a measure, it was expedient that steps should be taken to explore them. "We desire to know," wrote the Court, "all that can be ascertained, without incurring great risks on the score of health or heavy expenditure, regarding the number and character of the inhabitants, the animal, vegetable and mineral resources of the country, the nature of the soil and of the climate, the quantity and quality of the water, and the general capabilities of the islands as a place of residence and as a field for cultivation." The Court also added that the "contemplated object would be very imperfectly obtained without the occupation of the Nicobar Islands." And as all right to these islands was

abandoned by the Danish Sovereign in 1847, it was desirable to explore them too, in order to ascertain the expediency or inexpediency of taking formal possession of them by the British Government. All this information the Court expressed an earnest desire to obtain "with all practicable despatch."

About six months afterwards, or early in April, 1857, in acknowledging the receipt of the Court's Despatch, the Government of India "beg to acquaint it, that the proper time at which to begin an exploration of the Andaman islands is at the cessation of the South West monsoon, when the dangerous part of the coast is accessible, and when there is least risk to health."

Events, however, were then on the eve of developement which called for greater "despatch" than either the Home or the Indian Government were well prepared for. The terrible mutinies suddenly burst upon us, with rebellion, conflagration and massacre in their train. Hundreds, if not thousands of convicted rebels had to be disposed of. Numbers of jails had been destroyed, and thousands of felons liberated. The old penal settlements had become inadequate. All doubts and objections with reference to an experiment on the savage Andamans had now been dissipated by the hurricane which threatened to blow all the survivors of massacre into the sea. Accordingly, in November, 1847, Dr. Mouat, Dr. Playfair and Lieut. Heathcote were appointed a Committee to examine the shores, the channels, the harbours and the anchorages of the Andaman Group of Islands; and select the best site which might be found there for the establishment of a *penal settlement* for the reception, in the first instance, of *Mutineers, Deserters* and *Rebels*, and eventually for the reception of all convicts under sentence of transportation, whom, for any reason, it might not be thought expedient to send to the Straits' Settlements, or to the Tenasserim Provinces. The first requisites of such a settlement were a secure and accessible harbour, abundance of wood and water, a healthy situation for a Jail and convict lines, and a considerable extent of country in the vicinity fit for clearance and cultivation. It was desirable also that the Jail should, if possible, be located on an islet, separated from the main island by a channel affording safe anchorage for vessels of light draught, and too wide for any convict to attempt to cross by swimming. By this means it would be more easy to maintain an entire separation between convicts kept in close confinement and those to whom some degree of liberty might be allowed. Medical and scientific enquiries were also to be instituted. And the Committee were told that the value of their report would be greatly enhanced if it were accompanied by Photographic views of the various sites reported on.

Thus provided with instructions, and armed and equipped

with all needful material appliances, the Committee started in a Steamer on Monday, 23rd November; and, after having touched and stopped at Maulmain for a few days, arrived at Port Cornwallis, on Friday, the 11th of December. This harbour they pronounced, as their predecessors had done, a magnificent one. The remains of the old settlement there they found lying strewn on the beach, in the form of fragments and larger pieces of a substantial brick building. The masonry had been detached in masses by the vegetation growing in fissures. Layers of small bricks were found imbedded in the roots of trees; while detached bricks were scattered over a considerable space, and rounded by the unceasing agency of the sea. The spaciousness and security of the harbour, and the beauty of the surrounding scenery had in no way been exaggerated. But, as a site for a settlement they considered it wholly unsuited, from the shores being fringed with a dense belt of mangrove, and the prevailing winds, during the greater part of the year, at its most unhealthy season, blowing over the surrounding swamps.

The party next steered a few miles to the southward, for the purpose of ascertaining if it were practicable to mount the Saddle Hill, the highest point of the islands, in order to obtain some idea of the interior; but, upon a near examination, the project was at that time abandoned. In passing farther to the south they verified the reality of what had been left undetermined by Lieut. Blair, viz., the existence of a passage between the Northern and Middle Andaman; while, at the same time, they satisfied themselves that it was practically useless—being impassable for boats at low water, and hemmed in by the worst kind of Sunderbund, ending in putrid shallows, and sufficient to poison any place lying within the influence of the winds blowing over it. After ascertaining that none of the large cluster of islands on the eastern coast of the Middle Andaman offered the requisite facilities for a penal settlement, they proceeded a few miles to the east to visit Barren Island—a volcano not yet extinct. They ascended the cone, and saw the crater, which is still smouldering. It contained little sulphur, and that little too inaccessible to be worked with advantage.

Returning from this excursion, they anchored abreast of Chatham island in Old Harbour, on the east coast of the South Andaman—the site of Blair's first settlement—and henceforth to be known under the name of "*Port Blair.*" For our purpose it were unnecessary to enter into minute details. Suffice it to say, that, after carefully examining the islands and harbours to the south, and along the west coast of the Great Andaman, the Committee came unanimously to the conclusion that Old Harbour or Port Blair was "the only place that possessed the

greater number of the requisites for a Penal Settlement;" and they accordingly "recommended its occupation for that purpose, in preference to any other of the localities visited and examined."

As this place has already become the "Botany Bay" of India; and Port Blair, though not equal to Port Jackson, may yet become the Harbour of a flourishing town—the future Sydney or Capital of the Andaman islands, when reclaimed from their wilderness state—we may as well note its more conspicuous features.

At the entrance of the Harbour and acting as a breakwater against the North-East monsoon is Ross Island, about three quarter of a mile long by half a mile at its broadest part. It is low on its western side and gradually rises to an elevation of 60 feet on its eastern shore,—the rock being sandstone. It contains large forest trees, with vigorous and not very rank under-vegetation. Though no fresh water was found on it, there seemed no doubt that, by boring, a plentiful supply could be obtained. It appeared admirably adapted for the purposes of a hospital or sanatarium.

The Harbour after shooting inwards from east to west, bends round at almost a right angle to the south and then opens up widely to the south-west—sheltered from all the winds of heaven. Near its centre, before bending to the south, is Chatham island, about 600 yards in length and 150 in breadth, with undulating ground, and a good soil covered with vegetation, in which are a few large forest trees. There was no indication of fresh water any where, but, on boring at the foot of a mound at the north end of the islet, it was found in a clay bed at the depth of twelve feet, and it instantly rose to within five feet of the surface of the artesian well.

The *North* shore of the Harbour is high, rising abruptly nearly 300 feet, with ledges of cultivated land on its southern aspect. The ridges are formed of sandstone, which was found to contain several water-courses, and to abound in bamboo, cane, and rattan, and a sufficiency of large forest trees for building purposes; good clay for bricks was abundant; and the supply of sandstone, inexhaustible—for piers, jetties, the metalling of roads, and any other purpose that might be needed. The coral reefs in the more exposed bays would furnish an unlimited stock of fine lime.

At the *western* end of the bay or port, the land is also elevated, supplied with fresh water, and very much of the same general character as that of the northern side. At the *north-west* corner of the Harbour is a narrow opening into a very shallow bay of some extent, called Mangrove Bay. If bunded

so as to shut out the sea, the extreme rise of which is only seven feet, the whole of this bay might be reclaimed and formed into good rice land, as at Kyouk Phyoo in the island of Ramree on the coast of Arracan.

The land on the *southern* aspect of the Harbour is lower, and even more plentifully supplied with water. From the character of its dense and multiform vegetation it also seems to possess a richer and more promising soil. Among the plants identified were a few cocoanut-trees, a thatching palm, some varieties of acacia, tree ferns, the bamboo, the rattan, the cane, &c. In many places, particularly where directly exposed to the sea, there is little or no mangrove skirting it. From its similarity to certain parts of the East coast of Ceylon, and from its local peculiarities, the Committee were of opinion that economic plants, such as the bread fruit tree, the plantain, the sugar cane, and the date palm, would certainly flourish there. It seemed, also, not improbable that many tropical fruit trees of great value, such as the mangosteen, the leechee, the loquat, and others could be naturalized without much difficulty.

Altogether, it was concluded that few localities within the tropics could be found which offered a fairer promise than Old Harbour or Port Blair; and that, as a small portion of Chatham island proved continuously healthy during the time it was occupied sixty years since, with ordinary care in the construction of buildings and strict attention to conservancy arrangements, a more extended and permanent settlement could not fail now to prove equally salubrious.

This favourable report at once determined the supreme government in its choice of Old Harbour or Port Blair as a Penal Settlement; and no time was lost in despatching officers and men thither, with all the means necessary for clearing a site and otherwise preparing for the reception of convicts. Dr. Mouat, Dr. Playfair, and Lieut. Heathcote, members of the Andaman Committee, received the cordial thanks of Government for "the judicious, prompt, and effectual manner in which they had carried out the instructions received, as well as for the business-like and practical shape in which they submitted the result of their investigation." In honour also of the able and indefatigable President of the Committee, a spacious new Harbour, discovered on the western coast, nearly opposite Port Blair, and within two miles of the western extremity of Old Harbour, was by the Governor-General in Council, designated "*Port Mouat.*"

Of *soil* there is a great variety. In general terms Lieut. Blair long ago declared that "it was all that could be expected from the most happy tropical situation." In some places, it is

apparently a mixture of decomposed slate and clay; in others, it is rich and loamy with a fine vegetable mould. From the regularity of the direction of the strata, the valleys are numerous, and much alluvial soil is washed down, which, blending with fallen leaves and other putrescent substances, produces a good prolific soil, in which trees grow to a large size and the shrubs and smaller plants become particularly luxuriant and fruitful. It is only in a few spots, where granite, freestone, and other primitive rocks are decomposed, that the soil is comparatively poor and unproductive; though thickly covered with herbage and stunted shrubs.

Of *minerals* there is also a considerable diversity. Besides the unstratified rocks already named, there are blocks of vesicular trap, with glanular felspar, hornblende, &c. There is also a succession of stratified rocks. There is a slate formation, with extensive beds of silicious sandstone and limestone, all of which are most important, in an economical point of view: Coral every where abounds. But whether the Andamans actually "teem with the precious metals," as was supposed by the late Dr. Helfer, a practised geologist could alone determine. In some parts there is a kind of freestone containing a yellow shining spar. Natives use red ochre for daubing, and blue pigment, which is probably manganese. There is also a grey iron ore, sparkling like mica, plentiful on the western side of the great island.

Of *vegetable* products there is a large profusion. The extensive forests, with which the islands are overrun, produce trees of excellent quality for all building and other purposes. Many of them would afford timbers and planks fit for the construction of ships, and others might answer for masts. One species of trees grow an enormous size, measuring thirty feet in circumference, and producing a very rich dye, that might be of use in manufacture. The banyan is there; the wood oil tree, which grows to 80 or 100 feet in height, with a girth of from 10 to 12 feet, affording a great quantity of oil; the iron tree, which bids defiance to the axe and white ants; the red tree, little inferior to mahogany; a species of ebony; the ever green beech, the fir tree, the dammer, the cotton tree, and catechu; the Alexandrian laurel, poplars, aloes, acacia, and a tree resembling the satin wood; mangroves, bamboos, rattans; a few fruit trees in a wild state, the mangoe, the almond tree; the Nicobar bread fruit, and cocoanut, though comparatively rare.

Of land *animals*, hogs, rats, monkeys and ichneumons are the only mammalia hitherto found on the great Andaman. On Interview island, adjoining on the west side, there are wild cats, wild dogs, a species of white monkey and of black pig with short legs, and several kinds of squirrels.

Reptiles, as might be expected, abound; several species of snakes, some of them very venomous; lizards, iguanas, tortoises and turtles; centipedes of ten inches long, and scorpions.

Of *birds* there is a considerable variety. The most common are pigeons, crows, parroquets, king-fishers, curlews, fish-hawks and owls,—with teals, plovers, bulbuls, wood-peckers, honey-suckers, the tailor-bird, cranes, white herons, crow-pheasants, blackbirds, thrushes, &c. There is a species of humming-bird, whose notes are not unlike the cuckoo, and are frequently heard in the night. There are caves occupied by vast numbers of the small swallows, which build the edible nests so highly prized by the Chinese as a delicacy and restorative.

Lastly, the Harbours and inlets from the sea, are plentifully stocked with a great variety of *fish*; such as mullets, skates, soles, pomfrets, rock-fish, sardines, roe-bills, sable, shod, aloose, cockup, grobers, seer-fish, yellow-tails, snappers, cut-fish, prawns, shrimps, cray-fish, crabs, oysters, and many others. A species of whale, and sharks of enormous size, are met with. And connected with the coral reefs, madopores, zoophites, and shells in abundance.

All these details of a general kind we have been induced to furnish, because of the important relation which the Andaman islands already bear to India, and the still more important position which they are destined to occupy in time to come. The whole subject being, doubtless, comparatively new to most of our readers, we have been anxious to save them the toil and trouble of attempting to wend their weary way through the tangled forest of official documents, by selecting and arranging for their benefit the objects, most likely to prove of popular and permanent interest. But the subject of chiefest interest connected with these Islands—the subject of Andaman *humanity*—we have not touched, because, from its paramount importance, we purpose to reserve it for a separate article. Meanwhile, the proposed penal colony has not only been established, but, for two years, has been in succesful operation. The scum and filth of India's crime and of India's turpitude, has been concentrated there, alongside of a barbarism, which, in no age or clime, has ever been surpassed. There, too, has the savagery of criminal and barbarian nature, been brought into closest contact with a professedly Christian Government and a professing Christian people. What new obligations does this singular juxta-position involve on the part of such a Government and such a people? As we cannot fling the responsibility away from us, it well becomes us to gravely study it, that we may be found seconding and not thwarting the designs of a wise and gracious overruling Providence.

A. D.

II.—*Lodiana Mission.*

(Concluded from page 282.)

JALANDHAR.

The Missionary at this station reports as follows;—

PREACHING.

"The preaching of the Gospel has always the pre-eminence in our missionary work. We feel the importance of this part of our labour as we grow in experience in our operations.

"Besides the general routine of every-day labour for the spread of the Gospel, the following fairs, large towns, and villages, have been visited by the agents of this station; Nakodar, Núrmahal, Kartárpur, Kapúrthala, Hoshiyárpur, Bári, and Bangwála. In going and coming to these towns 133 villages have heard the message of mercy.

"The present number of pupils enrolled in our school is 245. Their daily average attendance is 175. The attendance in the English department has increased, and been much more regular than during former years. The encouragements held out by the officers of Government for the cultivation of English literature and science, have induced many to apply diligently to learn the Enlish language; but none of them remained long enough to attain any thing like a mastery of English. Our school has been frequently visited by the officials, the Director of Public instruction in the Punjáb, and the Inspector of Schools. By the kind recommendation of the officer at the head of the educational department, an increase of Rs. 10 a month has been sanctioned by Government from April last."

LAHORE.

(*Commenced in* 1849.)

Missionaries, Rev. C. W. Forman and Rev. G. O. Barnes.
Assistant Missionary, J. Newton, Jr., M. D.

STATION LABOURS.

1. *Preaching to the Heathen.* The two principal approaches to the city of Lahore are by way of the Lohárí, and Dehlí gates. Outside the former, the main bazár of Anárkalí stretches away to the South; and the erection of a great Seráí near the latter, has established it as the next most frequented avenue of approach to the city. Perhaps the majority of all non-residents enter Lahore by way of these two gates, though there are ten others besides them. To these two points, therefore, the Missionaries directed special attention. The neat chapel erected last year at the Dehlí gate afforded one preaching place, and a square awning, with carpets spread underneath, a second at the Lohárí. At the latter, morning or evening, and often *both* morning *and* evening, one Missionary stationed himself to tell to all who would turn aside and listen, the good news of salvation.

Another plan was followed at the Dehlí gate chapel. One of the Missionaries was in the habit of spending from three to six hours

daily, there, speaking more privately with those who wished to converse on religious subjects. When none came, he would sit in the verandah outside, and preach to the passers by in the customary manner. The plan was found a satisfactory one. The number of those who came inside to hear, was small; but much better opportunities were afforded, for a pungent and convincing exhibition of the truth, than in the heat, bustle, and confusion of ordinary bázár preaching. In order to attract attention, a large placard was hung outside the door, with an invitation, written in prominent characters, to all who read, to come in and hear the word of life.

The efforts of the Missionaries and their Assistants were not confined to this two points.

It is with pleasure we are able to state that the same absence of turbulent and insulting opposition, noticed as an unusual thing in last year's Report, continued to the close of the present Mission year; though of course, "the time is not yet," when a preacher can tell the Muhammadans of Lahore of salvation through the *Son of God*, without encountering more or less opposition.

This perhaps is the place to mention a vernacular exercise which has probably exerted an important influence on the labours of the year. On Thursday evenings after the appointed Hindustáni services are over it has been the custom of the Missionaries to meet their Native Assistants in conference for an hour or two. The time is chiefly occupied in recounting in turn and with some minuteness of detail, the manner in which each has spent the week; encouragements or the contrary in the work; interesting incidents occurring in the course of ordinary bázár labours, etc. It can easily be seen that an exercise of this kind faithfully conducted, would have the effect of stirring up all concerned to the more regular discharge of daily duty.

3. *English Preaching* has been kept up as in former years. The attendance has been uniformly good, and we have been permitted to see some fruit of our labours, in souls converted to Christ.

4. *Schools.* The Persian school which had been held for several years in the Hírá Mandí, was discontinued during the year, because it did not seem to be a very efficient instrument in teaching Christianity.

The English department improved very rapidly under Dr. Newton's superintendence. In a short time the number of pupils was doubled, and it has continued in a flourishing condition throughout the year. Another circumstance which perhaps contributed to bring about this sudden increase in numbers, should also be mentioned. Sir John Lawrence, just before leaving India attended an examination of the schools, and distributed prizes, purchased by himself, to the successful students. At this examination, a number of the native gentlemen of Lahore were present. Sir John, after awarding his prizes to the boys, made an address, in the course of which he remarked to the great men present, that he was sorry to see so few of their sons among the scholars in attendance. They were making a great mistake, he assured them, in not securing for their children the advantages of a good education; and warned them, that, unless

they changed their course, the next generation would see the descendants of shop-keepers and tradesmen exalted to places of honour and trust, while *their* sons would be passed by in the distribution of rewards. The results of this speech were speedily apparent in the increased attendance at school; though it seems rather to have been effective in stimulating the zeal of parents, and children in the middle classes, than in reforming the gentry.

Itinerations.

At the last Annual Meeting of our Mission it was decided that a systematic plan of itineration should be adopted, with the view of reaching, if possible, every village within our bounds, during the next five years. To this end, the boundaries of each station's operations were defined, according to a scheme drawn up by a committee appointed for the purpose. It is not probable that the original plan will be carried out within the time specified. A single cold season's work has demonstrated the almost impossibility of effecting so much in such a short space of time. The extent of country is too great, the villages too numerous, and our force too weak. But there cannot be a doubt as to the wisdom of substituting a systematic scheme in the place of the desultory style of itineration hitherto pursued. Perhaps eight years may suffice for the successful accomplishment of the undertaking, thus begun.

In the district assigned to the Lahore station there are from 3500 to 4000 villages and towns, spread over about twice as many square miles of territory. As the result of the combined labours of the Missionaries and their Native Assistants, more than 500 places were reached during the last cold season.

The plan of visitation was commonly as follows: The Missionary would pitch his tent near the central village of a cluster, and there remain for several days, until all the places within a circuit of five miles had been reached. He would then move off to repeat the operation in an adjacent section. With camels to carry his baggage across the country, and an accurate district map to guide him, he need not miss even the most insignificant village in his district.

Two of the Native Assistants, while visiting a number of towns S. W. of Lahore, were accompanied by their wives, who often were engaged in conversation with the Heathen women, while their husbands were preaching to the men. There seems to be no good reason why we should not avail ourselves more extensively of this means of access to the female portion of the community, now that, by God's blessing upon the various Orphan Girls' institutions connected with Mission stations, a better class of wives for our Native Assistants is rising up about us. If they could be induced to take part in the great work by regularly accompanying their husbands on their itinerating tours, we are persuaded that excellent results would follow; not only in the communication of instruction to the now wretchedly neglected women of heathendom, but in the increased strength of character, thus acquired by the Christian females engaging in the work.

RESULTS.

Eleven adults have been admitted to full church membership during the year; viz. two Europeans and nine Natives. The former were from the congregation to which the missionaries minister in Anárkalí. Of the latter, one is the daughter of Christian parents. The remaining eight were baptized from among the heathen; viz. five Musalmáns and three Hindus.

Of the Musalmáns, four belonged to one family of faqírs—father, mother and two sons. The wife of one of the sons is at present a candidate for baptism. These people have been known as Christians in the place where they live on the Biás river, for three years. The fifth convert from among the Muhammadans is a woman of Eusufzai, who in childhood was brought away from Cábúl after the burning of that city by the British forces.

DEHRA.

(*Commenced in* 1853.)

Missionaries, Rev. J. S. Woodside and D. Herron.

Towards the close of December a deputation, consisting of three men, from Rohilcund, came to this station, representing that the community to which they belonged, had come to the conclusion to abandon heathenism and embrace Christianity. They said, their chief desire was to obtain salvation, and that they had come to us to learn more than they yet knew about the religion of Jesus. They told us, moreover, that they already prayed to God daily in the name of Christ and hoped to be saved by him.

They remained on the mission premises, till from frequent conversations and a close examination of them before the session, we became satisfied of the truth of their professions,—consequently recognised them as members of the church, and administered to them, on the 30th of January, the holy ordinance of baptism.

They told us from the first, that, in the district of Bijnour, from which they had come, there were sixty families that wished to come over to us if we would receive them: and that there were hundreds in the same district that were willing to become Christians. In consequence of these statements, we determined to visit them, and see for ourselves the nature of the work going on amongst them. Accordingly, about the middle of February, Mr. Woodside crossed the Ganges and spent a fortnight preaching in their villages, and inquiring into the origin, nature, and extent, of the work going on in their midst. He found the state of things to be even more encouraging than we had expected. An account of this tour has already appeared in the Missionary Record, and it is not therefore necessary that we should here dwell upon it. About thirty persons, most of whom were the families and connections of the three men previously baptized, accompanied Mr. Woodside on his return to Dehra. All of these, able to work, soon found employment; they were quiet and industrious in their habits, and seemed honest inquirers after the truth. Some of the adults soon made considerable progress in learn-

ing to read, and the children attended the Mission Schools, and advanced rapidly in their studies. One little girl, about twelve years of age, deserves special mention. She, together with her sister, was received into the Christian Girls' School as a boarder, and was supported by a benevolent lady at Landour. She was intelligent and amiable; she endeared herself to those having the care of her, by diligence in her studies, and by gentleness of manner. Such was her interest in religious things and her love of secret prayer, that we were led to believe that she was a child of God.

She was baptized in the course of the summer, together with ten other (children and adults) of the Rohilcund converts. Towards the close of the year the whole of these people removed to Major Rind's Christian colony in the Western Doon, where they expect greater temporal advantages than they could obtain by remaining in Dehra. They carry with them our best wishes, and we trust they will all go on to know the Lord, and be instruments in his hand for promoting his glory. We feel called upon here to express our gratitude to God for his gracious work which he has permitted us to see during the past year, and for what he has permitted us to do for the advancement of his cause. We had the privilege of administering the ordinance of baptism to five native adults, eleven children of Native Christians, and three European children—in all nineteen persons. May this be but the first fruits of a greater ingathering in years to come.

In the month of May the Rajah of Kapúrthala invited Mr. Woodside to undertake the establishment of a Mission in his territory, and forwarded a similar request to the Mission. In consequence of this Mr. Woodside was appointed to that work, and, at the close of the year, leaves Dehra for the Panjáb.

PESHAWAR.

(Commenced in 1857.)

Missionary, The Rev. Isodor Loewenthal.

During the year under notice, the Missionary to the Afghans has experienced less hindrance in his work from sickness than he had had to contend with previously, and has quietly pursued his labours, which consisted mainly in translating and preaching. He has completed the translation of a part of the New Testament, and hopes soon to see the whole of the New Covenant in the hands of the Afghans in their own language. The necessity of this version of the Word of God can only be doubted by those who are but little acquainted with the people for whom it is intended.

Before closing this Report the Missionary would ask permission to advert to several interviews with three Siáh-posh Káfirs, which he had during the cold season of 1859; which interested him much in the peculiar tribe or nation to which they belong. It is well known that they are a distinct people, inhabiting a district of the Sufed Koh, surrounded on all sides by Afghans, Hazáras, or Turkmans. From their language, which not only in words but especially in certain grammatical forms, has retained many resemblances to the

Sanscrit, closer than are to be found in most modern languages of India, it is quite evident that they are an ancient Aryan race. In features, in shape, in colour, in religion, in manners, in customs, indeed in every thing almost, they differ most widely from their neighbours.

The Afghan, in the South, is dark; the complexion of the Tatar, in the North, is dirty yellow and red; the Káfir is fair as a Caucasian. The Afghan has often a curved, Jewish nose; the Tatar nose is flat; the Káfir has the straight nose which is common in Europe. The eye of the Afghan is either the piercing, black, eagle eye, or the languishing, almond-shaped one, so often met with in the East, and so much admired by Orientals; the Tatar has the slim non-horizontal slits which pass for eyes among the Chinese; the Kafir has the frank, pleasant hazel eye of the North of Europe. Wine, and swine, and kine, objects of abomination or adoration among their neighbours, North and South, East and West, are favourite articles of consumption among the Káfirs. The Tatar sits cross-legged; the Afghan sits on his heels, his chin on his knees; and both sit on the ground; to sit on a chair would be uncomfortable to them; the Káfir sits mostly on a low chair or stool, or, if on the ground, always with his legs stretched out before him. The Afghan and the Tatar place their food on the ground; the Káfir on a low table or stool. Such points of difference might be indefinitely multiplied. Those who came down to Peshawar, may in their long journey have contracted some articles of dress of the tribes whom they passed; but still there was enough about them with their long swaggering gait, their unrestrained curiosity, their huge laced boots, their half-dressed black goatskin coats, their worsted shirts, their silver-sheathed daggers, their rude bows and arrows, to distinguish them at once from the motley crowds that are found in Peshawar in the cold season, to whom, nevertheless, they were closely related, through the neutralizing and amalgamating agencies of dirt.

The information obtained from them in reference to their people confirms what has been known concerning them heretofore, and, with what the late Mission to Candahar have gathered in reference to them, shows how difficult it is to understand every thing about them without a visit to their country. But such a visit seems hardly feasible at the present time, not only on account of the comparatively inaccessible nature of the region which they inhabit, but also and mostly on account of the hostile relations subsisting between them and their neighbours. Nor can this hostility well die out, as long as the Afghans persist in kidnapping and enslaving Káfir women and children. Káfir slaves are greatly sought after in Afghanistan. Every man of property has some, among the Barukzais, the clan to whom the present ruling family belongs, all the confidential servants are Káfir slaves; and young Káfir boys are kept to attend on the females in the harems. The price varies from forty to five hundred rupees. Girls are sold by the span; fine strong ones, of good looks, bring as much as one hundred rupees a span; and there are instances of some having been sold for their weight in silver. They are said to be very handsome. They are usually captured through the agency

of Nimchas, which is a designation of Káfirs who have been made Muhammadans, or their descendants. The base treachery and vile frauds which these men frequently practise on their countrymen and kinsmen almost transcend belief. No wonder that the Káfirs kill every Muhammadan that falls into their hands.

One man who had been captured and sold in youth, and been made a Muhammadan, and in course of time had risen to high office among the Afghans, was in command of a frontier fort, when the good principles which his new religion had instilled into him, and an avarice such as is to be found only in Asia, led him to adopt the following scheme. He sent word to his relatives and the people in his own neighbourhood who had known him in youth, informing them who he was, and of his great desire to have an interview with his people; they well knew, he said, that he could not enter Káfiristan without imminent danger to his life; they should therefore gratify him by coming to see him; they need fear no one, as he was in command of the place which they were to visit. About forty men, women, and children, followed the invitation; they were admitted into the fort, the gates were shut, a volley was fired into them, a few were killed and wounded; and while the poor wretches were cowed and confounded, they were secured and then sold into slavery. The traffic is very lively.

Though many of the customs of the Káfirs are peculiar, in the low estimation in which women are held among them, they are like the rest of Asiatics. Polygamy prevails; at a brother's death the brother adopts the surviving widows as his own wives. The landed property of a man, at his death, is divided among his widows, whilst other property than land is equally distributed among the sons; daughters have no share in the inheritance, as they never have a household of their own, inasmuch as they live with their mothers until they are disposed of by marriage. The entire cultivation of the land is committed to the women, who have to toil with very rude implements; the men rove about and hunt, or fight the Muhammadans, or spend their time in dancing or drinking bouts; wine, which they obtain from grapes, by boiling, being a favorite beverage; and those Káfirs that visited Peshawar, manifested by their great familiarity with port-wine, their own wine must resemble the wine produced in Europe. Their food consists principally of meat, as but little grain is raised in their country. The women are not kept shut up, as among Muhammadans, nor do they conceal their faces; but they are not allowed to eat at the same table with their fathers, husbands, brothers, or sons. To each village there is attached a lying-in-hospital, to which all women are obliged to retire, nor are they allowed to return to their homes until forty days after confinement; they believe that the birth of a child within the precincts of a village makes the gods angry, and famine or pestilence is sure to follow.

They are idolaters, but do not appear to be bigoted; the images of their gods represent men and women; they name them Bruk, Páneo, Mahadeo, Kikutai, Yúmrai, etc. These, however, are only parts or portions of the real deity, which is called Dogan. He is

the creator of all things, and wields the destinies of mankind. Their belief in the continued existence of the human individual assumes the form of metempsychosis, the vital entity passing from body to body of the same species. Their religious guides appear to be two hereditary classes, called Uta and Dil, the former of whom seem to be regarded as priests, the latter as soothsayers.

What has, from time to time, become known of their apparent predilection for Europeans, would almost lead one to believe that Missionary efforts among them would not meet with that dreadful rebuff one experiences among the Muhammadans; and assuredly the time is approaching when this interesting people of roughly clad mountaineers shall also hear that Gospel which preaches liberty to the captive and freedom to the slave. Where the invading conqueror has been repelled a hundred times, and the Moslem's sword and creed have vainly sought an entrance, there, if the Lord will, the Missionary may soon find an open door, where to enter, and possess, and plant the Cross and teach the Book.

III.—*Papers relating to Indigo Cultivation, in Bengal.*

We begin in this number of the *Observer*, the republication of the "opinions of several officers of Government in various districts of Bengal on the Indigo Planting System." These papers have been published by Government in a separate form, and they will do much to enlighten public opinion on this important matter, but we deem them of so much value that we believe we shall serve the cause of justice and of truth, and please our readers by giving most of the "opinions" a place in this magazine. There are one or two things about those papers worthy of note.

1. They are the deliberately formed and expressed opinions of a number of gentlemen, whose position secures them to an unusual degree against prejudice respecting either planters or rayats.

2. They have all had abundant opportunities of observing the effects of Indigo planting, and of learning what are the relations subsisting between planters and rayats.

3. They almost all emphatically condemn the system. They describe it as a forced cultivation. They assert that a rayat who once begins to cultivate indigo can hardly ever get out of the planters' hands, however much he desires to do so. They say that the cultivation is hated by the peasantry, and for the simple reason that it is not remunerative. They tell us that a man never prospers by the growth of indigo. They assert—these magistrates, judges and commissioners—that by false measure-

ments, intimidation, extortion and fraud practised by factory servants, with or without the cognizance of their masters, the rayats are greatly wronged and shamefully impoverished.

The Indigo Commission is now sitting and taking the most various evidence. Does this evidence in the main agree or disagree with "the opinions of several officers of Government?" It fully corroborates what they have stated. Whatever may be said by some of the most violent friends of the planters about the "getting up," by missionaries and others of evidence, this is clear, that missionaries are quite as unlikely as Indigo planters to resort to sinister practices, and have much less cause to resort to them, and that the great mass of all that has been said before the commissioners, alike by missionaries, rayats, zamindars and others is condemnatory of the system as it is now carried on.

Let us add a few words on the spirit in which this question is discussed by some parties. We have carefully read all that the *Englishman* and his correspondents have written, and we are really ashamed that an English journal should contain such an amount of abuse, scurrility and empty declamation. The editor seems determined to prove that the low opinion expressed by Dr. Russell and Mrs. Colin Mackenzie of the Calcutta daily press is true now, whatever it was years ago. The indigo question is one of vast importance; it must be settled according to the principles of strict justice and benevolence; hard facts, and well formed, impartial opinions are what are wanted to help us to arrive at safe conclusions; if he thinks that abuse and coarseness will serve his cause or aid in the satisfactory solution of this great question, he is greatly mistaken.

From A. Sconce, Esq., Judge of Nuddea, to the Secretary to the Government of Bengal,—dated Kishnaghur, the 20th April, 1854.*

Mr dear Beadon,

I am more sure that some such statement as that I now enclose should be submitted for the consideration of Government than of the proper manner of doing it. I profess merely to put on paper the outspoken complaints which people here make against the system generally, but not, as they allow, universally practised in the cultivation of Indigo; and I would beg you to do me the favour of laying the paper before the Governor-General.

I write, of course, not knowing whether or no the same matter has not been already pressed upon the attention of Government, perhaps I should say, not knowing but that Government has reason to decline the immediate discussion of it. My own idea, however, is, that it is

* Selections XXXIII., pp. 1-4.

no longer enough to measure the advantages of European capital and energy by the value of our exports of Indigo: the effects of the system upon the people should also be considered; and I should wish to be satisfied that, in connection with the cultivation and manufacture of Indigo, the people labour under none of those evils which, by a kind of social misadventure, formerly prevailed, nay, which men may regret, but are perfectly free to allow, do still prevail in England.

If the suggestion which I make, of a Commission of Inquiry, should be listened to at all, I should like to add that it seems to me, for the purpose, should be associated with the Revenue Commissioner an English and a Native gentleman *not* in the Public Service.

NOTE.

I feel that I ought not to hesitate to put on record the remarkable statements regarding the Indigo system of this District that have been made to me by Natives of respectability and intelligence, and in a position to be informed of the facts which they narrate, and which, if misinformed, they themselves assuredly believe. My connection with Indigo districts is too recent to permit me to state the circumstances I am about to describe as having fallen within my own knowledge. Indeed, I have known for years, through casual communication with the people, that a native landholder would shrink from the approach of Indigo cultivation as they do from fire in the dry prairies of America; and otherwise, the violent outrages that from time to time, spring from the sowing of Indigo indicate an unwillingness on the part of rayats to place their lands at the service of the planter; but excepting these occasional and very general sources of observation, I have personally no knowledge of the complicated relationship subsisting between Indigo Planters as landlords, as cultivators, or as manufacturers, and the rayats as tenants or labourers, or producers and sellers of produce; and though the recommendation which it is the main purpose of this paper to submit, be manifestly grounded chiefly on my own ignorance of the subject, it is so plain to me, that the strong sentiments and warm feelings of the people, or at all events of that portion of the people with whom I have communicated, are not sufficiently known, have not been sufficiently investigated and discussed, and at all events to their apprehension have not been sufficiently refuted, that I presume to suggest that the complaints made should be authoritatively sifted.

When seeking information on this subject, one simple question seemed to me to lie at the bottom of the whole matter namely, the willingness or unwillingness of the rayats to co-operate in the cultivation of Indigo. Willingness would betoken contentment and profitable industry; unwillingness might express constraint, bankruptcy, undeliverable bonds. I have asked therefore simply whether the cultivation of indigo was acceptable to the people; and the answer given to me, interrupted more than once by the declaration that tongue must fail fully to describe the various forms in which misused power was exercised, was a long narrative of what appeared to be, to the speakers, remediless injustice.

I cannot sufficiently guard against the possible inference that I advance any statement of my own knowledge: I write what perfectly credible and perfectly respectable people have told me, and what I am persuaded they themselves believe. No one, I may add, who has had long intercourse with the natives can have failed to notice the credulity and weakness of judgment which, in some respects and particularly in whatever relates to their position towards Europeans, imperfect education, narrow experience, and the timidity of their national character, tend to engender; but allowing for this source of error, there is, I think, in their statements a substratum of understood grievances which cannot, unlistened to, be cast aside.

The general impression conveyed to me regarding the indigo system is, that it is sustained throughout by compulsion, and by the advantages gained by arbitrary and unrighteous dealing.

It is said that the rayats are driven by force or fear to undertake the cultivation of indigo; that they are not allowed to cultivate other crops till they have sown indigo, first, it may be, on the planter's *nijjote* land, next on the rayat's own lands: that done, the rayats' labour and cattle being limited, it is too late to go on with other crops.

It is said that rayats are not at liberty to devote what lands they choose to the cultivation of indigo, *but* their best land—this field or that, as the planter may point out.

It is said that, in contracting engagements for land, planters require large and unusual measure, two-and-a-half beegahs of the common beegah to make one beegah.

It is said to be notorious that a rayat gains little if at all by the advance of two Rupees a beegah made to him by the planter; he has to pay it away to the factory amlah.

It is said that in delivering his produce the rayat is compelled to deliver two bundles for one; two bundles are taken from him at the market price of one bundle. This is said to be done by tying the leafy heads of two (or more) bundles together, and making one factory bundle.

It is said that the work of the factory is carried on by the inadequately requited services of labourers, boatmen, and hackery drivers; by the extortionate cesses which planters levy from their tenants; by the compulsory loans which mahajans are obliged to make for the purpose of liquidating rayats' balances.

Rayats, it has been said to me, have nothing and can have nothing; they are working cattle merely, not men reconciled to labour by their gains.

I find it difficult to obtain anything like an exact conception of the forms in which the force or compulsion alleged to be used towards the rayats is exerted: it is said that cattle are not allowed to graze; that they are carried off altogether, perhaps plundered, perhaps drowned; that crops are wantonly destroyed; that houses are harried and burnt. Complain,—say they, how often would you have the poor man and the weak man to complain? It is better to bear than to complain.

It will be understood that I do not adopt these statements: they are deplorable; but the utmost I am entitled to say is, that it is deplorable, not that they are true, but that they should be believed to be true; and it is to this belief that I think measures of inquiry and redress are due.

Should a Commission of Inquiry be instituted, these points would specially be attended to:

(1.) The whole conditions of a rayat's engagement, as a tenant, to cultivate indigo; embracing the nature of his rent in money or in crop; the rate of his rent; the rate of advances and extent to which advances are made; the size of the beegah compared with the beegah of rice land; the period of the engagement, and terms and manner of delivering the indigo.

(2.) The indigo being ripe for delivery, does the planter account for it at the full bazar price? Under what condition is indigo seed taken and accounted for?

(3.) Ordinarily, what provision is made for the termination of a rayat's engagements?—is any period specified? Has the provision of Section 5, Regulation V. of 1830 been taken advantage of? In practice, by any, is an engagement considered interminable?

(4.) Season failing, on whom does the risk rest? Is the rayat accountable for advances only; or for the entire money rent of the year; or for the value of an estimated but ungrown crop of indigo; or for both rent and advances?

(5.) What proportion does the advance bear to the whole rent; or if the rent be estimated in kind, what is the proportion of the advance to the value of the crop? In delivering the produce, at what rate is the portion not advanced upon credited to the rayat?

(6.) Practically, in this factory and in that, to what extent are balances scored up against rayats; ordinarily, what adjustments are effected; how long is adjustment deferred?

(7.) Practically, what is the comparative position of rayats who grow indigo and of rayats who grow other crops but not indigo? Is indigo more liable to fail than other crops? If so, do the superior returns per beegah from indigo remunerate the rayat for his greater losses? Ordinarily, are indigo rayats above the world?

(8.) At what rate, under what conditions, is the labour of various descriptions required by the planter remunerated; for tilling the private lands of the factory; for gathering the crops; for manufacturing the indigo, and for transporting it? Is a lost crop worked out in labour? If worked out, how is account taken?

(9.) In farms and taluks attached to indigo factories, what is the condition of the sub-tenants as such?

These queries may seem mainly to refer to the conditions of the native rayat; but they necessarily embrace the co-relative rights and interests of the planter. A factory worked for twenty years or for half a century must necessarily be invested with some sort of rights; to ascertain, to define, and to preserve these rights could not but be advantageous, and is certainly due to the indigo planter: and possibly even a planter should be expected to admit, that in the system into

which he was necessarily adopted, investigation may disclose involuntary defects which he himself would be most unwilling to perpetuate.

A. SCONCE.

Kishnaghur, 20th April, 1854.

From F. BEAUFORT, ESQ., Joint Magistrate and Deputy Collector of Pubna, to the Commissioner of the Rajshahye Division, —(No. 90, dated the 26th October, 1854.)*

SIR,—When the Lieutenant-Governor visited this station, he desired me to make a report to him, through you, regarding the expediency of re-enacting a law for enforcing the execution of contracts relating to the cultivation and delivery of indigo plant. I have since then made inquiries on the subject from various persons, and I have now the honour to furnish you with the conclusions which the information so obtained, and my own experience, have enabled me to draw.

2. You are aware that Section 3, Regulation V. 1830, made the evasion by a rayat of his indigo contract punishable by a magistrate, in the same way as similar evasions of other contracts are punishable under Section 5, Regulation VII. 1819; and that this provision was rescinded by Act XVI. 1835. The result of that rescission was and is, that if the rayats break the conditions of their agreements by a fraudulent transfer of the produce of their land to another person, or by refusing to cultivate the land with indigo, the aggrieved planter has no resource but what is to be found in the provisions of Regulation VI. 1823, and Act X. 1836. But experience has shown that this is insufficient. The observation contained in the preamble of the former of the last-quoted enactments is still applicable to the case, with the alteration of only one word. The system at present in force provides, as above observed, no other remedy for parties injured by this dishonest practice than by a [summary] action in the Civil Court. The difficulty and delay of obtaining redress by that course have not unfrequently led to acts of violence, and even to serious affrays.

3. The magistrate can in no way interfere, for if the planter brings a suit before him under Act IV. 1840, as having a *quasi* possession of the land, as obtained through advances in money and seed for its cultivation, he cannot interfere, since the Sudder Court have expressly ruled that the rayat who has cultivated, and not the person who has made advances, is to be held to be in possession of the land; and that the lien or interest which the planter holds under Section 2, Regulation VI. 1823, should not be considered in such case.

4. In 1835, the legislature had ceased to shadow forth in a preamble the reasons which had led to any enactment, and therefore it is not apparent why the rules of Regulation V. 1830 were rescinded; whether any inconvenience had been felt in practice from abuse of the power conferred, or other cause; or whether the legislature of the day considered that any principle of law was contravened

* Selections XXXIII., pp. 26–32.

by those provisions. But as far as I can learn, there were very few complaints and very few convictions under it. It was originally enacted at the time of the great failures among the mercantile houses in Calcutta. The planters were all heavily in debt to those houses, and were much distressed for funds. When Palmer and Co. failed, the native zamindars took advantage of the consequent panic to induce the rayats to break off all their engagments with the planters, who at that time could not hold estates in their own name. This state of things was represented to Government by planters; and probably Lord William Bentinck saved indigo property in Bengal from utter destruction by passing the Regulation in question.

5. I am assured by old planters that the effect of it was merely to keep matters quiet. The zamindars ceased to instigate their rayats to break off their contracts; and the planters feeling themselves more secure were enabled to carry on their concerns without having recourse to the compulsion and physical force to which the state of affairs had driven them. There was no complaint, they say, of oppression arising from the law; and they are not aware of the reasons which led to its repeal. Its enactments produced no evil; while its rescission has sown the seeds of numberless quarrels, from which has sprung a full harvest of assaults, plunderings, illegal detentions, and affrays.

6. But the question for present consideration is, whether a law of this kind be now required or not; and whether it would be productive of more good than evil. That its provisions will be to some extent abused, that there are men among the planters who will not scruple to take a dishonest advantage of it, is not to be denied. But this is not a sufficient reason for refusing the prayer of the large body of honourable men who do not, and will not, have recourse to such fraudulent practices. For there are many laws of which rogues make daily use, but which cannot on that account be taken out of the books. A forged bond is the common weapon of enmity; but the courts cannot refuse on that account to enforce those which are not fraudulent. Not admitting, therefore, this plea against the enactment, I proceed to investigate the arguments in its favour.

7. In the present state of the law, if the rayats who have taken advances refuse to act up to their contracts, the planter has no other remedy than a civil suit. It will hardly be denied that this is in fact no remedy at all. The civil prosecution of a large number of rayats involves a large expenditure, the greater portion of which can never be recovered. It is also a tedious process, although called summary, during the progress of which the planter sustains additional loss. We find, therefore, that very few cases of this nature are instituted, although breach of contract is of frequent occurrence. In lieu of it, the planter has recourse to physical force, the consequences of which are injury and oppression with affrays.

8. But the reason for this frequent breach of contract is not to be found among the rayats. They can find no ultimate advantage in not fulfilling their engagements. It is the zamindars who instigate them to evade their agreements, and who make use of the

tremendous power they possess to prevent the cultivation of indigo in whole villages and sometimes in whole estates. The rayats are always glad enough to take advances, because it gives them the means of paying their rents; and for the same reason the zamindars do not interfere before the time has arrived for sowing. It is well known that the agents of the land-holders are at hand to receive the rents when the advances are being made, and are often present in the planter's cutcherry for that purpose. The money thus secured by the rayat and placed to his credit, he has no objection to throw the planter overboard, provided he has some powerful person to back him and save him from his vengeance. There is no doubt but that he has, whether reasonably or unreasonably, a great aversion to indigo. He believes there are many other crops which yield a more certain as well as a larger profit. I have heard planters argue the contrary and produce proofs of it, but the idea in the rayat's mind remains the same. When, therefore, he is desired by the agent not to cultivate any indigo, on pain of the zamindar's displeasure, he sees no profit in refusing obedience. He has pocketed the advances; he knows that his landlord has ample power to oppress him, and he hopes that he will secure him from the planter. He has no hesitation in signing an *ekrar* to break his contract.

9. Probably the planter hears nothing of what is going on; appearances are kept up; a shower of rain falls and the takadgeer is immediately sent to the spot with the seed. Then the disturbance commences; the takadgeer is obliged to run, and the seed is destroyed. The next day the planter is told that, instead of the lands being sown when the opportunity offered, the rayats have with one accord repudiated their advances, turned his servants out of the villages, and filled the lands with dhan.

10. What is he to do? There is no remedy to be found in the law, a great loss is impending over him; and there are only two ways of avoiding it. He must either use physical force and compel the rayats to fulfil their contracts at the point of the stick, or he must come to terms with the zamindar, if indeed that be possible, that is to say, he must make large presents to the zamindar's omlah, and pay black mail to the man himself under the plea of the old rents which, in fact, he does not owe, or take leases of the villages on losing jummas.

11. If the Bill which has lately been read in the Legislative Council becomes law, a recurrence to the lattial system will expose him to heavy punishments; and he will be entitled to claim the enactment of some other law which will really protect his interests from losses of this kind. But even under the present law, the appeal to physical force is attended with great expense and great annoyance in many ways. For the sake of peace, therefore, many planters consent to the zamindar's exactions, if not too immoderate. The consequence is, that the law in some measure assists the zamindar in levying what is in fact a heavy tax, and adds so much to the difficulties and expense of planting, repressing the commerce of the country in one of its most valuable products. And it must be remembered that the large

amount of ready money annually expended by the planters has a very material effect on the revenues of the country.

12. But it may be that the zamindar will not consent to any terms; he may have a personal feeling to gratify in destroying the cultivation of a concern; he may refuse to lease his villages to the planter on any terms; and at the same time prevent his rayats from growing indigo. And I beg to say that I have seen instances of this. In such case if the zamindar has large estates, in which an indigo concern has been cultivating for years, he has it in his power to injure it in a very serious degree. In fact, he is sometimes able to shut up one or two of the factories.

13. To obviate these difficulties the planter is always willing to obtain landed property if possible. He rarely has the opportunity of getting anything better than a putnee; generally he must be content with a short lease. But for either he must pay very high, and agree to a rent on which he will suffer a yearly loss. To this he will submit readily, if within his means; and is liberal in the settlement, because he finds a great profit in it in freedom from quarrels and in the power which it gives him over the rayats.

14. The proposed re-enactment would provide a remedy for much of this, and prevent the undue interference of the zamindar. If the rayats can be brought to immediate punishment, the breach of contract will be a rare occurrence. The planter will not spend money in vain; the zamindar will be obliged to have recourse to the not illegal exercise of his power over his rayats in preventing them from taking advances, instead of first taking and then repudiating them; and the frequent disturbances between the two will cease to occur.

15. But if such an enactment is to be made law, we must provide against the probable abuse of it by unscrupulous men. The general tone of the planters has improved of late years; and the present body contains men of higher principle than formerly. But in legislating you make a law applicable to all cases and all classes; and you cannot depend on individual character. Planting is carried on by natives as well as Europeans, by men of evil as well as of good repute. Jessore and Nuddea especially are studded over with shut-up factories, in almost all of which there are large outstanding balances against the rayats, under the name of advances. For in balancing the account of the rayat at the close of the season, it is frequently the custom to pay for the indigo brought to the vats without deducting the advances made, and thus to leave a balance against him which is still called an advance.

16. No contract, therefore, ought to be valid beyond the current season. Each indigo year should have its own contracts duly executed at the time the advances are made. They should specify the amount of advances, the extent of land which the rayat contracts to cultivate, and the boundaries of each field which is to be cultivated: and every contract ought to be registered in the presence of the planter, or his agent, and the rayat.

17. This would raise a difficulty in regard to the Offices of Registry; for neither could the planter and the rayats find time to at-

tend at the Sudder station for this purpose, nor could the former afford to pay for each of some hundreds of contracts, the sum which it costs now to register any document, whether of small or of great importance. Registrars must be provided near at hand, and the charge must be fixed very low.

18. In the vicinity of the Sudder stations, or of the Head Quarters of Sub-Divisions, such contracts might be registered before the collector, or magistrate, or the officer in charge of the Sub-Divisions. But in more remote positions it will be necessary to appoint respectable natives, who should at the same time be made liable to severe penalties for any misfeasance. And in all cases every contract registered should be forwarded for record to a central office within a limited period. Such subordinate Registrars should not be allowed to take mokhtarnamas; though they might admit general powers of attorney accepted by the regular courts. Everything should be done by the parties contracting in person and on the spot, so as to give the greatest possible publicity to the proceeding. These subordinate Registrars would be of the same class as the Sale Commissioners appointed under Act I. 1839: and I think the expedient would be found to answer.

19. On the whole, it seems to me that the original rule of Regulation V. 1830 might be re-enacted without danger to the public, and with much advantage to parties engaged in the cultivation of indigo. And it certainly appears to me that every just facility should be given to persons engaged in a branch of commerce so important in itself, and which is so beneficial to the country at large.

From H. STAINFORTH, Esq., Commissioner of the Chittagong Division, to A. W. RUSSELL, Esq., Under-Secretary to the Government of Bengal,—(No. 33, dated the 13th January, 1855.)*

SIR,—I beg to acknowledge your letter No. 3079, of the 14th ultimo, and to submit the following remarks on the recommendation of Mr. Beaufort, for the consideration of the Hon'ble the Lieutenant-Governor.

2. The relative position of the parties, whose interests are involved in Mr. Beaufort's recommendations, seems to be as follows:—

3. The planter's factory is surrounded by the land of other parties, on which indigo must be raised for him, or he must close his factory erected at great expense.

4. If he can obtain a lease of it from the landholder, little power is left to oppose what he is able and ready to bring to bear on the rayat, and matters proceed generally in conformity with his will. But it often happens that a landholder asks a higher rent than the planter is willing, or perhaps able, to pay; or he is indisposed, from some cause or other, to let his estate to the planter, and thus no lease is effected.

5. The planter is then driven to deal with the rayats, without the powers and influence which a lease from the landholder would have given him. Moreover, the zamindar, disappointed in not obtaining

* Selections XXXIII. p. 35.

the jumma which he asked; or owing the planter a grudge; or averse to having his estate covered with a crop which he cannot sell in distraint for rent due to him; or unwilling to be supplanted in the influence which, as landlord, he thinks himself entitled to hold among the tenantry of his estate; or perhaps even desirously of protecting his tenants from the oppression which planters invariably and necessarily exercise more or less, of course thwarts the planter as much as possible.

6. The rayats generally have a hard time of it under the planters. They know that when a shower falls they must be compelled to assist in cultivation, or the opportunity for sowing will be lost; that when a river rises, they must be compelled to assist in cutting the crop, or it will be destroyed by the water, and they feel that they had much better go on *more majorum* cultivating other crops which Mr. Beaufort admits to be more profitable than indigo; but some are tempted by advances to execute engagements, while others have engagements written out in their names and advances forced upon them, or not given at all. Such contracts are of course readily broken, and no great influence, if any, on the part of the zamindar seems necessary to induce the rayats to break them.

7. This I believe to be the real state of the case, and it is clear on the premises that the cultivation of indigo in Bengal is in a false position; and that it can only be carried on with any degree of fairness when the interests of planter and the rayat are, in some measure, assimilated by their standing, in respect to each other, in the relation of landlord and tenant, in which relation it would be more impolitic on the planter than it is at present to lessen the income and resources of the rayats.

8. Mr Beaufort sees danger of fraud, and he would appoint persons to register the contracts near the factories, as a protection to the rayats, but *quis custodiet ipsos custodes?* It requires no special power of prescience to say, with certainty of correctness, that, even as the Sale Commissioners are the ready tools of the landholder's oppression, these proposed Registrars would be willing instruments to wink at the personation of any number of rayats by any single servant of the indigo planter. Such registration, as protection, would be wholly illusory. If it would have any effect, the effect could only be pernicious.

9. I need scarcely add, that until I come to the conclusion that the weak and poor, who form the great mass of the population, should be made weaker and poorer for the benefit of a small body of men, many of whom are very unscrupulous and oppressive, I am not likely to concur in Mr. Beaufort's recommendations.

From W. H. ELLIOTT, ESQ., Officiating Commissioner of the Burdwan Division, to the Secretary to the Government of Bengal,—(No. 33, dated the 22nd March, 1855.)*

SIR,—In reply to your Circular of the 14th December last, No. 3079, regarding the re-enactment of Section 3, Regulation V. of 1830,

* Selections XXII., pp. 40-44.

which rendered a breach of contract for the cultivation of indigo a criminal offence, I have the honor to submit, with all deference, the following remarks:—

2. The whole system of cultivating of indigo in Lower Bengal is so radically bad, that I believe there are few planters who are not compelled at times to resort to violent measures, which their better feelings disapprove, for the preservation of their factories from ruin. I do not here allude to those acts of gross injustice and open violence which admit of no palliation; but I know from personal experience that planters, who would scorn *such* acts, do too often consider themselves obliged to take land for indigo against the will of the rayat who has refused advances, and to force advances upon others.

3. Having served in the largest indigo district in India, and in others of considerable importance, I have seen no little of the working of the system; and I regret to say that I never yet heard of one instance in Bengal of a rayat gaining substance by the cultivation of indigo. The gomashtas and other amlah, the takadgirs and other subordinates of indigo factories constantly amass wealth, more or less, but the fact of a mere cultivator of indigo having become wealthy in Bengal has never yet been brought to my notice. Indeed, under the present system, strange as it may appear, the wealth of the rayats is inconsistent with the well-being of the factory, which depends upon keeping a rayat invariably upon the debit side of the account, as the only hold which the planter has upon the land for the next year.

4. Mr. Beaufort acknowledges in his 8th paragraph, that "the rayat has no doubt, reasonably or unreasonably, a great aversion to indigo, because he believes there are many other crops which yield a more certain as well as a larger profit." In another part of the same paragraph Mr. Beaufort says—"the rayats are glad enough to take advances, because they give them the means of paying their rents." I think it may fairly be argued, from these two statements taken together, that no rayat who can otherwise pay his rents will take advances for indigo, and this fact my own experience attests. I have known instances in which, circumstances having led to the abandonment of certain villages by planters, the rayats have been for some years free. Suddenly the loss of an *ijara*, or the commencement of a feud in another quarter, has turned the planter's attention to such villages, and the rayats have been called upon to take advances which one and all have refused. The factory books have then been searched, and it has been found that the father of A and the uncle of B and the elder brother of C once held the lands now in the possession of those three individuals; and were, at the time of their decease, indebted in various trifling sums to the factory. The unlucky rayats were then called upon to pay the debts of their predecessors; acknowledgments of those debts with promises to pay, prepared by some unscrupulous subordinate of the factory, have then perhaps been shown to the proprietor, who naturally praised the good management of his amlah, and authorised advances to the villagers, part of which being retained by the amlah, the rest would be given with many

threats, in presence of many factory servants, to the unlucky rayats whose fields, for years devoted to more profitable crops, would thenceforth be sown with indigo. No effort of the rayat in the supply of indigo could efface the advance made to him; and no cash-payment in liquidation of that advance could be accepted; for, as I have already said, the grand object is to keep the rayats always on the debit side of the book, as the only lien which the factory has upon the land.

5. That rayats do often obtain assistance by cash advances from indigo planters, to escape the rapacity of zamindars, is undeniable. I have known many a kind act done by a planter in thus helping a rayat; but, on the other hand, the return which the rayat has to make is *to him* most ruinous; and it would be strange indeed if the rayat, knowing indigo to be amongst the least profitable of crops, should voluntarily enter upon its cultivation.

6. It is also a notorious fact that the rayat does not get as much placed to his credit as his crop, if fairly paid for, would yield. I have heard many calculations made which go to prove that five bundles of indigo are as much as can possibly be given, with any hope of remuneration to the cultivator, for one Rupee; but the general rate taken in Bengal I believe to be eight or nine bundles: and, further, the measurement of bundles is made in various ways. At times the chain is passed round the bundle so as to form what may be called just measure; at other times the two ends are pulled with such force by two takadgirs, that a bundle and half is compressed within the chain; the degree of strain to be used is, not improbably, regulated by the payment or non-payment of a douceur by the rayat.

A bundle consists of as much indigo plant as can be encircled by a six feet chain.

7. I am quite unable to understand on what ground a law is required for the cultivation of indigo, more stringent than that needed for paddy or sugar-cane. Surely, in these days, when the liberty of the subject is so respected as to give undue safety to evil doers, a rayat should not be forced by a criminal enactment to cultivate a crop which, sad experience has shown him, to yield no profit.

8. I have myself *occasionally* seen indigo cultivated willingly; that crop will grow upon sandy churs where almost nothing else will flourish. On such a chur, were a rayat paid at the end of each season for the indigo delivered by him, *and acquitted of all claims for the future*, many a man would be glad to cultivate; but the known impossibility of extricating himself from the books of a factory, in which his name has once been entered; the certainty that all the land cultivated this year, and perhaps an additional piece also, will be claimed next year by the factory, may well make every rayat fearful of such a connexion.

9. The conduct of the native landholders with regard to indigo factories is not always so bad as it is represented. The native naturally desires to make the best bargain he can. The Revenue Laws give him an awful power over his tenants; and, in order to make the planter pay a high price for his putnee or ijara, he tells his rayats

that they must not cultivate indigo without his permission. This provokes the planter, and he tries to force the rayats, who appeal to their landlord, whose pecuniary interest is at stake, and undoubtedly he has a right to get the utmost he can for his property. The same thing is done every day in other matters, without exciting animadversion. I saw not long ago, in Calcutta, a dirty little patch of ground, adjoining a fine house of a rich man, and asked how he could tolerate it. He said he could not help it, as the ground was not his. It was worth about 100 Rupees; he had offered 2,500 (but its owner demanded 5,000), and he could not take it by force! The zamindar's demands are exorbitant, for the simple reason that they know the factories cannot get on without their lands. The planters are annoyed, and feuds ensue. If no planter would commence an indigo factory till he could secure the full amount of land necessary for its support, very few disturbances would arise, and less oppression of the rayats would be needed: as is the case generally with *native* indigo factories. A very large extent of country belongs to the zamindar; he makes no advances of cash, but gives the rayats seed, and requires a certain proportion of the land of every village to be sown with indigo; for the produce of that land he pays at the end of the season; not much perhaps, but a moderate remuneration. The rayat, however, is free for the next year; he is not indebted to the factory, and perhaps the next year some other rayat's land may be taken.

10. Again, in Tirhoot and Behar, where the advance system is not prevalent, and the rayats are more fairly paid at the end of the season, and the planters are on a better footing with each other and with the zamindars, indigo cultivation is a much easier matter than in Bengal. Many of the planters are highly respected: I can mention an instance of this, which came under my own observation, to the honour of Mr. William Moran, of Mutihari, now an indigo broker in Calcutta. After the failure of the Union Bank and Cockerell and Co., who were his Agents, he had no money and no seed, and was in Calcutta making the best he could of a bad job. His factories were under the charge of a Country-born writer, very lame and not very energetic. And, day after day, I rode over the neighbourhood and saw his lands cultivated as well, by the voluntary efforts of his rayats, as in his palmiest days. At the eleventh hour he got a little seed and sent it up. It was sown and he had an excellent season, and has since cleared off all incumbrances, and is, I hope and believe, a wealthy man.

11. In the same district I saw, oft and again, that with regard to the *hundred-thousand* registered cultivators of poppy, the greatest punishment that could be inflicted on them was to get their names cut out of the Sub-Deputy Opium Agent's Books. No force was required to increase *that* cultivation. It pays so well, that every man is anxious to be allowed to supply opium; and that led to the chief grievance of the factories of that district, that each rayat was anxiously looking to sowing less indigo if he might sow more poppy.

12. I do not see how it can be doubted that, if a rayat were well paid for cultivating indigo, he would gladly do it. Nor do I see how

the Legislature can be asked to assist in the forcible extension of a crop which confessedly does not pay, and leads the rayats concerned in it into endless annoyances. The registered contracts (which even Mr. Beaufort thinks necessary to guard against oppression and fraud) will, I believe, prove utterly useless; and with the kindest feelings to many honourable indigo planters, I am compelled to express a hope that the repealed Law in question will not be re-enacted, and that the Planters will, in lieu thereof, adopt a better system of management.

From W. LUKE, ESQ, Civil and Sessions Judge of Midnapore, to the Under-Secretary to the Government of Bengal,—(No. 1, dated the 4th January, 1855.)*

Letter from Commissioner of Circuit and Revenue, Rajshahye, No. 402, of the 3rd November, 1854, with one enclosure.

SIR,—I have the honour to acknowledge the receipt of your letter No. 3079, dated the 14th ultimo, forwarding copies of letters noted in the margin, requesting me to give an opinion of the expediency of altering the law for summarily enforcing the execution of contracts entered into for the cultivation and delivery of indigo plant, as suggested by Mr. Beaufort, the joint-magistrate of Pubna.

Mr. Beaufort, in the 2nd paragraph of his letter, observes that the result of the rescission of Section 3, Regulation V. of 1830, "was and is, that if the rayats break the conditions of their agreements by a fraudulent transfer of the produce of their land to another person, or by refusing to cultivate the land with indigo, the aggrieved planter has no redress but what is to be found in the provisions of Regulation VI. of 1823 and Act X. of 1836, but *experience* has shown that this is insufficient." The grievances to which Mr. Beaufort adverts existed long before Regulation V. of 1830 was promulgated, and that enactment was framed to meet cases such as Mr. Beaufort describes, and were certainly *not* the *result* of the rescission of Section 3, of that enactment. My experience does not tell me that the law as it at present exists is insufficient for the protection of planters against the dishonesty of rayats: a breach of contract usually occurs by a hostile neighbour or the zamindar inducing parties who have taken advances for indigo plant to depart from their agreement, and in such cases the law, as it now stands by Section 3, Regulation X. of 1836, seems to me to afford ample redress, not only against the defaulters themselves, but against all others who may be instrumental in *prevailing* on rayats to commit a breach of contract.

The difficulty and delay in obtaining redress by a civil action, which Mr. Beaufort points out, is in my opinion exaggerated; but if these really exist, the contemplated changes in our civil courts will supply a remedy.

Class legislation under any circumstances is objectionable, and I see no reason why indigo more than any other product of the country should receive the special protection of the legislature, as it is well

* Selections XXXIII. pp. 45 and 46.

known to all who have had any experience in districts where the cultivation of indgo prevails that it is a *forced* cultivation.

There are many causes for this. In the first place, it is a most exhausting crop, and land repeatedly sown with it deteriorates every year. In the next place, it is in the long run a losing crop to the rayat. He may be induced to grow it for the sake of the advances, which give him a command of money at a moment when he may much require it; having once, however, entered into engagements, he is no longer a free agent; his land is pledged to the planter, and he is seldom or never able to redeem it. At the close of each year he still finds himself, from some cause or other, debtor to the factory, and therefore compelled to sow indigo with a view to clear off his debt, (a result never likely to occur,) or to suffer the consequences of refusal.

None but the needy will voluntarily engage to sow indigo plant, and in support of this fact I would observe that the first object of a planter in establishing an indigo factory is to secure the proprietary right in the land where his future operations are to be carried on; by this means he obtains power over the rayats, and his first step in furtherance of his object is to require all those holding lands adapted to the growth of indigo plant to set apart a portion for that purpose. This requisition is strictly enforced by the servants of the factory, who measure off the lands, superintend the sowing, weeding, and subsequent reaping of the crop, and no solicitations or remonstrances on the part of the rayat are of any avail. The rayat receives a fair remunneration for his labour, *as far as the planter himself is aware*, but it passes through so many hands, from the factory dewan to the lowest takeedar, that by the time it reaches the party entitled to it, it is so shorn of its proportions, that it is no longer an adequate return for the articles supplied, or the time and labour bestowed upon it. Can it then be a matter of surprise that the rayat should be unwilling to resign his independence and means of support by voluntarily making engagements that he knows full well must terminate to his detriment? Certainly not, and for these reasons I think it would be impolitic to make the laws in regard to indigo contracts more stringent in their provisions than they are at present.

Whether willing or otherwise.

From A. Sconce, Esq., Civil and Sessions Judge of Nuddea, to W. Grey, Esq., Secretary to the Government of Bengal,—(No. 6, dated the 11th January, 1855.)*

Sir,—I have had the honour to receive Mr. Under-Secretary Russell's letter, No. 3079, of the 14th ultimo, with its enclosure, relative to the expediency of re-enacting in a modified form certain rescinded provisions of Regulation V. of 1830, with a view to the summary cognizance and punishment of a breach of indigo contracts: and as instructed by the Honourable the Lieutenant-Governor, I now

* Selections XXXIII., pp. 49—55.

offer, but with much diffidence, such remarks as occur to me on this very wide and very delicate subject.

2. In the 8th paragraph of Mr. Beaufort's letter there is a remarkable statement. Mr. Beaufort observes, that "there is no doubt but that the rayat has, whether reasonably or unreasonably, a great aversion to indigo. He believes there are many other crops which yield a more certain as well as a larger profit. I have heard planters argue the contrary, and produce proofs of it, but the idea in the rayats' mind remains the same." This then is a preliminary fact, that the rayat, believing indigo to be an unprofitable crop, is averse to undertake the cultivation of it; and the proposition is, that he shall be summarily punished for evading his contract to cultivate what he declares and believes is a losing crop.

3. This incompatible conjunction of circumstances rather adds to the perplexity I have experienced hitherto when I have tried to form a view of this matter from my own limited experience: and I say unfeignedly I should have been glad if Mr. Beaufort had discussed, with all the facilities which his local knowledge afforded him, the very peculiar position indicated by the admitted reluctance of the rayat to sow his lands with indigo. How is it that a rayat enters into a contract to cultivate a crop to which he is known to be averse? How is his reluctance overcome, or is it ever overcome? Is he free to take the contract or let it alone? And for ourselves we may ask, knowing that the rayat is an unwilling party to the covenant, knowing that in his judgment the cultivation of rice or of oil-seeds would be more profitable to him, shall we aggravate the anomaly by constituting the rejection of the contract a crime and imprisoning the criminal?

4. The feelings ascribed by Mr. Beaufort to the Pubna rayat entirely correspond with, I may say, the general opinion entertained of the feelings and inclinations of the agricultural community in this district. No one, it is said, would cultivate indigo if left to his own choice: yet indigo engagements are undertaken in spite of the known reluctance of the people.

5. Possibly the main cause of objection to the cultivation of indigo is ascribable to the losses it entails; the sufficiency and quality of the crop being precarious; and the unliquidated advances being an irredeemable burden. It is admitted that planters cannot cultivate indigo by their own hired labourers. They cannot make it pay. The returns do not remunerate them with sufficient profit over and above the expenses of labour. Planters therefore prefer to throw the expenses of cultivation on the rayats. Planters pay for the crop; rayats give their labour to produce the crop: but have we grounds to assume that the rayat succeeds in a crop which the planter fails in? The precarious nature of the crop there is no contesting: and an inquiry of greater interest cannot be suggested than that of ascertaining, both whether the rayat's absolute share of one year's crop be a just return to him for that year, and whether it be sufficient to cover the losses he incurs in a series of years. Some planters, it is said, take four bundles, some take six bundles of cut plant to the

Rupee: and whether it be from generosity that one confines himself to the lower rate, or from right that the other enforces the higher, it is understood that, generally speaking, rayats are never in a condition to relieve themselves from the balances written against them in the factory accounts.

6. But, as I understand, the connexion of the planter and rayat is not simply that of a cultivator working upon the advances of a capitalist. The planter is not and yet is the cultivator. He selects the land; he directs and compels the ploughing, and the sowing, and the weeding. The land is "his cultivation," and the ripened crop is cut for his vats. Unquestionably, by the energy and attention of the planter the land is likely to be better tilled and the crop more productive: but it is more in place to consider whether the interference which he exercises and the rights he asserts are compatible with his abnegation of the responsibility of a cultivating farmer; with the freedom and rights of the rayat, and with the adequate remuneration of the rayat's enforced, but possibly, judiciously directed labour. An advance of two rupees a biggah cannot justify the assertion of every sort of right; nor is it, in any fair sense, a measure of the rayat's duty to labour, or of the remuneration of his labour and of his expenses additional to his own labour. Rather is it the reverse of the acknowledged remuneration of an exacted or required service, for to whatever extent the crop fails, the labour is practically disavowed, and the money paid in anticipation is written back as a debt against the rayat. It seems to me that it is only by treating the subject in this form that the admitted unwillingness of the rayat to grow indigo can be thoroughly understood. Probably his unwillingness is not feigned, and I feel deeply the importance of giving a definite, if it were a true, expression to his objections.

7. Again, it is universally assumed, that in this district rayats do not retain more than a half, or a third, or less than a third of the advances ostensibly paid to them. The chief or a large portion is absorbed by the factory amlah. Public Officers, European and native, native residents of the district, and others, speak of this as a fact which they believe, though possibly not one party so speaking can specify any case falling within his individual knowledge. Public report may be as exaggerated as it is indefinite. Necessarily a good deal depends upon the planter's personal supervision at the time his money is distributed, and it may be feared that the most commendable efforts of the planters who distribute their own advances are to some extent defeated by the mean peculation and unconscientious and faithless fraud of dependants from which they, no more than the public departments of the state, can reckon on being exempt. My attempt to explain the reasons which possibly determine the rayat's aversion to grow indigo would be incomplete if I omitted this misappropriation of his advances. It is by the advance that the contract is professedly constituted; and obviously the countenance and aid to be given to that contract by the law should be materially affected by our assurance that the rayat fully received, or was responsible for not fully receiving, the consideration stipulated in his agreement.

8. I do not know to what extent the advance consists partly of cash and partly of unliquidated balances of past years. I have seen cases in which the advance, expressed in a renewed contract, consisted wholly of the balance of an account. I have seen a case in which for the cultivation of 3⅓ bighas the advance consisted of 8 annas cash and rupees 6-8 of old balances. Generally, I apprehend, the entire advance is cash: this is a point however (as indeed are many others) upon which I do not possess exact or sufficient information; but even the exception to the general rule must be deplored which would invoke the aid of a penal law to enforce the labour of a rayat for the adjustment of an old and an unchecked debt.

9. Here, as in Pubna, there is the same striking unwillingness on the part of the rayat to cultivate indigo, and on the part of the zamindar to let indigo be cultivated. From both parties, over all, floats a shadow of dissatisfaction, which, however it may veil the nature and force of underlying interests or passions, is itself palpably manifest. Both say we do not want it—we would rather be let alone; but practically both accede, one to the cultivation of the repudiated crop, the other to the subletting of his estate to the proprietors of factories. But they say more: they say they act under constraint, and are unable to abide the issue of an unequal struggle. No one more than myself abhors dishonesty, or the exertion of malicious influence, from whomsoever it proceeds. I have nothing to say in favour of rayats who accept advances only to embezzle them, or of zamindars who, for selfish and fraudulent ends, instigate the evasion of the mutually beneficial and mutually acceptable engagements of planters and rayats: but I cannot convert dissent into fraud, nor can I presume that the profits of a favourable speculation are, in the eyes of zamindars and rayats, to be derived, not from carrying the speculation to a completion, but by contemning the crop and incurring the perils of misappropriating the planter's advances. Mr. Beaufort states, but does not attempt to account for, the motives of zamindars in instigating rayats to evade their indigo agreements. In this district such interference is comparatively rare; but supposing it were not so, and that the fact is as asserted, it cannot be without a purpose that zamindars oppose the cultivation of indigo. Indeed, they can assign no stronger reasons than the Pubna rayat himself assigns, that indigo is a losing crop: but, besides, the Pubna zamindar may be influenced by other motives which it is as just as it is important to ascertain. That the zamindar should seek a share in the rayat's advances for the adjustment of his rent is not censurable. Probably, when the advance is made, seven or eight months of the revenue year have gone. The advance is all that the landlord sees in the shape of harvest to cover his claim; and when the real harvest is cut well into the second year, far from yielding rent to the zamindar, it may be and often is largely insufficient to balance the planter's pre-payment to the rayat. And surely in the mere matter of misappropriating advances upon which Mr. Beaufort lays so much stress, and which it is the express purpose of his letter to bring within the cognizance of the criminal law, the remedy is in the

hands of the planter. Let him not advance at all. He knows that zamindars and people are unmistakeably averse to the engagement he binds the rayat by. Let then the rayat cultivate his land in his own way, with indigo if it be profitable, and with advances, if advances be desirable to him, paid at the risk of those who are willing to accommodate him. It is the business of the Legislator to exhaust, not to increase, the opportunities from which spring public crime.

10. There is no advantage in an advance itself. It is notoriously an expensive incumbrance. A rayat who, from his own resources, pays his rent, supports his family, and cultivates his rice, his dal, jute, and his oil-seeds without advances, is far more prosperous than a rayat who cannot do the same things without borrowed money. It is not the apparent temporary convenience that the rayat's profit for the year begins and ends with. To be sure in indigo the advance is too often the rayat's whole harvest. But I speak just now of the general uses of advances, upon which there is much misapprehension. It is not the advance, but the completed harvests of the whole year that determine the prosperity of the rayat. He is *not* prosperous, he is *not* benefited, if the debt scored against him exceeds the crop which he is supposed to have reaped. And, again, the advance is itself nothing, except it be the representative of rent and food and wages: and more happily these sources of wealth may be permitted to represent themselves. Without an advance, as with an advance, a rayat may buy cattle, till his land, and pay his landlord's rent: but this is all outlay on his part, a means to an end; and it is by measuring his in-coming crop only that we can congratulate him or his country upon the resources he is supposed to be the instrument of developing, an exhausting crop may impoverish the people as well as the soil.

11. The superfluous assistance of an advance when it is not needed is too much confounded with the useful ends it is calculated to promote when it effectively works up waste land, or encourages the people to adopt a more remunerating agriculture. But neither of these conditions applies, in a general sense, to indigo. Hear what the Pubna rayat says: He says he is prepared to cultivate his own land; it will not therefore lie waste by the withdrawal of the planter: and what is more, he is persuaded that the products he will himself cultivate will pay him better than indigo. Under such circumstances, it is a striking scientific error to commend or justify the employment of advances. Capital superfluously spent is mis-spent: and labour mis-directed is lost and wasted. I need not say that I do not depreciate the value of indigo. To some it is a source of great gain. And I do not doubt that even the rayat's reluctance to cultivate indigo may be conciliated, and the zamindar's opposition overcome, by the recognition of the rayat's right to retain a profitable interest in the produce.

12. It is not clear how much of the rescinded provisions of Regulation V. of 1830 Mr. Beaufort proposes to re-enact; I suppose only Section 3, which embodies the offence amenable to the magistrate;

but this Section is confined to the omission to sow or cultivate indigo while in the second paragraph of his letter Mr. Beaufort speaks of the fraudulent transfer of a crop as if non-delivery were by the same law a punishable offence. But it seems to me impossible that the legislature should confine itself to the re-enactment of the rescinded provisions of Regulation V. of 1830. This would resemble far too closely the recognition of a *nudum pactum*, whereby all the obligation should be on one side and all the protection on the other. It seems to me that, in affording summary facilities for the cultivation of indigo, we are bound to be satisfied, both that we do not aid blindly an unacceptable and inequitable engagement, and that the planter should fulfil his part of the stipulation under the same penalties that we suspend over the rayat. Let it be that the rayat is bound to cultivate what he agrees to cultivate. But there is more to be seen than that: is his agreement free: is his advance fairly enjoyed by him: is he made to sow land measured by the common standard: and as to the delivery of his crop, shall he be required to deliver plant at the rate of four bundles for the rupee, as accepted in one factory, or six bundles to the rupee as taken in another—an immense difference to the rayat; and who, under the provision of the law, shall see which rate is most equitable, and that neither is exceeded?

13. In fine, I think that those who are interested in the cultivation of indigo should, for the legitimate promotion of their objects, look to the good-will and to the prosperity of the people, and not to the special encouragement and countenance of exceptional laws.

IV.—*Dr. Ballantyne and Christianity.*

At the request of the writer we give a place to the following letter addressed

To the Editor of the Dublin University Magazine.

The Govt. College, Benares, June 8th, 1860.

SIR,—I claim insertion in your Magazine for a few lines to expose a thoughtless and mischievous misrepresentation, which occurs at p. 406 of your April number, in the following terms:—"Dr. Ballantyne has recently published Sanskrit Sûtras, inculcating Christianity, or what he considers to be Christianity:—Christianity *minus* the name of JESUS, and the crucifixion, resurrection, ascension, and sacraments, of Christ!" This is, in the first place, simply *not true*. At page 7 of the work referred to (viz. Christianity contrasted with Hindu Philosophy) you will find the following words. "First, the truthfulness of the Old Testament is proved by the testimony of Jesus Christ, the Son of God, incarnate in human form, and one with God. That Jesus Christ possessed the character just stated is proved by the words of the New Testament. That the New Testament declares what is true, is proved by the testimony of the disciples of Jesus, who could not have been mistaken, and who could have had no reason for as-

serting what was not true." What reason your contributor, the Rev. Dr. Hincks, had "for asserting what was not true," I do not know, nor do I greatly care to enquire. But bear with me while I quote further from the book which he thus recklessly brands as inculcating "Christianity *minus* the name of JESUS"—that name which occurs three times in the course of the foregoing ten very short lines of large type. Those ten lines were followed by the intimation that "this point will be discussed more fully in Book II."—and if you turn to Book II. you will find, at p. 21, the following short paragraph :—

"The miracles performed by Christ, in order to establish the fact that He was sent by God, are such as these :—His giving, by a word merely, eyes to the blind and life to the dead, and in Himself rising again alive on the third day after he had been put to death." Had the Rev. Dr. Hincks read this passage before declaring, of Dr. Ballantyne, that "what he considers Christianity" is *minus* the crucifixion and the resurrection, as well as the name, of Jesus? If he had not, then the recklessness of his libel is obvious. If, on the other hand, he had, what is it that he *means*? Is it possible that his grave charge of heresy (—grave and guilty charge, though made so jauntily—) is, after all, founded on a verbal quibble? To some this may seem incredible, yet it would not at all surprise me to learn that the Rev. Dr. Hincks does not accept the expression "His himself rising again alive on the third day" as equivalent to the resurrection. If this conjecture is correct, then of course he cannot be expected to be content with the mention of Christ's having been "put to death" when I am inviting the attention of the sanskrit brahmans to a line of argument in connection with which the peculiar form of execution (—for which there is no sanskrit word,) —is irrelevant. And probably at the bottom of all this quibbling verbal fastidiousness lies a morbid apprehension that the employment of the term "Christ" is designed to exclude the personality of "the man Christ Jesus." The quotation which I have given would (—if the Rev. doctor had read before judging)—have sufficed to cut away all ground for suspecting me of inclining to the simply infidel Christianity of Strauss. And this is the malign tendency (—for I acquit Dr. Hincks of all malign intention)—in this hasty and inexpressibly foolish misrepresentation. The tendency is to make all readers of your Magazine imagine that the Government Sanskrit College at Benares is in the charge of a Principal, who, professing to inculcate Christianity, ignores the crucifixion, the resurrection, and even the name, of Jesus. The insinuation is infamous. And it is not only a libel on myself but it is, in its tendency, an injury to the cause of Jesus Christ,—a cause which I contend is very lamely advocated by its professional advocates in India. If Dr. Hincks had read my book with any attention at all—to say nothing of the attention which common honesty demanded of him before publishing a judgment on it, he would have learned that my book, of which he writes so falsely and so flippantly, is one link in a chain of argument for Christianity,—that it offers expressly "A *partial* exposition of

Christian doctrine," the declared purpose of the section being to furnish occasion for—and nothing but to furnish occasion for—the refutation of antagonistic doctrines in the three great schools of Hindu Philosophy. He would have learned further that this link in the chain of demonstration was attached to a preceding link which (—in the shape of the Sanskrit and English "Synopsis of Science" printed as a text book for the College—) rivets itself upon the established and accepted truths which are found in the Hindu Philosophy; and finally he would have learned that the "*partial* exposition of Christian Doctrine," which winds up with the injunction "Search the Scriptures," is preparatory to an edition of those scriptures *in extenso*, with a designedly exhaustive commentary. Of this work (in parallel columns of Sanskrit and English) the first fasciculus is in the press and will be out shortly. A copy of it (with its introductory dissertation on the subject of Hindu conversion) shall be sent to you, so that Dr. Hincks may have an opportunity of judging *it* also—on the not exclusively Irish principle of judging first, and *not* reading afterwards.

I am, Sir,
Your obedient Servant,
JAMES R. BALLANTYNE.

V.—*Female Education, by Mrs. Mason, of Toungoo.*

Probably there is no land east of the Levant which offers so great encouragement to efforts on behalf of female education as this free land of Burmah, where women, like the dames of ancient Rome, are free to follow their own wills, to go to the bazaar, the theatre, or the regatta. But, alas for this freedom when the mind and heart are left uncultured! Instead of that grateful reverence which woman owes to man for lifting off from her the crushing burden of seclusion, which the refined and educated delight to give, Burmese women are haughty, insolent, and supremely selfish.

You know something about woman in Burmah; of her unbounded influence, yet deplorable degradation; her strength of character, yet almost utter ignorance of letters; her persuasive grace and courtesy, yet most corrupted morals and ungoverned passions. Woman in Burmah is no goddess of mercy to kiss away the tear from the eye of the unfortunate; but she is the chief supporter of all revellings, the chief wrangler in all gamblings. It is true that *Karen* women are not usually bold, proud, and stubborn, like the Burmese. They are more retiring, respectful, and domestic; still, within the jungle *chevaux-de-frise*, as in metropolitan halls, it is the same. Woman is the teacher of Burmah. She has but to say, "Go, bring us slaves, or eat not," and the Pant-Bghai Highlander rushes forth to kidnap, plunder, and kill. So was it at the Burmah capital, when one woman had only to say, "Give me gold, jewels, and costly attire," and her agents wrought a war between England and Burmah.

Woman is not here the languishing, facile, indolent thing of the zenana, but woman fully and physically developed, strong to will and to do. There is, therefore, hope in labouring for her future improvement and usefulness, for *she* can and must rise; and from being the votary of self, the fosterer of crime, she may become, with God's blessing, the renovater of Burmah, arching every threshold with the roses of virtue, peace, and love, and inspiring her sons with the holiest purposes.

According to various estimates, there must be in Burmah some three millions of females; seven or eight hundred thousand under English rule, if we embrace the Red Karens, as we certainly may, as an agent of the English Government is now stationed among them, with a protecting force. Yet, for all these females, Government has not a single school, nor has any other body, except one or two opened by the Roman Catholics, and one small Protestant school recently started by the ladies in Rangoon.

There is nothing that will so stir an Englishman as an appeal to his own sense of honour; and in this respect, human nature is much the same, whether in the isles of the West, the plains of the Ganges, or the mountains of Pegu. True it is, that here in Burmah, no appeal to self-interest will move to action, if it touches the native sense of honour. The poorest Burman will walk off, and forego his supper, rather than endure a single word wounding to his self-respect. So with Karens. You appeal in vain to their sense of fear, as gain. Say to them, "If you do not do this, the Commissioner will not help you;" and they would look down from their soul-pinnacles with unutterable contempt. But just say, "Your rulers expect this of *Karens*," or, "Your brothers are watching your feet," and you touch a chord that will vibrate through every glen of Toungoo. Therefore, in proposing a school for the mountain chiefs of Toungoo, I appealed to this innate principle of self-respect, simply telling them they should have the honour, before all the surrounding tribes, of educating their own women, like the greatest nation in the world, the English. Besides, it would be pleasing to the great God whom they had determined to serve.

The plan of the undertaking struck them favourably at once, but the idea of making it a *girls'* school was no means popular for a long time. "It will spoil the girls," they said. "They will know more than the men, and become proud; besides, it is not fit that women should become teachers."

I replied, "Oh, very well, then I'll go home. Pray do not come to my Bible class any more." This seemed to give a sudden change to their code of political economy; for they dearly loved to come to my little meeting, which was held every evening for the women, but which was crowded with men, when all were questioned promiscuously, and if one gave a wrong meaning, the others were called on to correct him; so that our meetings were exceedingly animated. Finally, the chiefs took hold of the idea in earnest for a girls' school, and then mountain echoed to mountain, "Come to the work." Dashing into the jungle, they felled the trees, tore up the thorn bushes and high elephant grass,

and there we met and organized the Karen Education Society, to take charge of a Female Institute, or Training School for all their tribes. No experiment ever succeeded more fully, for it has united those wild clans under one banner, and awakened a spirit of enterprise and an energy such as they never before felt or knew.

The school, averaging fifty young women, has been taught by myself for three successive sessions, and part of a fourth, until the interest has become so intense that the chiefs brought down twenty more last term than could be received. What is peculiarly encouraging, too, those very chiefs who so strongly opposed girls learning, are now the most anxious to secure their services in their hamlets, and even promise them a handsome maintenance if they will not engage elsewhere. Those who have been longest in school have now twelve of these branch schools in the mountains, which they instruct during the vacations. Into these they are trying to introduce some simple, durable apparatus, such as black-boards, instead of slates, globes turned out of some light wood, coloured and lettered by themselves, and suspended by cords in the centre of the school-room; also maps drawn on wood, coloured and lettered by themselves.

A teacher for this Toungu school is, we trust, on her way from Boston, to take charge; and this institute will be cherished as the Delphi of their tribes, to which they even now continually resort, and from which they cannot return without bearing to their pinnacle homes some glimmerings from the light of science, and some rays of Divine truth. On the west bank of the Sittang river, we propose to open the school for Burmese and Shan girls, in February, the highest Burmese officers in Toungu engaging to support the undertaking. A large new house has already been purchased and paid for, with bricked roads ready made, standing in a nice fruit garden.

For this school the apparatus has been provided by your own Society. The boxes you sent out have just reached us, to the great delight of the girls in town, as well as the mountain pupils. It is intended to give the pupils of these schools a thorough education in the branches taught in English schools, and in the Holy Scripture, besides a domestic training, in nursing the sick, personal cleanliness, general tidiness and order. As a reward, a few will be allowed to take the ornamental branches; but the ornament most sought for them will be that "of a meek and quiet spirit."—*Female Missionary Intelligencer.*

VI.—*Bengali Proverbs.*

(Continued from page 234.)

101.—কুরুক্ষেত্র ব্যাপার।

It happened in Kurukhetra.

Applied to a serious quarrel. Kurukhetra was the great battle field between the Pandas and Kurus—the Waterloo of its day.

102.—যেখানে যেমন সেখানে তেমন।

As it is here so is it there.

Like "when you go to Rome, do as Rome does."

103.—বড় বিয়ে তার ছপায়ে আলতা।

At a great marriage red colour on the feet.

Like "a great cry and little wool." The colour *áltá* is of little value and this is all the marriage costs, though Hindu marriages are very expensive.

104.—কার শ্রাদ্ধ কে করে খোলা কেটে বামন মরে।

He, whose duty it is to perform the Shradh, does nothing, the Bráhman in vain cuts down the plantain.

The plantain leaves are used in Shradhs; the Proverb is applied when a man neglects his own work, and "dog in the manger" like, does not allow another to perform it.

105.—যেমন দেবা তেমনি দেবী।

As is the god so is the goddess.

Applied to things which fit, as is the master so is the school; as is the husband such is the wife.

106.—ছই চক্ষু থাকিতে অন্ধ।

He has two eyes but sees not.

So "blind amid the blaze of gospel day"—applied to a man who has books but is unable to read them.

107.—লক্ষীর বর যাত্রা।

A large train with the rich bridegroom.

I. e. riches acquires many friends: "where the carcass is, there will the eagles be gathered together."

108.—আলু বেচা বক্তে বর।

The seller of vegetables speaks much.

Like "great cry and little wool," much talk over a little matter, so common in village life.

109.—অনেক সন্ন্যাসীতে গাজন নষ্ট।

When many Sanniasis are present, the Churuck post is spoiled.

They begin to quarrel—like "too many cooks spoil the broth."

110.—কুঁদের মুখে বাঁক থাকে না।

Nothing remains crooked before a turning lathe.

111.—ছেঁড়া চুলের খোঁপা।

A top knot when the hair is torn away.

When nothing can be done to effect a thing the means being removed; as useless as the broken arch of a bridge.

112.—অন্ধের নড়ি।

A staff to the blind.

As a son is a stay to old age, applied to an aid very necessary.

113.—আলো চাউল দেখিলে ভেড়ার মুখ চুলকায়।

The sheep seeing the boiled rice, his mouth waters.

Like his "tongue waters" when one's eye or mouth betrays their wishes for a thing.

114.—আস্কে খাও ফোর গণ না।

The eater of pancakes count not the holes in them.

When occupied with a great pleasure, we do not mind a little inconvenience.

115.—ঘুঘু দেখেছ ফাঁদ দেখ নাই।

He sees the pigeon, but not the snare in which it was caught.

He enjoys the cooked dish, but had not the trouble of roasting it.

116.—মামার ভাতে বেগুণ পোড়া।

In the uncle's house there is rice, he wants roasted beguns.

Applied to one who wishes to do as he likes in another's house, but he must take what comes.

117.—ঘর সন্ধানে রাবণ নষ্ট।

By knowing the secrets of his house Raban was killed.

Applied to injuring a person through a knowledge of his easily besetting sins and weaknesses.

118.—উড় খই গবিন্দয় নমঃ।

With parched gram that has fled away, he makes obeisance to Gobinda i. e. the god Narayan.

Giving to another what has cost one nothing.

119.—দুর্য্যোধনের মরণ।

Durjodhun's death.

When joy and sorrow are mixed, as Durjodhun experienced when fighting against the Pandavs and in death.

120.—যার ধন তার ধন নয় নেপো মারে দই।

His wealth is not his, Nepo eats the curds.

When another enjoys what one has.

121.—উপবাসে পুণ্য কোদাল পেড়ে চাষ।

By fasting there is holiness, by digging cultivation.

Applied when a thing is too laborious.

122.—নেংটারে নাই বাটপাড়ের ভয়।

A naked man fears not the robber.

So "vacuus viator coram latrone cantabit."

123.—ঘরের ঢেঁকী কুমীর।

The pounder of rice is become an alligator.

When one, serviceable to us, turns out our enemy.

124.—যার শিল তারই নোড়া তারই ভাঙ্গে দাঁতের গোড়া।

With his own stone and roller he breaks his teeth.

Like "a stick to break his own back," "turning the guns against himself."

125.—নায়ে কড়ি দিয়া ডুবে পার।

He took the price to ferry us, but we had to swim over.

He took the advances but did not fulfil the contract. Applied to one who pays rent while the landlord will not repair the house.

126.—নাতানের ছুন মালগুজারি।

The poor ryots have to pay double rent.

Refers to the grinding the face of the poor by abwabs practised by Zamindars and Gomastahs.

127.—রান্ধা চাউল চর্ব্বণে গেল।

The cooked rice is gone in chewing.

When expense is made in vain, as the rice is gone in chewing without the appetite being satisfied.

128.—আপনি বাঁচিলে বাপের নাম।

Should I live, my father's name is continued.

Applied when a person has escaped from a calamity others have fallen into.

129.—সাধিলে সিদ্ধি।

Persevere and you will be successful.

The point in this proverb is in the alliteration.

130.—বামন গেল ঘর তো নাঙ্গল তুলে ধর।

The Brahman goes home and the plough lies idle.

So "the master's eye makes the mare go" applied to eye servants.

131.—জম জামাই ভাগ্না তিন নয় আপনার।

A coolie, a son-in-law and a nephew, those three are careless for their friends' interests.

132.—সোনায় সোহাগা।

Borax with gold.

I. e. borax brightens gold, applied to improvements made in what is naturally good.

133.—সাপের ছুঁচা ধরা।

The snake does not catch the muskrat.

The smell of this rat is very offensive. Applied to meddling with a matter that only gives trouble, the natives believe if a snake touches this rat he will be blind, if he swallows him he will die.

134.—বিনামেঘে বজ্রাঘাত।

A thunderbolt without a cloud.

Applied to a false charge brought forward without any evidence.

135.—অতি লোভে তাঁতি নষ্ট।

Through covetousness the weaver was lost.

Weavers are counted very foolish among the Hindus, this proverb refers to the case of a weaver who spent all his money in merchandise which he sent to a distance to get more profit: he was robbed and all was gone.

136.—কীল খেয়ে কীল চুরি।

The baker received a blow and kept silent.

When we conceal a thing discreditable to us, and do not stir up muddy water.

137.—বেল পাকিলে কাকের কি।

When the bel fruit is ripe, what is it to the crow?

The crow cannot eat through the hard rind of the bel fruit, whether ripe or unripe; spoken of a thing when the results either way do not affect us.

138.—শাপে বর।

There was cursing but a blessing took place.

An unexpected turn, so Joseph's brethren intended to kill him, but it was his safety.

139.—চোরের মার কান্না।

The thief's mother weeps.

The mother pretends her son is innocent and weeps to show her conviction.

140.—জাতি গেল পেট ভরিল না।

His caste is gone yet his appetite not satisfied.

Applied often to native Christians by the heathen, who say they have gained nothing by breaking caste.

141.—শাপের পাচ পা।

The five feet of a snake.

A thing as impossible as a camel passing through the eye of a needle. The snake has *no* feet, how can he have *five?*

142.—শাখের করাৎ।

The saw of a shell.

This cuts both ways, applied to "burning the candle at both ends," as the sawing of a shell cuts forward, backward.

143.—শালগ্রামের শোয়াবসা।

The Salgrám rests on whatever side you throw it.

The Salgram is round; so a cat who when she falls, always comes on her legs.

144.—জন্ম গেল ছেলে খেয়ে আজি বলে ডাইন।

I for a long period have eaten, children yet ye call me to-day witch.

Applied to a person surprised at an old practice, so Calcutta people fancy that Indigo oppression is of recent origin.

145.—ছাইতে না জানি গোড় চিনি।

I cannot thatch the house, but I know the value of the materials necessary for it.

So a man who cannot write poetry may yet be a judge of it.

146.—কাহার শাকে বালি কাহার দুধে চিনি।

Some eat vegetables and sand, some milk and sugar.

Ups and downs in life, some very poor, others very rich.

147.—মাগনার উপরে টাকনা।

You must have spices along with what ye have begged!

Applied to a poor person never satisfied: "put a beggar on horseback and he will ride to destruction."

148.—জল জলে বাধে

Water unites with water.

Little gets more, he who begins to get rich gradually increases.

149.—দশের লাঠি একের বোঝা।

The latties easily carried by ten persons are a heavy load for one.

Division lightens labour, many can easily do what is difficult for one.

150.—বাবলা পুরীর বিচার।

Justice in Bablapur.

Bablapur implies a place of injustice, so no one would have hope in hell.

151.—দশ চক্রে ভগবান ভূত।

When ten persons are assembled, God is present.

In the multitude of counsellors there is strength.

152.—ধান ভানিতে শিবের গীত।

Pounding rice and singing the praises of Sivá.

A person doing two things at the same time: having two strings to his bow.

153.—বড় বাইড় ভাল নয়।

To climb high is not good.

Applied to proud ambitious people.

154.—যখন যেমন তখন তেমন।

Do it according to the time.

Like, "take the ball at the first hop." "Time and tide wait for no man."

155.—নেড়া মাথায় কত তেল লাগে।

How much oil is necessary for a bald head.

Doing a thing which costs little.

156.—বিয়ে হয় নাই যার ছেলের অন্ন প্রাশন তার।

He is not married, yet performs the ceremony of weaning.

Who aims at the end without the means.

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I.—*The Andamans and the Andaman Islanders.*

Having, in a former article, supplied all the information of a general kind which we deemed might be interesting to our readers, we now proceed to select, condense, and arrange such notices of the inhabitants as may be found scattered over the pages of the mass of official documents now before us.

Of this "paradoxical race" as Dr. Mouat denominates them, the earliest authentic account is that of the two Muhammadan travellers, as far back as the ninth century. "The people," say they, "on this coast (the Andaman) eat human flesh quite raw; their complexion is black, their hair frizzled, their countenance and eyes frightful, their feet are very large and almost a cubit in length, and they go quite naked. They have no sorts of barks or other vessels; if they had, they would seize and devour all the passengers they would lay hands on." This description is, evidently, either the exaggeration of which old travellers seemed to claim the license and monopoly, or merely a transcript of the extravagant tales current in neighbouring countries.

The next description is that given by Hamilton in his "Account of the East Indies," towards the close of the 17th century. "The Andamans," says he, "are all inhabited with cannibals; who are so fearless, that they will swim off to a boat, if she approach near the shore, and attack her with their wooden weapons, notwithstanding the superiority of numbers in the boat, and the advantage of missive arms of iron, steel, and fire."

Towards the close of last century Lt. Blair, Lt. Colebrooke, and Col. Symes largely added to the previous scanty stock of information. Since then, others, such as Mr. Quigley, have supplied sundry items; the Committee of survey so ably headed by Dr. Mouat; and lastly, some of the Residents at Port Blair.

It is from a careful collation of all these accounts with those of Thornton, Hamilton, and others, that we purpose to prepare a statement embodying all the best authenticated facts.

Origin, type of race, and number.

"The manner in which these islands were peopled," writes one of the surveyors of 1790, "is a matter of mere conjecture. We are told, that when the Portuguese had a settlement near Pegu, two of their ships with cargoes of *slaves* on board, amounting in number of men and women, to 300, were cast away there; and as the inhabitants are of the Kaffir caste, it must be allowed that probability favours this opinion or conjecture. They are a strong, robust set of Kaffirs; and in their appearance and mode of living, resemble much what Cook describes to us of the appearance of the south-west part of New Zealand."

"Their origin," remarks Dr. Mouat, "is a mystery which will probably never be solved; as the traditions of so absolutely barbarous a race, if they have any, are not likely to throw light on such a question." Elsewhere, he styles the inhabitants "Dwarf Negroes, or Negrilloes," possessing most of the physical characters of the true African Negro, with the exception of the projection of the heel. The photographs of the individual captured at Interview Island, were sent to Baron Alexander Von Humboldt, by whom the original was declared to belong to the type above mentioned, or that of the Negrilloes of Ethnologists. What makes the origin and type of this race the more remarkable is, that it differs so widely, not only from all the inhabitants of the neighbouring continent, but also from those of the Nicobars, thirty leagues to the south, which are inhabited by a people of Malay origin,—a people as mild and inoffensive, as the Andamaners are cruel and ferocious.

From the identity in the construction of their huts and implements of all kinds, in the making and arrangement of their canoes, and in their habits, so far as these could be learnt, Dr. Mouat and his associates were led to believe that the same tribe occupy the whole of the group examined.

As to their number, it is impossible, from want of proper data, to form any definite conclusion. One thing is certain, that, since agriculture is unknown to them and their sole occupation seems to be that of climbing rocks, or roving along the margin of the sea, in quest of a precarious meal, which, during the tempestuous season, they often seek in vain, the number cannot be at all proportional to the extent or capabilities of the islands. Colonel Symes, and after him Hamilton, on the authority of Captain Stokoe, "reckons that the population

of the Great Andaman and all its dependencies, does not exceed 2,000 or 2,500 persons;" others, but apparently without any sufficient data, have estimated them as high as 10,000.

Language and Religion.

Their language is said to be rather smooth than guttural. Lt. Colebrooke made a collection of upwards of a hundred words, chiefly the names of the most common objects. Of this Vocabulary, however, not a single syllable was intelligible to the savage brought to Calcutta. Of the Malayan, Burmese, Chinese, and other Eastern tongues, he seemed to be equally ignorant; nor did he comprehend a word of the several African dialects spoken by the Seedies in the service of the Peninsular and Oriental Company, with whom he was confronted. The most simple terms were employed, such as the expressions signifying water, fire, food, eyes, nose, mouth, head and hand, hunger and thirst; but in vain. He himself applied distinctive terms to all, from which he never varied. They did not correspond with any known written or spoken language, which could be brought to bear upon him.

Little as is known of their language, of their religion there is still less. The impression of Dr. Mouat and others who have visited the islands, appears to be, that they have no religion at all. But how this could be ascertained with any approximate degree of certainty, when no oral communication or any intercourse whatever could be held with them, is, what we cannot very well comprehend. Colonel Symes, on the other hand, appears to us, for similar reasons, to write too definitely, on the other side. He not only assures us that the aborigines have a religion, but he tells what it is. "Their religion," says he, "is the simple but genuine homage of nature to the incomprehensible Ruler of the universe, expressed in adoration to the sun and moon, the genii of the woods, &c. In the spirit of the storms, they confess the influence of a malignant being; and, during the South-West Monsoon, when tempests prevail with unusual violence, they deprecate his wrath with wild choruses, which they chaunt in small congregations, assembled on the beach or on some rocks that overhang the ocean." Whence, or how this positive information might have been obtained, we know not. In the specimen of the Andaman language, furnished by Lt. Colebrooke in one of the early volumes of the Asiatic Researches—the only specimen, so far as we are aware, any where in existence —we have looked in vain for any word bearing, directly or indirectly, on God, or Spirit, or aught else supernatural.

Still it must be admitted that the want of a proper name for God would not prove that they are wholly destitute of the religious faculty, or of any notion of the supernatural. Neither would the absence of temples, altars, and emblems of worship prove that there was nothing out of themselves, and above themselves, which commanded at least the homage of a deprecating fear in the presence of the mysterious Invisible that controlled their destiny. It is simply true of the religious faculty as of every other, that from want of exercise, or from the operation of sinister influences, it may become so debilitated or crushed, alike in the case of individuals and tribes, as to be *practically* though *not really,* extinct. What a prodigious diversity of degree in the strength of the reasoning faculty, in individuals, classes, tribes and whole nations! In Europe, the higher class of Alpine cretins, though capable of being taught to read and write, shew little capacity for understanding what they read, except on the humblest themes. The semi-cretins, though exhibiting an apprehension of ordinary topics in common conversation, cannot be taught to read or write, or even to number their own fingers. But perfect cretinism, in point of understanding or intelligence, is far beneath the level of many forms of animal life. Its unhappy victims are wholly incapable of instruction of any kind or degree. Now, there are doubtless *individual* cases, in which the religious like the reasoning faculty may be, to all practical intents and purposes, actually extinguished. But we have never yet read of any tribe or community of human beings, however degraded, in which it was wholly extinct. Unexercised it may be, or exercised on objects the most trivial and unworthy, or exercised in so faint a degree as to be scarcely perceptible; but that does not amount to a disproof of its existence. The celebrated Missionary Moffat, finding no name for God among the Bushmen and Bechuanas, and no symbols or ritual of worship, concluded that they were not only "without God" but without any idea at all of the supernatural. Their faith in a rain-maker he did not consider as involving any such idea. In this judgment we must emphatically dissent from him. We think it might be clearly shewn that the belief in the mysterious power of rain-makers, or in the witching power of sensible fetisches, is only the lowest type of belief in the supernatural; which, again, contains in it the germ of what, when developed, becomes the conception of, and belief in, a God,—thus proving the existence, though in its feeblest form, of the religious faculty. And was not the rightness of this conclusion amply verified by the experiment made by the zealous and indefatigable Moffat himself in the case of these wild and barbarous tribes? Fully

granting that they were in a state of the most deplorable ignorance with respect to God and his glorious attributes, the soul and its immortal destiny, the real question, as Mr. Kennedy of London has well put it,* is, "were they likewise *incapable of apprehending and receiving religious ideas?* They were without the knowledge of God—of any God; were they likewise without a *capacity to know God?* The means were used which should determine this question. The fitting test was applied when the Missionary declared to them the being and character of God, and preached to them the facts of the Christian revelation, especially the love of God to man as manifested in the Gospel. When thus tested, the Bechuanas awoke from the slumber of generations. Their hearts responded to the appeal. And it was proved that even in their souls, there lay unextinguished, though unexercised, the most distinctive character of humanity—the faculty of knowing, loving, and serving God. Many of them are now enlightened and spiritual worshippers of the Most High."

These and other similar statements and considerations, in the absence of positive and well authenticated data, are enough, analogically, to suggest hopeful views of the savage Andamans. Having no more belief than Mr. Locke himself in "innate ideas," we have a profound belief in *innate capacities.* And as it is true of all our sensitive and emotional susceptibilities, that they require appropriate objects to draw them forth into actual manifestation; it is equally true of all our mental powers or faculties that they require fitting causes to awaken them out of dormancy, excite them into action, and develope their latent capacity in the formation and comparison of ideas, the deduction of inferences, the generalization of facts, and the establishment of laws which may comprehend all known phenomena within the bounds of the illimitable universe. Were the whole magnificent system of modern science and art at once extinguished, that would not extinguish the intelligent or reasoning faculty in man, of whose exercise through successive generations, it is the offspring and creation. And man, setting again to work, might, in the course of future ages, recover all that had been lost, and, in a course of further onward progression, immeasurably surpass it. But not so, with the system of true religion. In it, from the very nature of the case, there is, there must be much, which, however readily apprehended or responded to by the religious faculty, and however congenial to the human mind, when once revealed, lies as wholly beyond the reach of original discovery by its unaided powers, as it is beyond the possibility

* See his delightful and instructive work, published by the Tract Society, entitled "The Divine Life."

of recovery by the same powers, when, through adverse circumstances, it has once been lost. Natural knowledge, not wrought out by the mind itself, but acquired by instruction from without, would soon vanish from among any people, were the means and agencies of instruction suspended or withdrawn. How much more readily would spiritual knowledge—knowledge of the invisible and divine—disappear from among men, were there a cessation of the means and appliances of communicating and perpetuating it, from generation to generation? "Whoever," says Principal Robertson, "has any opportunity of examining into the religious opinions of persons in the lower ranks of life, even in the most enlightened and civilized nations, will find that their system of belief is derived from instruction, not discovered by inquiry." And who, that has any practical experience on the subject, does not know, that any system of belief, thus acquired, demands incessant care and reiteration to prevent its fading into dimness, lapsing into obscurity, dissolving into fragments, or passing away out of conception and memory altogether. Thus it may come to pass, that tribes which have gradually sunk into a condition of intellectual, moral and social debasement, scarcely to be distinguished from that of the brute creation, may have either no proper notion of God at all, or, what practically amounts to the same thing, a notion so faint, so vague, so undefined, so utterly confused, as to originate the conclusion that religion has been fairly obliterated. The greatest possible indistinctness of conception on such a subject, however, is not identical with non-existence. The religious faculty itself not being annihilated, though its highest, noblest, and most appropriate object has been hopelessly obscured, it may revel in the foul and irrational idolatries of Polytheism; in sanguinary superstitions, and sensuous ceremonies at some consecrated shrine. Or, relinquishing temples and visible symbols altogether, it may find scope for its active exercise in a machinery of ghosts, witches, fairies, astrologers rain-makers, haunted tigers and other ravenous beasts. Or, abandoning all idea of personal agencies, whether visible or invisible, it may stand in blind and unintelligent awe of the thunder and lightning, the earthquake and the tempest, the plague and the pestilence, the flood and the drought, as manifesting the presence of some malignant invisible power, which it is impotent to resist and knows not how to propitiate. Or, sinking into total ignorance, brutish apathy, and entire insensibility to any impressions of invisible or supernatural power, the religious faculty itself is not even then reduced into an absolute void. Unlike a blank spot in a white sheet of paper, it will be

found a substantive portion of a sheet inscribed all over with invisible ink by the hands of the great Creator, whose characters are ready to be drawn forth into palpable developement when touched by the rod of divine knowledge, and warmed by the fire of heavenly grace.

The useful Arts.

With the most important of all the useful arts—that of *agriculture*—the natives seem to be entirely unacquainted. As yet, they have made no attempts whatever to cultivate their lands, though, naturally, so fertile. They appear to subsist entirely on what they can pick up or kill. They live dispersed in small societies along the coast or on the lesser islands, never penetrating deeper into the interior than the skirts of the forest. The few paths observed, were short in extent and led only to water-courses; beyond them the primeval forest was untouched and untrodden by man.

In *architecture*, they are very nearly as deficient—their dwellings being the most wretched hovels imaginable. Lieut. Colebrooke, in the Asiatic Researches, declares that "an Andaman hut may be considered the rudest and most imperfect attempt of the human race to procure shelter from the weather, and answers to the idea given by Vitruvius, of the buildings erected by the earliest inhabitants of the earth. Three or four sticks are planted in the ground, and fastened together at the top, in the form of a cone, over which a kind of thatch is formed with the branches and leaves of trees. An opening is left on one side, just large enough to creep into; and the ground beneath is strewed with dried leaves, upon which they lie." In many of the huts, bunches of skulls of fish, pigs, and tortoises are hung up—these skulls being variously marked of red colour.

These huts are found in clusters, or small villages. In every village, which usually enclosed an open central space, Dr. Mouat and party invariably found one hut of larger dimensions, (some twelve or fourteen feet square), built and roofed in with much more care and attention than the remainder. It was generally richer in pigs and turtle sculls; and was most probably the abode of the head man of the party.

Their *manufactured* articles consisted entirely of canoes, paddles, adzes, bows and arrows, shields, a kind of twisted cord, nails beaten into thin knife blades, nets, and baskets.

Their canoes, which vary considerably in size, are hollowed or scooped out of the trunks of trees, by means of fire, or instruments of stone, or a dwarf adze with a wooden head, in which a small, sharp, semi-circular blade of iron beaten out, is placed. This is sharpened on a stone, which was invariably

found with it. The iron itself must have been obtained from Europeans and sailors who have visited the islands; or from the wrecks of vessels formerly stranded on their coasts.

The canoes are propelled by bamboo poles and paddles—the latter consisting of a handle about three feet and a half long, with a small blade, either pointed or circular at the end. Many of them are ornamented by cross lines of red paint. The canoes which put to sea are armed with an outrigger, very similar to that used by the Singhalese. They also use rafts, made of bamboos, to transport themselves across their harbours, or from one island to another.

Their weapons or arms consist of bows and arrows of two kinds; one form of bow is flat and gracefully formed, the other much stronger and rougher; but both, remarkably long, and of uncommon shape. Their arrows are of several kinds and generally about four feet in length. They are usually headed with fish bones, or the tusks of wild hogs; some of them are simply straight reeds, with merely a sharp bit of wood inserted, which has been hardened in the fire, but even these are sufficiently destructive. Others are pointed with iron and barbed. Some of the barbed heads are attached to the reed by a strong cord waxed and tied to both the head and shaft of the arrow. None of them appear to have been poisoned.

In some of the huts were found what seemed to be shields of hard red wood of considerable size.

They manufacture a tough cord from a strong fibrous bark, and scoop out bamboos or blocks of wood for vessels to contain fresh water. Their usual drinking cup is an empty nautilus shell.

Their implements for fishing consist of hand-nets of different sizes, used in catching small fry; and a large strong net with immense meshes and singular floats of big pieces of wood, four feet in length, with a sheaf of shavings at the end —intended, apparently, for catching turtle, as it must be too large for any fish under the size of a shark, and not strong enough to capture the latter.

They have small wicker baskets, which are fastened to the waist when they are fishing, by a coil of strong, coarse round cord, of which three or four folds encompass their bodies. To the end is attached a piece of iron beaten into the form of a knife blade, probably to open shells.

Nowhere have we met with any notice of musical instruments. In this they are far behind most other barbarians. Some of the South-sea islanders were distinguished for their flutes; many of the African tribes for their stringed instruments; and others, in different places, for their drums. And even the few arts they possess, exhibit inferior skill. Their

adzes and fishing-nets are not to be compared to those of the once cannibal New Zealanders; and they have no weapon, which, in point of contrivance as to shape and ingenuity in the mode of use, can be named along side of the *boomerang*, of the more than Bœotian New Hollanders. In all such cases, however, and others in which savage men possess arts, or processes of art, far surpassing their existing intellectual condition, or the average of their other inventions, we cannot but regard them as relics of some former and higher state of civilization from which they have fallen.

Personal and social characteristics,—dispositions, manners and customs.

As a race, they are low of stature, not often reaching, and seldom exceeding five feet in height; but strong, sturdy and robust, when their food is abundant. Their skin is of a deep sooty jet black; their eyes are small and red; while their countenances are uncouth—exhibiting a horrid mixture of cunning and ferocity. Their limbs are ill-formed and disproportionately slender, their bellies protuberant, with high shoulders and large heads. Like Africans, they have frizzled woolly hair, thick lips, and flat noses. They go quite naked,—the women wearing only at times a kind of tassel or fringe round the middle, with a leaf in front,—and are insensible to any shame from exposure. The men are cunning, crafty and revengeful; and frequently express their aversion to strangers, in a loud and threatening tone of voice, exhibiting various signs of defiance, and expressing their contempt by the most indecent gestures. At other times they appear quiet and docile, with the most insidious intent. They will affect to enter into a friendly conference, when, after receiving with a shew of humility whatever articles may be presented to them, they set up a shout and discharge their arrows at the donors. On the appearance of a vessel or boat, they frequently lie in ambush among the trees, and send one of their gang, who is generally the oldest among them, to the water's edge, to endeavour by friendly signs to allure the strangers on shore. Should the crew venture to land without arms, they instantly rush out from their lurking places, and attack them. In these skirmishes they display much resolution, and will sometimes plunge into the water to seize the boat, and they have been known even to discharge their arrows while in the act of swimming.

They do not live apart in solitary isolation, but in small groups. Now this implies association of some kind; and association, however rude or imperfect its organism or form, implies some

degree of authority and order. Accordingly, Dr. Mouat says, "in all the instances in which we came in contact with them, there was evidently a local chief whom the rest obeyed, and from whom they obtained their orders to fight or run away. At Craggy island, the commander brandished a formidable looking spear, and was followed by a bench man, who carried his bow and arrows."

Their mode of life is degrading to human nature; and, like the brutes, their time is mainly spent in search of food. When they have exhausted one place they instantly migrate to another. The women bear a heavy part of the drudgery in collecting food, repairing to the reefs at the recess of the tide, to pick up cockles and other shell fish; while the men are hunting in the woods, or wading in the water to shoot fish with their bows and arrows. They are very dexterous at this extraordinary mode of fishing, which they practice also at night, by the light of a torch. When a supply of fish fails them, they roam over the woods in quest of hogs, rats, and wild honey, which sometimes afford them a more ample repast. They broil their meat or fish, over a fire; but use no salt or any other seasoning.

Being much annoyed by insects, their first employment in the morning, is to rub their skins all over with mud, or wallow in muddy water, much like buffaloes; thereafter the plaister of mud, hardening in the sun, forms an impenetrable armour. They daub their woolly heads with red ochre or cinnabar. Thus completely attired, they walk forth to their different occupations; and a more hideous appearance is not to be found in the human form.

They display, at times, much colloquial vivacity, and are fond of singing and dancing; in which amusements, the women equally participate. Their melodies are in the nature of recitative and chorus, and not unpleasing. They often dance in a ring, each alternately kicking and slapping his associate. Their salutation is performed by lifting up a leg, and smacking with their hand the lower part of the thigh.

Traditionally, they have always been reputed as anthropophagi, man-eaters, or cannibals. But of the actual existence of cannibalism, Dr. Mouat and his party "found not the remotest trace in any form, or in any of the localities explored;" the conclusion was, that "if they resorted to human flesh, it could only be under the pressure of extreme hunger." Their cruel and sanguinary disposition, great voracity, and cunning modes of lying in ambush to attack strangers, may have given origin to the current belief. But though no positive instance has been found, of their eating the flesh of their enemies, it is undoubted that they invariably put to death the unfortunate victims who fall into their hands—the bodies of some of whom have

been found cruelly mangled and torn—pierced with sharp weapons, and pounded with stones until every bone was broken.

For this inhospitality and implacable hostility to strangers, it is very difficult to account; unless the story of their origin, as abovementioned, should be true; in which case, they might probably retain a tradition of having once been in a state of slavery. This, in some degree, might account for the desperate rancour and unremitting enmity they shew; as they would naturally wage perpetual war with those who, they might naturally suspect, were come to invade their country, and again reduce them to slavery.

Mr. Quigley suggests that the general inimical disposition displayed towards strangers, amounting almost to a passion, may be owing to "many of them having been kidnapped and sold into slavery by the Malays, who collect trepang and edible nests on their coasts." Lieut. Blair conveys the same impression, when he says, "that several of the natives have been carried off to gratify an unwarrantable curiosity, and others entrapped and sold for slaves."

Experiences of Dr. Mouat and his party.

In our generalized account of the Andamaners, one of the most notable peculiarities of their character has appeared to be, a singularly inveterate rancour and enmity towards strangers And as this feature is a vital one, with reference to the probabilities of their future elevation, we must particularly advert to the signal exhibition of it which was afforded in connection with the attempt of Dr. Mouat and party to open a friendly communication with them. Never assuredly were savage tribes approached by civilized man with kindlier intentions and aims. And never did a truly benevolent effort terminate in a more untoward or disastrous failure.

Their first contact with the natives occurred on the East coast, at Craggy island, a few miles South from Port Cornwallis. Here is Dr. Mouat's account of it:—

"On rounding that place to anchor under its shelter, a large party of them were surprised fishing on a reef running out from the main land, with a few separated from them on a sandy spit of the island. The latter we conjecture to have been women, and they had a small canoe lying on the beach. As soon as the Steamer had anchored, the Committee landed in two well-armed boats. The people who had been seen on the islet had disappeared in the dense jungle which covered it. In the canoe, which with its contents was left exactly as it was found, beads, and looking-glasses were placed, and the party immediately re-embarked, to show the natives that their intentions were friendly, and free from even the semblance of hostility.

"During and previous to the time occupied by this proceeding, the men on the reef, ten or twelve in number, exhibited every sign of the most implacable hostility. They gesticulated violently, vociferated, waved bows and arrows, and one of them brandished a spear with a metallic head, which gleamed brightly in the rays of the setting sun.

"Another of them waded to his waist in the sea, howled defiance, and shot a couple of arrows in the direction of the Steamer.

"We approached to them as close as the surf on the reef permitted, waving handkerchiefs, and shouting the word *Padoo*, which is given in a vocabulary published in the Asiatic Researches by Colebrooke as signifying *Friend* in the language of the natives of the Andamans.

"All was in vain, and as the Committee were most desirous to avoid collision with them in their angry mood, which might have been caused by a belief that their women were in danger, the boats were withdrawn, and pulled to the Southward, to seek a safe landing-place preparatory to searching for signs of fresh water. Five of the savages ran along the beach for more than a mile, and then disappeared in the jungle.

"On rounding a point some two miles from the reef, a shelving, shingle beach was found, on which a landing was effected. There was a large hut close to it, which was scrupulously respected, and presents were placed in it. Sentries were posted near the boats to prevent surprise, and the party proceeded Northward along the shore, to look for a watering-place.—The advanced guard had scarcely walked a hundred yards, when arrows were fired at them from an open patch of jungle.—The attack was immediately repelled by a volley of musketry, which did no damage, but frightened away the savages, who were not again seen that evening.

"As it was getting dusk, it was not deemed prudent to run any further risk of a collision.—The party was therefore re-embarked without further adventure.

"On the following morning, the canoe was found to have been removed, and for some time no natives were seen.—As the Steamer was leaving they reappeared, and repeated their pantomime of hostility and defiance.

"Thus ended the first attempt to become acquainted with the dreaded Anthropophagi."

The Committee declare that they are thus particular in relating the incidents connected with their first essay, as the spirit of conciliation marked all their efforts, and in every instance in which collision occurred, the aggressors were the savages. On four several occasions they attacked the approaching party, and were repelled without bloodshed. On two others they disappeared, leaving their huts with fires still kindled, and their canoes at the mercy of their friendly visitors. Bows, arrows, nets, and such other utensils or weapons as were calculated to throw light upon their customs, were taken; their canoes and dwellings were respected, and presents were invariably left in them.

The last attempt to approach them was the least happy in its results, and occurred where an unfavourable issue was least to be expected. It happened at the South reef, near the southern extremity of Interview island, on the western coast, opposite the strait between North and Middle Andaman. All published accounts of the Andamans had agreed in representing the inhabitants of Interview island as more sociable, less savage, and better disposed to friendly relations with strangers, than that of any other portion of the Andaman group. They had been described as aiding in discharging the cargoes of wrecked vessels, and performing other acts of amity; which naturally led the members of the Committee to believe that they differed essentially from all others of the aborigines, with whom they had vainly striven to establish friendly relations, and that their advances would at length be met in the spirit in which they were offered. How cruelly this reasonable and fond expectation was doomed to be disappointed, the following brief but painful narrative will shew:—

"After steaming round Interview Island to ascertain its general physical characters, the *Pluto* passed to the Southward of South Reef Island, and had turned again to the North, when a group of natives, about thirty in number, were observed assembled together on the beach gazing quietly at the steamer as she passed.—There were seven canoes lying on the beach, and the party were evidently waiting for low tide to fish upon the reef.

"The Committee left the Steamer in the first cutter. The second cutter followed as a support in case of need, under the charge of Mr. Cotgrave, Midshipman of the *Semiramis*.

"On approaching the Island, the natives had taken to their canoes; the boats followed, and soon gained upon them. All arms were carefully concealed, and all gestures calculated to alarm the natives were avoided. When within a hundred yards of them they exhibited bows and arrows, and began the usual gestures of hostility, exactly as witnessed on the east coast.

"Three of their canoes were isolated from the rest. The men in the first cutter ceased rowing, and the boat drifted quietly towards them. Handkerchiefs were waved, presents were held up and shown, the shibboleth, *Padoo*, was shouted, and no act of hostility was committed by any one in the cutter.

"The leading canoe was seen to be gradually edging away and when within about fifteen yards of us, the men in all the canoes simultaneously started up, and discharged a flight of arrows at the first cutter, with considerable force and precision. Lieutenant Heathcote, a seaman, and Dr. Mouat's jemadar were struck with arrows in the first cutter, and one man was wounded in the same manner in the second cutter, which had come up by this time. As the savages were well supplied with arrows, and were about to repeat their aggression, the Committee opened fire upon them. Three of them were

shot dead, and the rest abandoned their canoes to swim to the shore, which the greater number of them were seen to reach in safety. The moment the natives were unable to continue the action, the cutter's crew were ordered to cease firing, and no pursuit was attempted, as the savages were considered to have been sufficiently punished for their aggression."

One of the natives, when in the water, seized a strap thrown to him from the second cutter, and was taken on board. The Committee deliberated anxiously as to the disposal of this man, whether to release or to carry him to Calcutta; but ultimately decided on the latter course, for the following satisfactory and clearly stated reasons:—

"In the future occupation of the Andamans it is of the utmost importance to the wretched outcasts occupying its shores, that the means of communicating with them should exist. They are at present either so savage or so ignorant as to regard all new comers as enemies, to resist all attempts at intercourse as aggressions, and to put themselves out of the pale of humanity by the violence and mistrust of their proceedings. The contact with civilization in such circumstances can only end in their destruction, whereas if they can be persuaded that no harm is intended to them, it is not visionary to hope that the means of reclaiming and restoring them to a place in the human family which they do not now occupy, may be found.

"It may also be the means of saving the lives of those who may hereafter be cast away on their dreaded and inhospitable shores, should the savages be taught, that to treat them kindly will be rewarded, while murder and violence will meet with the most certain, swift, and stern punishment.

"To ascertain their manners and customs, and to establish their identity with any existing portion of the Negro race, to which they clearly belong, would solve the mystery of ages, and lead to a knowledge of the probable manner in which Asiatic Islands came to be occupied by an African people.

"To gain some knowledge of recent shipwrecks and what has become of the unfortunate cast-aways is also of the deepest interest, and may lead to the rescue of any unfortunate individuals who may be in captivity among them, should such exist.—This is by no means improbable, as we have every reason to doubt that the savages are cannibals, and found evidence that shipwrecks are not uncommon on these islands.

"All these objects can only be accomplished through the instrumentality of a native of the islands, old enough to be acquainted with their manners, customs, language, and traditions, if any exist, and not too old to be beyond the reach of instruction. To himself, the shock of the severance of his ties and associations once past, the end can only be one of advantage, in rescuing him from a precarious existence in the lowest scale of humanity, and in rendering him the instrument of much probable future good to his own race.

"For these reasons, the Committee venture earnestly to hope that

their proceedings will meet with the approval of the Right Honorable the Governor-General of India in Council, and that steps will be taken to train and educate the individual referred to, so as to gain a knowledge of his language, and to send him back to the Andamans to be the means of communication between the settlement and the inhabitants."

Here we need only remark that the Governor-General in Council did "entirely approve of the proceedings of the Committee from first to last;" and of their bringing to Calcutta "the inhabitant of the Andamans, who, after the unprovoked attack made by the savages on the boats of the expedition, fell alive into their hands."

Experiences of runaway convicts.

On several occasions, small parties of three or four convicts deserted in the belief that, by travelling through the jungles, they could reach Hindustan! After a few days they were seized by the aborigines. Of one party of three, two were immediately killed; and the third named Dúlum, was taken to their huts, and made to sit among the women, who watched him lest he should run away. After seven months he effected his escape back again to the station. Of another party of four, one was soon killed by two arrow wounds, on account, as was supposed, of an ulcer on his leg: a second was killed by the father of a boy out of whose hand he had taken a fish; the boy cried, and in a minute, the father rushed out of his hut, and without saying a word, shot the offender: a third was carried away by a detached party and not again heard of: the fourth, named Jhindú, survived, and, after four months, found his way back to the station.

At other times, larger parties contrived to desert the Penal Settlement. A party of ninety that escaped at night from Ross island, in the hope of "obtaining service as soldiers under the Raja of Burmah, whose capital they believed to be only ten days' march distant," was joined on the second day by another large body of forty convicts who had escaped about the same time from Phœnix Bay and Chatham island Stations. For thirteen days they travelled through the jungle together, without meeting with the aborigines, greatly distressed for want of food and water. From hunger and thirst, twelve of the party became so faint as to be unable to proceed, and were left behind to die. "On the fourteenth day at noon," says Dúdnath Tewarry, a bráhman sepoy who belonged to the former or more numerous gang, "when our united party was travelling in the interior of the jungle, about four miles inland, we were surrounded and attacked by about four hundred of the aborigines,

armed with bows and arrows. The convicts when attacked, offered no resistance, but by supplicating attitudes and favouring expressions tried to conciliate the savages, who nevertheless did not spare them. Many convicts must have been killed and wounded. I received three arrow wounds during the attack. Some of the convicts took to flight, in various directions, into the dense surrounding jungle, and thus, like myself, escaped. I and another convict Shú Dutt, a bráhman, who had been wounded in the back, fled through the jungle along the side of a salt-water tidal creek to the sea shore, and were accidentally joined by a convict of the Kúrmi caste. We passed the night in the jungle, without food or drink of any kind, and early on the following morning we left our position, and had only proceeded a short distance along the sea shore, when we saw and were seen by a party of fifty or sixty men, women, and children embarking in five canoes. We fled into the jungle and concealed ourselves under a bush; but the savages having pursued us, traced us out, and firing upon us, killed my two companions as they lay concealed, and wounded me on the left arm. I assumed death, and was pulled out of my hiding-place by the leg, and shortly afterwards on my joining my hands in supplication, the savages retreated a short distance and fired at me, wounding me on the left wrist, and deeply in the hip. I again assumed to be dead, and on their removing the arrow from my hip, I showed signs of life, and assumed a supplicating attitude towards them; and this time, for some reason unknown to me, they not only spared me but took a kindly interest in me, assisted me up, put my arms under theirs, and helped me along to their boats, in the bottom of one of which I was placed with ease; red earth moistened with water was applied all round my neck and about my nostrils, and wet earth of a light colour was rubbed all over my body, and plaistered over my wounds; and they took me away with them to a neighbouring island." After sundry wanderings and strange vicissitudes, during the period of upwards of a twelvemonth, this convict, Dúdnath, succeeded in getting back alive to the Penal Settlement.

These three deserters, after their return, were very minutely questioned* before Dr. Walker, Superintendent of Port Blair and a Commissioner in the Andamans, relative to all they had seen and experienced during their enforced sojourn among the "jungli people," as they called them. Their answers were carefully taken down, and the substance of the information thus elicited, has been forwarded to the Supreme Government. Amid some slight discrepancies, there is, on the whole, a remarkable

* 25th April, 1859; 26th May, 1859; 5th August, 1859.

and substantial agreement between the leading statements of their independent testimonies. And while they tend very strikingly to corroborate all that had been previously recorded relative to the manners, customs, and dispositions of the aborigines, they add a great many *details* that might be considered *new*.

They all agreed that they never saw any indications of cannibalism amongst them. They neither devour human bodies, nor do they eat raw or uncooked animal food in any form. They bury their own dead; and the convicts, whom they killed, were also buried, though without any consideration, that is, "*with their heads on*; for when any of themselves die, his head is cut off by his friends, with a large iron knife, and hung up to a tree till the flesh is eaten by the insects and worms, when the cleaned skull is worn, suspended round the neck of some one of his near relatives."

They all agreed, that, while they saw nothing worthy of the name of a marriage ceremony performed, the men, by a very simple and speedy process of painting and arrow-presenting, at one time or other, took each one woman, who, thereafter, might be considered as their wives, though both parties had previous intercourse, freely and openly, with any others whom they might fancy. In fact, with the exception of parents respecting children, intercourse between married and unmarried men and unmated females seemed to be promiscuous, and unlimited. In this respect, as one of the witnesses emphatically added, "they have no more shame than beasts." Even after the quasi-marriage, one of the convicts testified that any amount of patent unfaithfulness excited no signs of jealousy on either side; while another expressed his belief that indiscriminate intercourse, on the part of the female, then ceased. Dúdnath, the brahman, declared that he himself was united to two women, aged respectively twenty and sixteen, who had, for years, lived openly with the single and married men of the party. His consent was never asked, and he did not think the women were asked whether they would like the arrangement. "There was not," said he, "any ceremony whatever in my case. Unexpectedly, Poteah came to me, and without saying a word led me about four paces off to where his daughter Leepa and the daughter of Heera named Jigah were seated; and, indicating to me to seat myself between them, I complied. He then said, pointing to the two women and addressing me, "jíré jog," and immediately left the spot. I found that I was married to both Leepa and Jigah. For about three hours we sat in silence, and from thenceforward I slept with them. They recognised me as their husband, and obeyed my orders, performed any service for me in their power, and abstained from having connection

with other men. One of these, Leepa, was in the eighth month of pregnancy, with child to me, when I deserted her and her babe."

They all agreed that they nowhere saw a vestige of cultivation in the Andaman jungles—no gardens or cultivated fields. Indeed, in all their wanderings, they did not meet with any large plain, nor with any space uncovered by dense forest and jungle; nor did they see any grass like that found in the fields, and growing spontaneously on the road sides in Hindustan.

They all agreed that they could discern no *visible* signs or symbols of religion amongst them. One said, "I never saw them praying to God; but when they heard the brâhman prisoner say, *Ram, Ram,* they also repeated these words." Another said, "My impression is, that they have no religion whatever. I never saw the slightest evidence of worship, either of god or the devil, or trees or stones; or of any religious ceremony, however simple, such as offerings of fish, meat, flowers, fruits, or water; nor did I see any indication of their being impressed with ideas of supernatural beings, such as demons, ghosts, and fairies."

They all agreed in testifying to the relentless spirit of hostility manifested by the natives towards all strangers and foreigners. Without being able to account for the exception made in their own favour, in the preservation of their lives, they declared that the invariable practice was immediately to kill every stranger that fell in their way, though they did not eat their flesh. Towards the settlers at Port Blair they entertained the most hostile feelings and would be glad to get an opportunity of attacking them. "I am of opinion," said Jhindú, "that sooner or later they will make a murderous attack on a large scale, when they can collect a sufficiency of men and boats. The party I was with, were making a great collection of iron-headed arrows from the Settlement tools they succeeded in plundering; and so far as I could understand from their gestures, with bows and arrows in their hands, directed towards the guard-ship and Ross island, which were clearly seen from our last encampment, I anticipate that a combined attack may be daily expected from the north and south sides of the port; for large bodies of the aborigines are collecting all around. There cannot be a doubt of the great hostility of the aborigines to the settlers, and that they will not spare them if they fall into their hands." Dúdnath gave testimony to the same effect, stating that it was his knowledge of the extensive preparations for a murderous and simultaneous attack on the station, which induced him to escape and give timely warning to Dr. Walker.

He also thought it "highly probable that, with very few exceptions, all the convicts who escaped from the Penal Settlement of Port Blair, and who had not returned and given themselves up, had either perished in the jungle from hunger and thirst, or been murdered by the aborigines."

They all agreed that the aborigines generally *inhabit* only the jungle adjoining the sea-coast—that, when they proceed into the interior to hunt for pigs and to collect fruit, they return to the vicinity of the coast before sunset—that the whole population is migratory, rarely residing many days in one spot or even in one locality—that they are divided into groups or parties varying in strength from ten to three hundred individuals, while the great majority of the parties consist of from thirty to fifty men, women and children—that there appeared to exist the same proportion between adults and children, as exists in Hindustan—that there were no evidences of infanticide being practised; both male and female children of all ages receiving the same care and attention—that the parents manifested the same fondness for their offspring as is manifested by parents in Hindustan, while children exhibited the usual affection and respect for parents—that, though so hostile to strangers, they were far from being cruel or quarrelsome among themselves—and that there did not appear to be more than one tribe in the Great Andaman island and its dependencies; since all had similar features, colour of skin and eyes, spake the same language, and observed the same habits and customs.

As to their numbers, Dúlum declared that after he had stayed ten days with them, they took him to a place where there were three thousand or four thousand jungli men and women, all black and ugly, and the women quite as ugly as the men. Dúdnath, by far the most intelligent of the "return" convicts, strongly expressed his conviction, that, from what had been explained to him on the large chart regarding the length and breadth of the Great Andaman Island, he did not think that he had travelled over more than a fourth part of it, and that he was sure he must have seen at least fifteen thousand men, women and children. Wherever he went, there was no want of inhabitants; every four or five miles an encampment of some kind was met with. If these statements are at all trustworthy, the aggregate population must considerably exceed the highest calculation previously made, or rather conjectured. But there is nothing about which persons of uncultivated mind, accustomed to the rough and ready guess, instead of accurate observation and reckoning, are more apt to err, than in their estimate of numbers. Even in civilized countries, how often do we hear of the thousands of a miscellaneous crowd, being

doubled, trebled, or quadrupled? yea, and of thousands being mistaken for hundreds? The subject of numbers, therefore, is one which will require careful attention.

From the evidence of the three "return" convicts, many additional items of great interest might be extracted relative to the personal characteristics, ordinary occupations, arts, manners and customs of the aborigines;—the remarkable perfection of their bodily senses, particularly of sight, smell, and hearing —their great physical strength, and astonishing nimbleness, agility and dexterity, in running, jumping, climbing trees and rocks, hunting, fishing, swimming, diving—the modes in which pregnant women undergo their "confinement," and the subsequent treatment of infant children—the singular processes by which all, both men and women, have their bodies shaved and tattooed; the women, in both cases, acting as the operators, with small chips of bottle glass—their various recreations and amusements, especially the violent and exhausting dance, accompanied by vociferous singing and clapping of hands—the divers maladies by which they are affected and the simple remedies applied; there being no professors of the healing art—the peculiar and complex ceremony connected with the burial of the dead, with sundry other topics which it is unnecessary for our purpose, more minutely to detail.

The latest experiences, or those of Assistant Surgeon Gamack and his party.

On the 2nd March last, Captain Haughton, Superintendent of Port Blair, transmitted to the Supreme Government reports from Dr. Gamack, communicating the particulars of the *first friendly* intercourse which had taken place with the aborigines since the formation of the Settlement. As these reports also convey the *latest* official intelligence respecting the dispositions and bearing of the natives towards the Settlers, we think it right to give them very nearly in full. Here is Dr. Gamack's own statement, dated February, 27th:—

"When on Chatham Island about 7 o'clock A. M., I saw a few aborigines on the beach on the north side of the Bay opposite the Island, and Mr. Assistant Apothecary Ringrow told me that they had allowed him to approach to within a short distance of them yesterday, and appeared friendly. I accordingly asked some of the European Guard and Mr. Ringrow to come with me,—and try to make some friendly overtures with them. Three of the Europeans immediately came into the boat, and we pulled towards the place where the aborigines were, but as soon as we approached, they disappeared in the jungle. As Mr. Ringrow happened to know a few words of their language, he called out to them, holding up a bottle, and after some time one appeared at a little distance on the beach. On our making

signals he approached, two other men appearing behind them, and after a short time a fourth. Two were quite naked, and the other two, who appeared to have authority over the former, wore several belts made of grass and twine; and each had a necklace made of small pieces of bone tied together. They showed us that they had placed their bows and arrows behind a rock, but they would not come into the water, and as I fancied others were hid in the jungle, I did not wish to go too near at first; but after trying to induce them to come a little distance into the water, to prevent us running the boat aground, and they would not come, we pulled close up to them, and one took the bottle and handed it over to another, apparently in attendance upon him, and made signals that he wished some of the clothing the men wore. We first gave him a blue shirt, and I then held up another, making a signal, I would give it to him for one of his belts. He at once understood, and the two who wore them began to take one off; but as they were well secured with twine, it took some time to unfasten them, and the guard in the boat in the meantime began to sing and clap their hands, and the aborigines danced, splashing up the water with their feet. On the noise being made, my dog jumped out of the boat and swam towards them, when they immediately went back towards the jungle; but as I called out to the dog, and made him swim to the boat, they appeared quite surprised and came back, one of them coming into the water, and giving his belt into my hand. I then gave him the shirt, and offered him some sugar, trying to get him to take some by eating ourselves; but as he would not taste it, we put some in his mouth, and he then gladly carried off the remainder. Only the two men with belts came near the boat, the other two kept at a distance, and one of them I saw retreat a little, and give a slight whistle, which was answered from the jungle. They evidently wished us to leave the boat and go with them into the jungle, but after giving them a few things we had with us, we made them understand that we were going away. They appeared disappointed, and clung to the boat, pulling it towards the shore, so we tried to make them come into the boat; and as they would not come of their own accord, some of the men wished to pull them in by force, but I thought it advisable not. We therefore dressed one in a white shirt, and the other in a blue, and placed a white skull-cap on each of their heads; and after their taking our hands, and blowing upon them, we left them dancing on the beach."

Again, on the 28th February, Dr. Gamack thus writes :—

"I have the honor to report that this morning I went to try if I could again hold any friendly communication with the aborigines; taking along with me a few articles as presents, and that after a little difficulty at first in getting them to come to the beach, several (ten or twelve) appeared, and soon became only too familiar and greedy, jumping about in the boat, handling and asking for everything they saw, carrying off the presents they got, depositing them at a distance, and returning for more. I tried to induce one to come with me in the boat, and one did come for a short distance; but when he saw he was

leaving his companions he was determined to go back, and, rather than use violence, I allowed him to go."

Once more, on February 29th, Dr. Gamack writes as follows:—

"I have the honor to inform you that I had an interview with the aborigines this morning; accompanied with the officers as per margin, we pulled along the north side of the harbour, calling out to them until I perceived some fishing on Ranger Reef. As we approached, they ran into the jungle, when we laid on our oars, and called to them. One came out, looked and went back again, I presume, to call the others, as he soon re-appeared with these men, who moved to us to come round the Reef. We pulled in, not allowing the boat to ground, but just keeping her afloat; they came boldly to us, not appearing the least alarmed, and took all we had to give them.

Acting Lieutenant Warden.
Assistant Surgeon Gamack.
Mr. Gower, Midshipman.
Mr. Mainwarring, ditto.

I was particularly struck with their appearance, as I had fully anticipated seeing a wild looking set of men; instead of which they have a pleasing expression with the soft black eye, and resemble the African Seedy, only very much smaller; in fact they are most diminutive, although extremely well made and active. They are in a state of nudity and when cloth was given them, they rolled it up, and tied it round their waist, as they do their lines for fishing, and bands for arrows, without the slightest intention of covering their person, as the ends were allowed to hang down on the left side.

We dressed one man in a shirt, with a waist belt, neckerchief, and turban; but the instant he went on shore, he tore it all up and divided it. One asked plainly for a bottle, and when given to him, he held it up and said, Bottle! bottle! They were very much taken with some beads and gaudy coloured clothes, and are greedy to a degree after iron. With much trouble I succeeded in obtaining a bow and arrow from them, as they leave them in the jungle, fearing, I fancy, they may be taken from them. They were very anxious to have a dog, which was in the boat, and seemed much astonished at it. One man differed from the rest, having sharp features more like a native of India, but quite black; he had woolly hair also, not shaved as were the rest; they talk so fast that it is almost impossible to catch a word, and the interpreter seems only to know a few common expressions.

I could not persuade them to come over to the Islands, although we explained as well as we could that one would be left as a hostage for his safe and speedy return, making also signs that he would be loaded with presents.

The dawk-boat returning from Viper Island, and a canoe from Chatham Island, seemed to raise their suspicion, as they pointed to them, but were told they belonged to us, which at once satisfied them, and we perceived for the first time that, although apparently engaged and amused with us, they were on the alert. At this time five men made their appearance and came to the boat, amongst them

one elderly man, who appeared more surprised than the rest, so I presume it was his first interview. We made him presents with which he appeared very much gratified, and they all left making signs of friendship, and dancing in the African style, while the men in the boat beat time for them with their hands."

These interviews, though plainly indicative of fears and apprehensions, suspicions and mistrust on the part of the natives, seemed to hold out some promise and prospect of improved friendly intercourse for the future. The Superintendent, accordingly, while enjoining great caution, requested Dr. Gamack to continue his endeavour to conciliate the natives as occasion offered, and sanctioned his giving away "a few articles of trifling value, such as yams, sugar, red cloth and nails." On several subsequent occasions, the natives were met without evincing the least signs of hostility. This naturally encouraged the belief that the work of conciliation was hopefully progressing. On the 23rd March, however, this hope met with a temporary blight, as, on that day, Dr. Gamack was treacherously attacked by the natives and wounded by them. His own account of the circumstances in which the attack was made, is as follows :—

"Whilst sailing along the coast to the north of the harbour on the 23rd ultimo, several of the aborigines came from the jungle, and hailed the boat, holding up some of their belts, &c. to induce us to land; but as the coast was rocky, and I had nothing in the boat to give them, I did not pay much attention to them; still they followed as along the coast, until they came to a place where they had one of their small dinghees, which they launched and came towards us. They appeared to be quite friendly, coming into our boat, and giving us some of their necklaces, &c., which were made of small pieces of turtle-bone and string; but they could easily have seen there were no arms in the boat. I gave them some fish which we had caught, and tried to make them understand I would bring them something the next day. After leaving the boat, I saw them cooking the fish, with which they appeared quite satisfied.

The following morning I collected a few articles to give them, and as the Orderly (European) over the Naval Guard, was anxious to see the aborigines, I told him he might come with me, and gave him my revolver to carry; and, as the boat-men were convicts, we had no other arms in the boat. We soon found the aborigines, and whether they were expecting we would come or not, I cannot tell, but they had brought their dinghee some distance along the coast towards the Settlement; some ten or twelve of them came off again in it, and laid hold of the stern of our boat, while three or four of them came into it, and I saw that they had a large number of arrows and a couple of bows with them, but they allowed us to take them. I had given them a number of sundry articles, when I found that our boat had drifted towards shore, and had touched the rocks, so I

sent the boatmen to pull off a little, and at that time I saw two of the aborigines who had just come out of the jungle, wading in the water towards us, with nothing in their hands; but I did not take much notice of them, as they appeared to be coming in the same friendly manner as I had seen others; but I had on former occasions seen some of them coming out as if they had no arms, and found that they had their bows attached to their feet, while they had a few arrows in their belt. After I had seen the boat clear of the rocks, I began distributing a few articles amongst those near me, when suddenly, as I was bending over the side of the boat, putting a few nails into a boy's hand, I received an arrow in the right side of the neck and shoulder. The European who happened to be in the boat, and standing close behind me, saw one of the two men, who had just come to us, take aim at me with an iron-headed barbed arrow; but before he could say anything, the man had fired. The European immediately pulled out the arrow, and fired off the revolver at the other man, as he was putting an arrow in his bow, who immediately dropped his bow and arrow, and dived under the water. While this was taking place, the aborigines who were in the boat had seized their bows and arrows, and made for their own dinghee, and a shower of arrows was poured from the other aborigines upon us. As the boat was under weigh at the time, we were soon out of reach of their arrows, but two of the men in the boat besides myself were wounded. The revolver was fired off at them, but as they all got behind their own boat, I do not think that more than the first shot took effect, and as I had no ammunition to re-load, we set sail and left them.

The only excuse I could see for the attack was, that the two men who had come from the jungle last, might have been strangers, and fancied that we were carrying off their dinghee, otherwise I cannot but consider that it was a treacherous premeditated attack; and as the arrows were mostly aimed at me and the European standing by me, they may have fancied that if they had wounded us, they would have been able to get possession of the boats, as they evidently have a dread of Europeans, and understand that they are the people who carry fire-arms; but they have no fear of natives, probably on account of having seen so many escaped convicts in the jungle, who offer no resistance to them."

Captain Haughton, in forwarding to Government this somewhat melancholy report on the 9th April last, remarks as follows:—"Some of the party who attacked him (Dr. Gamack) he had previously met, and several parties round the harbour have repeatedly since shown a strong desire for intercourse with our people. I am therefore inclined to believe that the attack was not premeditated, but was rather commenced by strangers."

Having thus endeavoured to condense into one epitomized statement, all the authentic information which can be derived from every available quarter, respecting the aboriginal inhabitants of the Andaman islands, our intention was to consider their future prospects with reference to admission within the pale of civiliza-

tion. From the unexpected length, however, to which the present paper has extended, we must reserve that subject for a subsequent and concluding article. Meanwhile, let our readers carefully survey and seriously ponder the humbling picture of fallen humanity now presented to them. But, though fallen into the lowest depths of debasement, we cannot, we dare not, pronounce it hopeless of elevation, if only the right means be rightly applied. While keenly alive to the prodigious inequalities, physical and mental, social and moral, which now open up to view the all but fathomless and impassable gulph between the poor Andamaners and the noblest specimens of Christian civilization; and while repudiating, as preposterous, any claims or pretensions to equality with the highly educated and refined in the capacity for enjoying, not personal or natural, but positive civil rights and privileges, for the due exercise of which they are at present as unfitted as the hogs and turtles of their own dreary forests and desolate shores;—we yet cannot but repel, with loathing and disdain, any unfounded and supercilious conclusion, similar to that of the cruel slave-driver or bigoted high caste man respecting the different primordial descent and inevitable doom of the African Negro and Hindu Pariah or Chandal. On the contrary, it is at once our sacred obligation and prerogative, as Christians, to proclaim to the whole world our intelligent belief in the natural equality of all men as to their actual common origin and possible future destiny—their natural equality in the view of reason and moral law, as entitled to the free exercise and enjoyment of all those personal rights which belong to them as rational and responsible creatures—their natural equality in the eyes of the great Creator, who "made of one blood all the families of the earth," and before whose absolute infinitude "all nations are as nothing, yea, less than nothing and vanity." With such just and sound convictions, we must hold ourselves, not only warranted but bound, to leave no opportunity unimproved, no righteous means untried, towards raising the savage Andamaners to a condition of capability for ultimately appreciating and enjoying all the higher rights and privileges of civilized and renovated humanity.

A. D.

II.—*Report on the State of Popular Education in the North-Western Provinces of India for the year* 1858-59.—*By* HENRY STEWART REID, *B. C. S., Director of Public Instruction, N. W. P. Published by order of Government.*

Many months have elapsed since this Report was published. We have only recently had an opportunity of perusing it, and as we find in it not a little which casts light on some important and much agitated questions, we wish to introduce the reader to the information which it contains.

During the dreadful year 1857, the Government Schools in the North-Western Provinces well-nigh disappeared, with the Government itself. Little seems to be known about the conduct of the teachers and pupils during the season of rebellion and anarchy. Several are known to have joined the rebels—the teachers and pupils in the Arabic and Persian Department of the Bareilly Government College made themselves notorious by their malignant zeal against their former friends—but the great majority are believed to have crept into the shade, and there to have awaited the issue of the contest. Very few instances of active loyalty have, we believe, come to light. Before the end of 1857, the tide had turned strongly in favour of the English, and one result was that, in May 1858, 59,178 boys were found attending 5,068 Government and private Vernacular Schools. By March 1859 the schools had increased to 8,395, and the boys in attendance to 116,787, exclusive of the Government and Missionary Anglo-Vernacular Institutions. The entire attendance at schools of every description, Government and private, in the North-Western Provinces, among a population of thirty-five millions, in March 1859, is reckoned at 122,316. Of this number 117,697 are reckoned as attending Vernacular Schools, while only 4,619 attend Anglo-Vernacular Colleges and Schools. Of the 117,697 attending Vernacular Schools, 59,515 are put down as under the charge of Government, while 58,182 are reckoned as attending private—that is Indigenous and Missionary Schools. Of the 4,619 attending Colleges and superior schools, 2,321 belong to Government and 2,298 to Missionary Institutions. The Government system is thus seen to embrace about half the schools in the country.

From these statistics, it appears that the Government has 59,515 pupils in its Vernacular Schools, while it has only 2,321 in its higher Institutions. The Vernacular Schools are of two classes—the Halkahbundee and Tuhseelee. The Halkahbundee are the village-circuit schools. The villages are divided into circuits for educational purposes, and the school is established

in the place most convenient for the greater number of pupils. These village-schools, where the mass of Government pupils is to be formed, are of a very humble description. The education given is very limited. The boy who reads well, who knows the simple rules of arithmetic, who can write tolerably, and can keep accounts, has received all which most of these schools can impart. Very many leave before even this degree of attainment is reached. The elements of geography have been introduced into many of these schools, but it is feared that even the smarter boys do not get beyond the repetition by rote of the names of countries, rivers and cities. We observe also that in some instances the higher books of the Tuhseelee schools have been introduced. Great effort is being put forth to raise up in Normal Colleges a better class of teachers; but the pay is so inadequate, that every one approaching respectable mediocrity hastens to seek more remunerative employment. It would be unreasonable to expect high qualifications in the teachers of such schools. Notwithstanding their defects, the meagre attainments of the teachers, and the narrow limits assigned to the studies of the pupils, we look on this as the most important and interesting department of the Government system of education. We deeply regret that these village boys cannot resort to schools designed and fitted to quicken the intellect, and purify and raise the heart, where the mind might be stored with useful knowledge, and trained to right habits; but let us not, amidst our regrets, forget the actual and great good accomplished. In a country where gross ignorance has so long held its sway, where the minds of the mass have been left so utterly uncultivated, where the most absurd and wicked notions find in the prevailing ignorance a soil favourable to their luxuriant and baneful growth, we ought surely to look with joy on anything fitted to give the mind a new direction, to raise it from its torpidity, and draw it towards objects which have an elevating tendency. The actual knowledge received in village-schools is no doubt very limited, but still some knowledge is given; and where there has been such darkness, even a feeble ray of light ought not to be despised. To those who remain pupils a sufficient period, the ability to read is imparted; and surely this is a boon of no ordinary kind. Worthless books indeed are rife enough, and may fall into the hands of such persons, but a class is thus raised up, into whose hands we may put the Bible, and the many books sent forth to defend, illustrate, and enforce the truths of that best of books. Christians are emphatically 'people of the book,' and the ability to read among those on whom Christian effort is put forth, is a signal benefit to the Christian cause. We heartily wish these village-

schools, with all their imperfections, could be greatly increased, and could embrace that immense class of the labouring population, who look on education as a thing with which they have nothing to do, and who have as yet furnished very few pupils to the schools. How much may be accomplished by one intelligent and active official in spreading this elementary education is strikingly shown by the fact stated in the Report that while ten years ago only 1 boy in 60 of the school-going age was at school in the district of Etawah, there is at present at school 1 in every 9, through the untiring exertions of the Magistrate and Collector, Mr. Allan Hume. If similar efforts were put forth over all Northern India, what a new spectacle would the country soon present!

The Tuhseelee schools are those established where native Collectors of Revenue reside, and are of a higher order than the Halkahbundee schools. Geometry, Algebra, and Trigonometry and History have been introduced into them. The acquisitions made, would not I believe be considered high, if tried by a European standard.

In reference to the numerous Government schools, of which we are now speaking, Christians may, with all safety, dismiss from their minds the fear of infidelity. The education given is by far too limited, and feeble to give a powerful stimulus to the minds of the pupils in any direction. By acquiring the art of reading they are indeed put in a way, which may in the course of time, conduct them far from their ancestral religion; but while at school there is scarcely anything learned, sufficient to disturb their superstitious repose. The few facts presented, which are opposed to Hindu teaching, are not so apprehended by either teachers or pupils as to make the antagonism felt. It ought always to be remembered that the danger of infidelity, so often attributed to Government schools, applies in the North-Western Provinces of India only to the 2,321 pupils attending Anglo-Vernacular Colleges and Schools, while the 59,515 attending the Vernacular Schools are not exposed to the peril in any appreciable degree.

The facts now stated help us to judge of the demand for the admission of the Bible into all Government schools. The Government schools in the N. W. Provinces with the exception of seven are Vernacular. The teachers of these schools and the Sub-Inspectors are Hindus and Musalmáns. If there be any Christian teachers or Sub-Inspectors, they are so few that they need not be reckoned. The educational circles are so extensive, that the Inspectors can scarcely accomplish an annual visit to each school under their charge. If then the Bible be introduced into these schools, it must be taught by Hindus and Mu-

hammadans, and the instruction must be superintended by their fellow-religionists. We cannot conceive that a Christian, cognizant of the facts, could advocate such an incongruous arrangement. The Bible ought surely to be taught in a reverent, intelligent and earnest manner, but how could such teaching be expected from the devotees of false religions? How can men impart the knowledge they themselves do not possess? How can they inculcate lessons, which they themselves have not received? How can the highest Christian work be done by men who are not Christians at all? We cannot conceive a more disastrous measure than an order from Government that the Bible be made a class-book in all Government schools. Many of the teachers would doubtless obey, but what would be the position of the Bible? To a very large extent, it would be degraded into a mere reading-book, over the letters and words of which the young pupil wearily pursues his way as he tries to acquire the art of reading, while the meaning would be utterly neglected—or, in the interpretation given, it would be falsified into teaching errors corroborative of the systems by which the people are already bound. When Missionaries have opportunities, let them by all means supply these teachers and pupils with copies of the Scriptures and Christian books—let all possible instruction be imparted to them—let every effort be made to secure their earnest and candid perusal; and we may hope that good may be done. The voluntary perusal of the Bible is essentially different from its compulsory use. We can, with all propriety, recommend to the heathen the study of God's word, while we cannot with any propriety order them to teach it to others.

We have already stated that 58,182 pupils are reckoned as attending private—that is Indigenous and Missionary Vernacular schools. What proportion of these is in Missionary schools we cannot say, but it must be very small. The great mass of these boys are attending purely native schools. These schools are much more pretentious than those under the control of Government, but they are in reality much less useful. They profess in many instances to teach Sanscrit, Arabic, and Persian, but they, in fact, leave the mind utterly untrained—they load the memory with vocables to which no meaning is attached, and in some cases they pollute the imagination by the vilest tales. It will be a happy day for the mental improvement of Hindustan, when they are merged into the far more efficient Government schools.

The Government has three Anglo-Vernacular Colleges attended by 828 pupils, four Anglo-Vernacular Schools attended by 939 pupils, and an Engineering College and three Normal

schools attended by 554 pupils, while the Missionaries have 720 in Colleges, and 1,578 in superior schools. The Government has thus in the higher department of education 2,321 pupils, while the Missionaries have 2,298.

It would be a great mistake to suppose that these 4,619 are receiving a superior education. The name of College, as used in this country, is utterly misleading. In Europe, the name is applied to an educational Institution frequented by young men, prepared to enter on the higher branches of study. In this country the name is applied to Institutions where pupils are carried on from the elements of learning to a high educational standard, if they choose to remain and be sufficiently diligent. When one enters a so-called College he sees a number of boys, many of them very young, toiling through their letters, or words of one and two syllables, and in another part of the same building, young men may be found engaged on the higher mathematics, or studying Bacon and Milton. A minority—sometimes a considerable minority—in what are called Anglo-Vernacular Schools, do not study English at all. A greater number do not remain so long as to obtain anything like a mastery over our language. Of these, however, not a few secure attainments which qualify them for situations which they could not otherwise obtain. A very limited number are to be found in what is called the College Department of the Colleges. When they have passed through the curriculum, they gradually obtain places of high responsibility and trust, and form a most influential class of the community. Every well-wisher of India must enquire with deep solicitude how far the training they have received has been fitted to promote their moral as well as mental improvement, and to prepare them for doing good to their countrymen.

Not a doubt can be entertained about the tendency of Missionary Institutions. Whatever may be their defects, it is acknowledged on all hands, that Christianity is constantly and earnestly taught. The Bible, of all the books read and studied, has by far the most prominent place. Lessons from it are daily imparted—its great truths are most openly exhibited; and prevailing errors are faithfully, though kindly, condemned. The schools are generally opened with the reading of a short portion of Scripture and with prayer, and the object of these Institutions is expressly declared to be the conversion of the pupils to Christianity. No reserve whatever is maintained. Persons visiting these schools are often surprised to find the amount of scriptural knowledge possessed by heathen boys. Indeed not unfrequently the charge has been advanced that scriptural knowledge is imparted in a degree which oversha-

dows secular instruction. For the tendency of education of this order, we have only to point to the tendency of Christianity. Very few indeed have yet openly declared themselves to be the followers of Christ, but we have no doubt that much good has been done, and that still more may be expected.

Let us turn to those who finish their curriculum in the Government Colleges and Schools. We must say, we look with deep distrust on the tendency of the education they have received. We must remember that the position of young men attending Government Colleges in Hindustan is essentially different from that of students in a Christian land. There no formal Christian instruction may be given during class hours—there may be no Christian tone given by the teacher to his prelections, even an anti-Christian tone may be given to the studies as pursued (the case has actually occurred) and yet young men may receive little harm. Beyond the precincts of the College, young men often live amidst counteracting influences. From their earliest years they have perhaps received Christian instruction—they live in a Christian atmosphere, and not unfrequently the Christian sentiment of the circle in which they move, recovers them from the chill which may have crept over their spirits. Very different is the case of young men in Hindustan. In their early training, in the habits of every-day life prevailing in the society among which they move and may expect to move in future, there is much to repress and crush their moral susceptibilities. It is then of double importance in this land, for the sake both of the young men themselves, and of their countrymen, that the education given, embrace man's whole nature, and have a thoroughly healthy and elevating tendency. Is the education imparted of this character?

The Government, in accordance with its profession of neutrality, rigorously excludes the Bible from its schools. The book fitted infinitely above every other to quicken, purify and elevate mankind cannot be allowed as a class-book. No instruction from it can be imparted. If this restriction be necessary, it is very sad, as the minds of the young are kept apart from the book most fitted to benefit them, so far as the Government system is concerned. Government neutrality, however, does not proceed so far as to exclude the literature which is to a great extent impregnated with the sentiments and the language of the Bible. It would be easier to separate the warp from the woof than to take away from that literature all it has received from God's word. Government, with all its neutrality, is forced to admit books into its English schools, which have many references and allusions to Christianity, and which have throughout a tone which unmistakeably shows they have been written in a

Christian land. Then history is taught in all the English schools, and moral philosophy is taught in the Colleges. How can such studies be rightly pursued, apart from Christianity? Here it is we see how much Christian men might do in these schools, though forbidden to give direct instruction from the Bible. Let them explain in a reverent spirit the oft-recurring passages which bear on Christianity, and we may expect the minds of the pupils to be so directed to the great subject, so carefully fenced off from formal study within school walls, that they will of their own accord seek an acquaintance with the Bible, and desire intercourse with those best qualified to open up its meaning. Can we hope for teaching of so healthy a character in Government schools?

We are now on very delicate ground, but we think we may advance without giving just offence to any one. We need have no recourse to personalities.

A growing number of the teachers in Anglo-Vernacular Colleges are natives, Hindus and Musalmáns. These have, almost to a man, been educated in Government Institutions, and they have been thoroughly cast into the mould of the Government system. They are, as a class, from all I know or hear about them, very ignorant of Christianity. They consider the knowledge of the Bible no part of a liberal education, and they are either indifferent or hostile to it. Such men can, of course, give no Christian tinge to education.

It would be strange indeed if, among the European teachers, there were found many of decided Christian character, and of marked Christian zeal. It is very difficult to secure such men for any service, and there is surely very little to attract them in a system which declares secular education to be its object, and which is administered by rulers who sensitively shrink from being considered favourable towards the evangelization of their heathen subjects. The teachers as a class are, we believe, such as the system is fitted to produce. There have been, and there are, a few decidedly Christian men connected with it, but we believe the great majority would not profess to have any zeal for the diffusion of Christianity. We cannot but fear that the general result of the system is very unsatisfactory. The moral training of the young men, who pass through the curriculum, is radically defective. They are not only kept aloof from the most powerful influences for good, but they very frequently contract a deep prejudice against the Book which contains in its sacred pages every thing fitted to banish evil; and to form a character of the highest excellence. Missionaries have indeed been told that they ought to take up the young men, where Government education leaves them, but if while receiving that

education they have the impression, they are acquiring all the knowledge worth possessing, and can safely despise studies proscribed within College walls, they do not emerge from the Government system with a temper prompting them to hold intercourse with the teachers of Christianity, and preparing them to receive benefit from their instructions. With a few exceptions, so far as our observation has extended, the young men know not the Bible—they do not desire to know it—they have not copies of it, because they care not to have them, and they shun intercourse with Missionaries, even when the Missionaries do all they can to invite it. When they come to them it is too often, though by no means always, in that conceited cavilling spirit, which is most opposed to the attainment of truth. We cannot but look with deep pity and intense concern on these interesting young men, and we cannot but regard with misgiving the system, which not only abstains from imparting to them the highest truth, but which is so administered as to leave young men with the impression that they have acquired all the knowledge it is important for them to possess. While confidence in their ancestral religion must be necessarily shaken, if not overthrown, they are deeply prejudiced against the religion of heaven. Whatever may be their amount of knowledge, and however vigorous may be their mental powers, they are miserably equipped for the battle of life, and have nothing to prepare them for the world beyond the grave.

In the Report before us, a passage occurs which must be read with much pain, when we consider the high quarter whence it comes, and the indication it furnishes of the spirit of the Department. Mr. Griffith, Inspector of the Benares Educational Circle, which embraces an immense region, containing the population of a first rate European kingdom, Head Master of the Benares College, and, at the time the Report was drawn up, Acting Principal of the College, says, "The students of the Sanscrit Department have gone through their usual course of studies with the accustomed regularity and success, and many of them have made very considerable progress in Grammar, Poetry, Logic and Rhetoric, Law and Mathematics, which are the *Scriptural* studies so often howled at by the ignorant and malicious." Those who object to such excellent things as Poetry, Logic, Law, (and Mr. Griffith might have well added, Philosophy, as it holds a very high place in the Benares College) may very properly be considered scarcely better than howling beasts, but no such censure can rightly be applied to those who doubt the propriety of Government appointing Professors to teach Poetry which is largely employed in decking the wildest legends, Logic which, with all its acuteness, asserts and defends

the grossest errors, Law which exalts the Bráhman to the skies and tramples the Sudra in the dust, and Philosophy of which the crowning tenet is that God alone exists, and that all else which seems to exist is illusion—a Philosophy so opposed to the primary beliefs of mankind and to the most necessary truths that, though wrought out at the expense of a prodigious amount of intellect, the learned Principal of the Benares College informs us, 'if there is any real Vedantin in the world, then to argue with him would be like arguing with a child or a mad man.' The young Pundits who proceed from the Sanscrit to the Anglo-Sanscrit Department, meet with a partial corrective in the European science to which they are introduced, but persons who are neither ignorant nor malicious may murmur at their not being introduced to that study which contains a thorough antidote. Where the Hindu Scriptures are so highly appreciated, we cannot expect the Christian Scriptures to be in special favour.

Believing, as we do, in our heart of hearts, that the Bible, if rightly studied, can confer on the pupils of Government schools greater advantages than all other books combined, we must acknowledge that we anticipate little good from the present effort to get it introduced into these Institutions. If introduced, it ought to be not simply to afford information, or impart instruction, but with a view to conversion. Without taking up the great question how far a Government can, in accordance with the spirit of Christianity, use its authority and revenue for the conversion of its heathen subjects, we may confine ourselves to the fact, already stated, that there is no security for the appointment of Christian men to the office of Government schoolmaster—that there has been hitherto little to draw, and much to repel, Christian men, and that there is therefore no reasonable ground to expect an agency in the Department adapted to the sacred work of teaching the Bible. The moderate proposal of Mr. Tucker, that teachers be at liberty either before or after the regular school hours to give Bible instruction, within the school buildings, to any pupils who choose to attend, would certainly be resisted by the authorities; but if the privilege were granted, we can scarcely hope that any advantage would be taken of it. At present Government teachers are at liberty, beyond the school, and out of school hours, to give Christian instruction to their pupils. We know of only one instance in the North-West where a weekly class is gathered in consequence of this permission. What reason have we to expect that men, who complain already of long hours of continuous teaching, would, of their own accord, add to their daily toil by giving Bible lessons, which they have had hitherto

no heart to impart, even occasionally? If the Department were filled up by Christian men, we might expect them to give, by their explanations of Christian allusions in the class-books, that tone to the studies pursued, which would dispose the pupils to enquire into the nature and claims of Christianity; and to this we must acknowledge we attach much higher importance than to the formal study of the Bible in Government Institutions.

If the present rulers of India have their way, there is no prospect of Government education becoming more favourable to Christianity than it is. In the *Government Gazette* of April 11th, an order of Lord Canning appeared, of which the following sentences form a part. "The Governor-General is pleased to declare that, excepting the office of Inspector of Schools, the employment in the Education Department of Clergymen or Ministers, if in other respects they are fit for such employment, is not prohibited on the ground of their profession, but that no such person is to be so employed without careful advertence to his individual character, to the particular position in which he will be placed, and to the effect which may be produced by his appointment. His Excellency is also pleased to declare that no one who is, or has recently been, engaged as a Missionary is eligible for such employment, and that no Clergyman or Minister can be employed in the office of Inspector of Schools." Pundits and Maulvis are eligible to the offices of both Inspector and Teacher—they are subject to no special scrutiny—but the Christian minister cannot get beyond the situation of teacher, and can obtain that only after a most careful investigation of his antecedents. As to the recent Missionary, it might be supposed that his application for a place under the Government Educational system, was proof sufficient that his zeal had cooled down, and that he might be safely trusted; but it appears his Missionary antecedents must be entirely forgotten before he can obtain the most humble place in a Government school! This is what is called neutrality in India! This is British impartiality! This is upholding the honour of the British name! His Excellency might have most consistently proceeded to declare that as Christianity was essentially an aggressive system, no one imbued with its doctrines could have any place in a system of which neutrality was the keystone, and that every such person was consequently forbidden to approach. Laymen are often as zealous for the diffusion of Christianity as Ministers, and those known as such, however qualified in other respects, would undoubtedly be deemed unfit for the office of Government teacher. How can we expect Christian men to be introduced to the Department under such auspices?

While the Governor-General offers a gratuitous insult to the whole Christian community, and indeed exposes to contempt the English name, by declaring that Christian Ministers, and especially Missionaries, need not aspire to offices to which Hindu Pundits and Muhammadan Maulvis are eligible, the heathen unmistakeably declare that they place confidence in those whom Lord Canning proscribes. Whatever may be the faults of the Hindus, they, as a people, are very fond of their children; and in their own way earnestly desire their good. They send them to those schools, where they think they will obtain the best training for life. How then do they regard Mission schools? They are well aware that there the Bible is continually taught, and that indeed the avowed object of these schools is the conversion of the pupils,—and yet parents of all castes, inclusive of the highest, and in some places of all classes, send their children freely to these Institutions. We do not know a single Anglo-Vernacular Mission School in the North-Western Provinces, which is not well attended. This testimony to the native estimation of Missionary capacity, honour, diligence, and kindness may be cavilled at, but it cannot be contradicted. It is quite true that where there are Government Colleges, they have, along with many of the very class who attend Mission schools, boys of a higher social position, and they thus secure the immense gain of a much longer attendance at school, and a higher range of secular study; but the wonder is that, with their peculiar attractions, they do not bear down every thing before them. Mr. Reid, the Director of Public Instruction, says, with equal generosity and truth, "Sir George Clerk quotes Mr. Hodgson Pratt, 'The only natives who send their children to Missionary schools are those who cannot afford to pay fees.' This neither was nor is the case in the N. W. P. The American Mission schools at Allahabad, Furrackabad, and Mynpurie were attended by children of opulent and respectable men. In all Missionary schools aided by Government, tuition fees are exacted from two-thirds of the pupils. There can be no doubt that we find in our Government Colleges and Schools a higher class of boys [Mr. Reid might have added—'but not of higher caste'] than those who attend Missionary schools. But transfer to the latter the more efficient educational staff, and the rich scholarships; hold out to the student of the Missionary school the certainty of lucrative Government employ, and the benches of the Government Institutions will be deserted." The facts of Mr. Reid's Report fully bear out his statement. Look for instance at the Benares College. We are told that it cost (in English money) £7,234 during 1858-59, and that the cost for each student was close on £20. The receipts from en-

trance and tuition fees amounted to £167—that is, the entire sum raised by fees paid for the expense incurred on account of nearly 8½ pupils out of 363. In the same College £549 are given in scholarships—that is, the successful students receive in hard cash considerably more than three times the amount paid in the shape of fees by all the pupils. The scholarships alone would be a handsome income for a Mission school. When we look on these figures, and when we remember that the Institution which has these pecuniary advantages, has at the same time all the eclât which the Government can give to it, we are greatly surprised that Missionary Institutions can not only exist but flourish in its neighbourhood, and we can account for the fact only by the supposition that Missionaries have secured the respect and confidence of a large class of the heathen community. The fact may be well pondered by those who are constantly croaking of the danger to the British empire in India caused by Missionary effort.

There are various items in the financial statement of this Report of Public Instruction, which deserve attention. The Government of the N. W. P. spent on education the sum of £46,044 during 1858-59. The General Establishment cost £15,528, Schools and Colleges £22,329. The Normal Colleges and an Engineering College £6,424, and Grants-in-aid £1,763.

The General Establishment seems to cost a disproportionate sum, but it is proper to remember, that, so far at least as primary education is concerned, impulse and direction are specially needed, and the whole system depends on extensive and efficient inspection.

It appears from this Report that £18,684 have been expended on Anglo-Vernacular Colleges and Schools attended by 1,767 pupils, while only £3,645 have been expended on the Halkahbundi and Tahseeli schools, attended by 59,516 pupils —that is, the cost to Government of each pupil in Village Schools is 1*s.* 2½*d.*, and of each pupil in the Anglo-Vernacular Schools £10-11,—or in other words 174 boys in one department cost Government only as much as one boy in the other department. The actual cost of a village scholar may be, we suppose, about 2*s.* 6*d.*, as the landholders contribute largely to the Village Schools, but even after bringing in this fact to modify the figures, the contrast between the different schools is very striking, and places a powerful weapon in the hands of those who think that Government, in a country like this, cannot from its very constitution furnish a high education of a safe and satisfactory character, while it can do excellent service in the department of primary education. It appears from these figures that the Vernacular teacher is unduly depressed, while

the Anglo-Vernacular teacher is unduly raised. European agency in this country must always be expensive, and there seems no hope of their work being done more economically, for natives possessed of European knowledge aspire to European emoluments. Several of the native teachers in Government Colleges are paid on almost the European scale. If this be necessary, the wide diffusion of English education is impossible. Its enormous expense must be an insuperable obstacle to its progress.

The Mission Anglo-Vernacular Schools are on a much more economical scale than those of Government. I see that in one Mission school, owing to the large European staff, the cost of each pupil annually is £7, but the ordinary cost, including all charges, is not above £2.

It will have been observed that the sum given for Grants-in-aid was £1,763. This sum was given exclusively to Mission schools, as no other schools gave the requisite secular education. Even this paltry sum could not be given without the fear of Government that its loved neutrality should be compromised, and hence an enquiry made by the authorities as to the feelings with which the native community regard this favour shown to Christian Missions! This is worthy of the sensitiveness which threatened to suppress the *Friend of India* for an article expressing the hope that a hundred years hence the princes and people of India would be Christian. We need scarcely say that several Mission schools do not accept Government aid.

The facts of this article must be left to inculcate their own lessons. We think the chief lesson is that a great work has to be done in India, which can be done only by the Christian church. Let us pray with increasing fervour that our rulers may be Christian men, and may perform their high duties in a Christian spirit—let us, when occasion calls for it, bring to bear upon them the Christian feeling of England, to deter them from timid unworthy measures, which, in the name of neutrality, cast dishonour on the English name as well as the Christian faith; but let us not expect them to undertake a work, for which the Christian church alone is qualified. Let us not indulge in denunciations of them, while we fail to perform the work assigned to ourselves. Let Christians show the sincerity of their professed zeal for the honour of Christ, and for the spiritual good of the people of India, by greatly increased liberality, and by redoubled efforts. A great door and effectual is opened, and no one can shut it. There are indeed many adversaries, but their opposition can only show their impotent malignity against Divine truth. Let God's people then go forward in God's name and strength, in humble and entire de-

pendence in the Spirit's aid, throwing their hearts and energies into the work, as they have never yet done, and we may expect to see this great country bow soon to the sceptre of the Redeemer. J. K.

P. S. Since this article was written we have seen the Despatch of Lord Canning to Sir Charles Wood in reference to the 24th Punjab N. I. If the doctrine there indicated—that while an officer may confer with his men on Christian subjects, if already Christian, he must do nothing for the evangelization of those still heathen—be accepted as the Government principle, and be carried out to its legitimate conclusion, private efforts to impart Christian instruction on the part of Government school-masters must be forbidden. They are Government officials—their pupils can never forget that they are such—and as they cannot strip themselves of their official character, they must do nothing to draw the minds of their pupils towards Christianity. This seems to be a legitimate application of the doctrine inculcated in the Despatch. It is high time for the Christian public of England to take up the question of the Government of India and the liberty of its Christian servants, as it has never yet done.

III.—*Controversies of the Day. Seven Questions with Answers.**

(1.) *Is a Missionary justified in occasionally giving a lecture to natives on what are called merely secular subjects?*

A Missionary as a man must have seasons of rest, the bow that is always bent will break—relaxation is necessary, and so is the throwing the mind with that design into merely innocent pursuits; to some minds the best relaxation is literary occupation. Missionaries, to relieve the mind, occasionally join social parties of their own countrymen, where the conversation is of a general kind: what is good then in the case of the white cannot be bad in the case of the black. Surely, one may talk or lecture to natives on literary and scientific subjects, which may be often more profitable for mental improvement and recreation, than the gossip, or, it may be, scandal, in many circles of what the world calls "society."

Dr. Carey, a most earnest Missionary, was the founder of the Agri-Horticultural Society, an entirely secular body, and to his last hours its interests, with those of Botany, (a favorite relaxation with many clergymen) were ever dear. Oberlin, the celc-

* This paper is sent with the view of *inviting discussion*, the answers are given therefore in a *suggestive form*.

brated Swiss Pastor, did not deem it inconsistent with his vocation to attend to teaching his parishioners the culture of potatoes and the making of roads, any more than Henry Martyn did, on *emergencies*, to shooting game; or other clergymen in acting as Magistrates. Even now, some Missionaries are connected with Printing Presses, have to teach various secular subjects in Schools, or, it may be, to look after the building of houses. Missionaries have engaged in compiling Grammars, Dictionaries, works on Natural and Physical Science with the approbation of their superiors.

The great truth has to be acted out in India, that Christianity must be shewn more by *deeds* than words, more by *example* than precept, more in life than in dogmas. Missionaries and other Europeans mingling freely and socially among Hindus without retaining any of the hauteur of "the dominant race" would have a greater effect in recommending Christianity than any mere teachings on brotherly love. I have heard of the remark made by a native, "Well, such a man does not talk much about Christianity, but he acts it out."

Christ devoted much time to healing *all manner* of diseases, and Christianity showers even temporal blessings down while pointing out the road to immortality. Missionaries by occasionally lecturing natives on useful secular subjects which they already appreciate, shew themselves their friends, gain influence, conciliate and lessen the prejudice against Missionaries as a class. Mr. Williams in the South Sea Isles spent much time on ship-building and the mechanical arts, in order to obtain influence over the natives.

(2.) *Is it right at certain times to urge upon educated natives their duties as representatives of their countrymen?*

The management requires caution. One object aimed at in giving a high education to a select class of natives, was to have a body of men, whose influence would radiate downwards on the masses, and who would be capable of pleading their country's cause; these men also have a duty to correct the misrepresentations which foreigners from a superficial view, may make of their country. So far from puffing them up, urging their responsibilities of position ought to humble them with a sense of their short-comings. The educated natives have a power and influence over their countrymen: they should be shewn that such power has its attending duties.

(3.) *In what sense may a comparison be made between Scripture and certain Sanskrit works?*

The Holy Scriptures are inspired, and therefore stand at an immeasurable distance above all other writings,—in this sense there can be no comparison. But in a *literary* point of view,

there is a great similarity. The writers of the Bible being all Asiatics, wrote in the Oriental form, using imagery and modes of style which an Anglo-Saxon writer would never employ. Dr. A. Clark for instance in his commentary appends to Solomon's Proverbs, a number of Oriental Proverbs in illustrations. Various works have been published in England illustrating the Bible by Hindu and Musalmán writings. A Missionary who lately translated the book of Ecclesiastes into Sanskrit, told me he sometimes forgot it was a Scripture book, it was so identical in style and cast of thought with certain Sanskrit works. Sanskrit literature affords various beautiful illustrations of Scripture, serving the same purpose as Homer and Thucydides for the New Testament, or various Arabic writings for the book of Job.

(4.) *Why is the study of the Oriental Classics to be pursued by certain parties, seeing there are obscene passages and works among them?*

Because it is the effectual means of becoming acquainted with the modes of thinking and feeling prevalent among the natives—of course there is a risk. Doubtless there are many obscene passages and works, but notwithstanding there are various ones not so to any considerable extent, and expurgated Editions are being brought out; the Ramayan, Mahabharat, Vedas and Pauranas are generally free from grossly obscene passages; though, as in all writings of antiquity, there is a nakedness and freeness of expression not used in the present day. Juvenal and Horace read in schools, have many obscene passages, yet no one, except a few persons in France and America have advocated on that account the non-study of the Western classics. At the period of the Reformation the monks objected to the study of Greek as tending to make men idolaters and of Hebrew as likely to make them Jews—a similar objection has been made with reference to Sanskrit.

(5.) *Why is the study of Sanskrit to be recommended to English educated Natives?*

To give them a command over their Vernacular language, thus the Bengali, Mahratta and Hindi are immediate offshoots of the Sanskrit as French or Italian are of Latin,—to enable them to write with elegance and taste—to supply them with a store of local imagery, Indian illustrations and comparisons. English is *most valuable* in furnishing them with an enlarged range of ideas, but the study of Sanskrit would qualify them to adapt these to the minds of the masses: much of English poetry being racy of the English soil, is difficult to be understood by natives, the majority of whom must ultimately cultivate Vernacular Poetry formed after Sanskrit models.

(6.) *Is it proper to point out to natives that the Bible is an Oriental book?*

As a subsidiary argument it is most valuable, for many natives have the notion that Christianity is merely an *English* religion and originated among Englishmen, the same as Hinduism is of Indian origin, and that each country has got its peculiar religion, as it has also its peculiar language.*

(7.) *Is it ever right for a Missionary in addressing native to refer to the faults of his own countrymen?*

Not gratuitously or on ordinary occasions—but to suppose that such observant people as the natives are ignorant of the faults of Englishmen, is a great mistake. Natives themselves frequently bring the subject forward, therefore a Missionary's referring to it in a fair and candid spirit, does not bring to light what was hidden, while at the same time it shews that the Missionary is to a certain extent, free from race-prejudice—and that while condemning many things among the Hindus, he is not blind to the failings of his countrymen. Thus his admitting that a class of Europeans is on the increase in India who seem disposed to treat the natives with contumely and contempt, is only conceding a point painfully too well known to the Hindus. Wherever Missions have been established, it is a sad but real fact, that Missionaries have found certain classes of their own countrymen their bitterest foes—such were the Jamaica Planters to the Wesleyan and Baptist Missionaries—such the African Colonists to Dr. Philip and his associates. But the Missionary's proper business is, while candidly admitting the faults of *both* the European and native races, to be a healer of differences and as far as possible a bridge over that vast gulph which divides the two races. His sympathies, past associations and family-ties link him with the Europeans, his Missionary duties and ultimate objects with the natives.

PHILINDUS.

* In a speech lately delivered before the General Assembly of the Free Church by Major Davidson and quoted by the Editor of the *Witness* with approbation, Major Davidson states: "In all false religions there was some resemblance to Christianity: and the Missionary in India was materially assisted in placing the Gospel before the people of India, by the ideas which they already had of a new birth and numerous sacrifices; another thing which rendered the Bible *more accessible* to the people of India was that it was *essentially an Oriental book.* This was no mere chance, and it was a special indication of God's will towards the nations of the earth."

Poetry.

EVEN ME.

"*Bless me, even me also, O my Father.*"

Lord, I hear of showers of blessing,
Thou art scattering full and free;
Showers the thirsty land refreshing:
Let some droppings fall on me,
Even *me*.

Pass me not! oh gracious Father,
Sinful though my heart may be;
Thou may'st curse me—but the rather
Let thy mercy light on me,
Even *me*.

Pass me not! oh tender Saviour,
Let me love and cling to Thee;
I am longing for thy favour,
When Thou comest call for me,
Even *me*.

Pass me not! oh mighty Spirit,
Thou canst make the blind to see;
Witnesser of Jesu's merit,
Speak the word of power to me,
Even *me*.

Have I long in sin been sleeping?
Long been slighting, grieving Thee?
Has the world my heart been keeping?
Oh forgive and rescue me,
Even *me*.

Love of God—so pure and changeless;
Blood of God—so rich and free;
Grace of God—so strong and boundless;
Magnify it all in me,
Even *me*.

Pass me not! this lost one bringing,
'Tis but one more, Lord, for Thee;
All my heart to Thee is springing,
Blessing others, oh bless me,
Even *me*.

Missionary and Religious Intelligence.

1.—Revival at Sealkote.

You will rejoice to learn that the Lord has answered the oft-repeated prayers of his people in this place, and given us an outpouring of his Holy, Spirit. We had a precious season of refreshing from his presence about this time last year, when many soldiers in the two regiments here, were brought to the Lord: but the present movement amongst the dry bones is of a far more striking character. It began about three months back by the conversion of an Officer of Horse Artillery at Sealkote. On his conversion his zeal for the Lord became as striking as his previous opposition had been. *In addition to all other* previously existing meetings, he organized a daily meeting for his men. At these, four evenings during the week, addresses are given by ordained, and on three evenings by unordained men. The work commenced principally in connection with these meetings, and during the past five or six weeks, the power of the Holy Spirit has been especially felt in our midst. Officers as well as men were invited to these meetings, and I have more than once seen as many as twenty-two gentlemen, Civil and Military, present, besides the men. Nor were these, and other meetings, the only agencies employed. Visiting from house to house; faithful catechising over the *Word* of *God*, powerful appeals to the conscience in conversation were employed both by the older Christians, and also more or less by the converts themselves, as they came to the knowledge of the truth. The hand of the Lord was manifestly present by giving to many the hearing ear and by disposing very many of the unconverted to receive visits from those who sought the good of their souls, and to sit with them for hours, whilst the word of God was being applied to their hearts. The results, up to date, have been not less than eleven striking conversions amongst officers: whilst many are still seeking after the truth. Some who were cold have been stirred up. Amongst the men (those of the Horse Artillery especially) many have been converted and there were eighteen new communicants from among them at the Lord's Table on Sunday last. Drinking has decreased most wonderfully amongst the men of the Troop. The officers of it, have in addition to the evening meetings, instituted daily prayers for their men every morning in the Barracks. From eighteen to twenty-five attend these daily. The Chaplain sometimes conducts them. Many of the conversions have been very striking ones. One officer, now, as we have reason to believe, converted, had not read his Bible for twenty-one years, and had not been inside a Church or Chapel for sixteen years of his life. Some proud of their education, extensive reading or superior intelligence, have learnt the great lesson, that they are but sucking babes in Christ Jesus, and that they are yet in ignorance regarding the things appertaining to the kingdom of God. So great is the thirst for *the* Word, that oftentimes meetings are protracted until 12 and 1 o'clock at night. The greatest cordiality exists here at present, I am thankful to say, between all sections of the Church of Christ, and with the exception of a few isolated soldier brethren in H. M.'s 52nd Regiment who do not see their liberty to join in worship to which the unconverted are admitted, and a close communion American Mission near Sealkote, we all pull together, and are as nearly of one heart and one aim as we are ever likely to attain to here below. We seek to win souls for Christ and not to proselytise for any earthly denomination. As an instance of this, I may mention, that our Chaplain

has, with the sanction of the Bishop, joined our weekly union prayer meeting. He gives it out from the pulpit and preaches in favour of the revival here. Let us remember our Lord's prayer, "That all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent me." John xvii. 21. How true is it that "Love destroys division and division destroys love." Need I add that whilst a hearing ear has been given to some, there are others who scoff or oppose the Lord's work going on here. We sorrow for them, knowing that they only hurt themselves.

In conclusion let me ask you, are you praying for a revival at your *own station*, and your own soul? Have you an union prayer-meeting at which *all* denominations can meet together? Are you *personally exerting* yourself to win souls for Christ as much as you *could* do, did you fear God more, and man less? *(From a Letter).*

2.—Religious Societies.

British and Foreign Bible Society.—The Report stated that the success which had attended the operations of the Society was calculated to excite feelings of gratitude and joy. In France considerable difficulties had been put in the way of the Society's agents by the Church of Rome; but, notwithstanding these, the issues for the year had been 85,800 copies; and although that circulation had been somewhat less than last year, yet it was something to be able to say that since the Society had established agencies in France, four millions and a half copies of the Scriptures had been circulated in France, seven-eighths of which had been placed in the hands of Roman Catholics. In Belgium, difficulties still existed from the same causes as in France, for the circulation of the Scriptures being simply tolerated, the Church of Rome used all her influence to impede the circulation. During the year 9,200 copies had been circulated, and since the establishment of the agency a quarter of a million copies of the Scriptures had been placed in the hands of a quarter of a million out of the four millions of the population of that country. In Holland 12,000 copies had been circulated during the year, and 22,400 since the establishment of the agency in that country. The Berlin agency had circulated 156,800 copies, being an increase over last year of 28,000 volumes. At Cologne, a Roman Catholic city, 7,000 copies had been circulated, and 96,800 copies since the commencement of the agency. The Frankfort agency had distributed 85,600 copies, being 16,000 more than last year. In London, all classes had combined in the good work of circulating the Scriptures, and during the year 89,000 copies had been circulated, being an increase over last year of 17,000 copies, and of 1,000,000 copies since the establishment of the agency. In Norway 16,000 copies had been circulated; and, while no edition had yet been published in Russia, the agency at St. Petersburgh had, during the year, circulated 21,000 copies, while the circulation at Odessa had been 10,000 copies. Spain and Portugal were still as much sealed against the circulation of the Bible as was the kingdom of Madagascar; but in Switzerland and Northern Italy 44,000 copies had been circulated, being an increase over last year of 13,000, the circulation in the newly-opened-up portions of Italy being 24,000 copies. In June last other measures were taken to circulate the Scriptures, and from June to December 2,977 copies were circulated, while in Florence 400 copies had been circulated in a few weeks. In Turkey 24,000 copies had been circulated, and in India only 92,000 copies. At Madras 39,000 volumes had been circulated, and in China 30,000. The agencies at the west end of London had during the year circulated 1,917,877 copies, being an increase over last

year of 291,917 copies; while in the Bayswater Auxiliary they had a Lawrence as president and a Havelock as vice-president. The issues of the Society, therefore, for the year had been, from the depôt at home, 1,241,679; from depôts abroad, 676,218; making in all 1,917,897 copies, being an increase of 291,912 copies over those of any preceding year. The total issues of the Society now amounted to 37,527,828 copies. From an abstract of the financial statement it appears that the receipts of the year ending March 31st, 1860, have exceeded those of any preceding year (excluding the special funds). The amount applicable to the general purposes of the Society is 80,526*l.* 17*s.* 6*d.*, and the amount received for Bibles and Testaments 81,493*l.* 15*s.* 11*d.*, making the total receipts from the ordinary sources of income 162,020*l.* 13*s.* 5*d.*, being 7,114*l.* 7*s.* 4*d.*, more than in any former year. To the above must be added the sum of 1,278*l.* 4*s.* for the Chinese New Testament Fund, and 837*l.* 9*s.* for the special fund for India; making a grand total of 164,136*l.* 6*s.* 5*d.* The ordinary payments have amounted to 173,621*l.* 2*s.* 9*d.*, and the payments on account of the Jubilee and Chinese New Testament Funds to 5,744*l.* 12*s.* 9*d.*, making the total expenditure of the year to amount to 179,365*l.* 15*s.* 6*d.*, being 29,722*l.* 0*s.* 6*d.*, more than in any former year. The Society is under engagements to the extent of 77,616*l.* 9*s.* 10*d.*

Religious Tract Society.—The report stated that 253 new publications had been issued by the Society during the past year, comprising the periodical issue of two weekly and two monthly magazines. The total issue had amounted to 41,710,203 publications, being an increase of 4,537,360 over last year. Of these, 14,641,530 were English tracts; 6,606,500 were in the form of handbills, also in English; and 483.377 were foreign tracts. Of the four periodicals, the *Leisure Hour*, the *Sunday at Home*, the *Child's Companion*, and the *Tract Magazine*, 12,827,460 numbers had been sold. The total value of tracts and books distributed gratuitously throughout the United Kingdom was 6,163*l.* In the foreign operations of the Society the circulation of the Paris auxiliary has reached 9,000,000, a large proportion of which has been among soldiers, both in camp and on foreign service. The Toulouse book society has issued 275,100 copies of different religious works, and established 81 libraries among the Protestant congregations of France. The Evangelical Society of Strasburg has also been actively engaged. The grants made by the committee to sustain these several operations in France have amounted to 1,364*l.* The Belgium Evangelical Society has distributed 139,110 publications, and has received 153*l.* from the committee. In Holland and Sweden the distribution has also been extended. In Russia 15 tracts have been published, and 104,419 have been distributed. The grants made to the Society of St. Petersburgh and to Pastor Gosewitz have been 260*l.* The circulation from the depôt at Basle has exceeded that of any previous year, having amounted to 252,099 tracts, and the total grants made to Switzerland have reached 424*l.* The Wupperthal, the Bremen, Lower Saxony, and Hamburg societies have also considerably increased both in production and circulation. They have received from the committees, together with some minor German societies, 603*l.* In Spain and Portugal, and in Italy, the activity of the distributors has been increased by the exciting events which have taken place in the South of Europe, to which part of the field the committee have contributed 747*l.*, making a total of 9,730*l.* as grants throughout Europe. In India the Calcutta Tract and Book Society have published a large variety of works in the Bengalee and other native languages, of which, together with English publications they have circulated during the year 891,211. At Mirzapore 28 publications, have issued from the press in the vernacular languages of Northern India, for the use of the Allahabad and other societies. The German missionaries at Tirhoot have also published 23,460 copies of

vernacular works. The issues of the Madras Tract and Book Society have amounted to 88,285 vernacular tracts and books. At the Orissa mission press 53,035 publications, including the Scriptures and elementary school-books, have been printed. The Bombay Tract and Book Society has printed during the year 47,895 tracts and books, and distributed 55,354. The Singhalese Society has printed 51,040 books, and circulated 88,199. The grants made by the committees to India and Burmah have reached 1,166*l.* The grants made to China have amounted to 426*l.*, and of tracts 28,000 have been published at Canton, 49,000 at Hong-Kong, 8,000 at Shanghai, and about 50,000 at Amoy. Further grants have been made of 76*l.* to British North America, 225*l.* to Australia, 106*l.* to the West Indies, and 128*l.* to Africa. The total amount received for sales has been 86,732*l.*, being an increase of 10,000*l.* over last year. There has also been an increase in the general benevolent receipts of 965*l.*, while there has been a decrease in the special fund for India and China of 890*l.*, and of 1,049*l.* in the legacies. The total amount of grants has been 12,568*l.*, which exceeds the total benevolent receipts by upwards of 2,000*l.*

Baptist Missionary Society.—The income of the Society, for all purposes, during the past year, amounts to 29,006*l.* 13*s.* 11*d.* This sum includes 262*l.* 18*s.* 2*d.*, contributions to the Indian Special Fund, and 2,469*l.* 12*s.* 9*d.* to the China Fund. Deducting the special contributions from the total income, there yet remains an increase on those of previous years on the general purpose account; a fact all the more encouraging, since the legacies this year have been unusually small. The expenditure, amounting to 27,031*l.* 9*s.* 10*d.*, has, however, greatly increased; and chiefly in India, where there has been an excess, over the past year, of 1,772*l.* 10*s.* 6*d.*

Church Missionary Society.—The following is the financial statement of the Society for the year appended to the report:—

Income: Total received at home, 145,629*l.* 1*s.* 4*d.*, including 13,576*l.* 16*s.* 4*d.* as a special fund for India. Total expenditure, 137,582*l.* 5*s.* 3*d.*, including 9,448*l.* 1*s.* 9*d.* on account of expenditure charged to India fund; ordinary income of the year, 132,052*l.* 5*s.*; ordinary expenditure of the year, 128,134*l.* 3*s.* 6*d.* Special India Fund.—Balance from last year, 45,447*l.* 3*s.* 6*d.*; receipts of the year, 13,576*l.* 16*s*, 4*d.*; total, 59,023*l.* 19*s.* 10*d.*; expenditure, 12,948*l.* 1*s.* 9*d.*, leaving a balance of 46,075*l.* 18*s.* 1*d.* The local funds raised in the missions and expended there upon the operations of the society, but independently of the general fund, are not included in the foregoing statement. The amount exceeds 18,000*l.*, making a grand total from all sources of 163,629*l.* 1*s.* 4*d.* The society has at present 142 missionary stations, with 236 clergymen, 36 European laymen, schoolmasters, lay agents, and printers; 11 European female teachers (exclusive of missionaries' wives), 2,007 native and country-born catechists and teachers of all classes not sent from home, and 19,480 communicants.

Society for the Propagation of the Gospel in Foreign Parts.—The annual general meeting of the members and friends of this society was held on Monday, April 29, in St. James's Hall, which was well filled. The Archbishop of Canterbury, who presided, spoke briefly of the work which the society had accomplished during the last 150 years, and of the great success which had attended the exertions of the missionaries wherever they had been enabled to proclaim the Gospel. The Rev. Earnest Hawkins, B. D., read a report of the society's operations. It referred to India, British North America, China, and the other colonies and dependencies, where its missionaries were engaged. These missionaries were upwards of 300 in number, and in all cases they were assisted in their labours by school-masters, catechists, and approved Scripture-readers. The total income of the society for 1859 was 115,430*l.*

Wesleyan Missionary Society.—The following is a detailed account of the Society's revenue.

	£	s.	d.
Mission House and Home Districts	78,246	14	7
Hibernian Missionary Society (exclusive of 1,723*l.* 10*s.* 9*d.* Christmas offerings)	4,326	2	0
Juvenile Christmas and New Year's-offerings—Great Britain and Ireland	8,703	10	3
Legacies	13,753	10	4
Contributions for the Mission to China	438	0	0
Dividends	916	16	7
Interest on Centenary Grant	450	0	0
Total Home receipts	106,834	13	9

	£	s.	d.			
Affiliated Conferences and mission districts	29,731	1	4			
Colonial grants for schools	3,439	10	10			
				33,170	12	2
Total receipts, Home and Foreign				£140,005	5	11

The subjoined is a summary of the missionary stations, &c.:—

Central or principal stations called circuits	509
Chapels and other preaching places	3,962
Ministers and assistant missionaries, including 32 supernumeraries	763
Other paid agents, as catechists, interpreters, day-school teachers, &c.	967
Unpaid agents, as Sabbath-school teachers, &c.	12,639
Full and accredited church members	132,726
Increase	4,561
On trial for church membership	15,130
Scholars, deducting for those who attend both the day and Sabbath-schools	121,760
Printing establishments	8

Unitarian Graduates at Cambridge.—At the congregation held at Cambridge on Thursday, the degree of Masters of Arts was conferred, among others, upon James Heywood, Esq., Trinity College, and Henry Arthur Bright, Esq., Trinity College. These gentlemen are the first avowed Unitarians who have taken degrees at Cambridge. Although they have attained the requisite academical standing, they are still unable to vote for the University representatives in Parliament without signing the Thirty-nine Articles.

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I.—*The Andamans and the Andaman Islanders.*

As Christian Observers we should not have felt ourselves warranted in devoting so much space to a general description of the Andamans and their inhabitants, were it not for the question in which we naturally feel most interested; viz. What is the prospect of these apparently irreclaimable savages being ever admitted within the pale of civilized, or rather (what includes all true civilization) Christianized society?

On this practically important subject we regret to say that we have very little or nothing to guide us as the result of actual experiment. No serious attempt has ever been made to instruct or civilize the inhabitants of the Andamans. All foreigners who have hitherto fallen into their hands, appear to have been destroyed or devoured. And there are only two authentic instances on record in which reformation and improvement have been attempted with individuals. The one is recorded by Mr. Hamilton in his "Account of the East Indies." It is as follows:—

"I saw one of the natives of those islands at Atcheen, in Anno 1694. He was then about forty years of age. The Andamaners had a yearly custom to come to the Nicobar islands, with a great number of small praws, and kill or take prisoners as many of the poor Nicobarians as they could overcome. The Nicobarians again joined their forces, and gave the cannibals battle, when they met with them, and one time defeated them, and gave no quarter to the Andamaners. This man, above-mentioned, when a boy of ten or twelve years of age, accompanied his father in the wars, and was taken prisoner, and, his youth recommending him to mercy, they saved his life, and made him a slave. After he continued so three or four years, he was carried to Atcheen to be sold for cloth, knives, and tobacco, which are the commodities most wanting on the Nicobars. The Atcheeners being Muhammadans, this boy's patron bred him up in that religion,

and some years after, his master dying gave him his freedom; he having a great desire to see his native country, took a praw, and the months of December, January, and February, being fair weather, and the sea smooth, he ventured to the sea, in order to go to his own country, from the islands of Gomas and Pulley-wey, which lie near Atcheen. Here the southernmost of the Nicobars may be seen, and so one island may be seen from another from the southernmost of those to Chetty-Andaman, which is the southernmost of the Andamans, which are distant from Atcheen about an hundred leagues. Arriving among his relations, he was made welcome, with great demonstrations of joy to see him alive, whom they expected to have been long dead.

"Having retained his native language, he gave them an account of his adventures; and, as the Andamaners have no notions of a Deity, he acquainted them with the knowledge he had of a God, and would have persuaded his countrymen to learn of him the way to adore God, and to obey his laws, but he could make no converts. When he had staid a month or two, he took leave to be gone again, which they permitted, on condition that he would return. He brought along with him four or five hundred weight of quicksilver, and he said, that some of the Andaman islands abound in that commodity. He had made several trips thither before I saw him, and always brought some quicksilver along with him. Some Muhammadan fakirs would fain have accompanied him in his voyages, but he would never suffer them, because, he said, he could not engage for their safety among his countrymen. When I saw him he was in company with a Seid, whom I carried a passenger to Surat, and from him I had this account of his adventures."

The other case is that of the savage who, as stated in our last, was carried by Dr. Mouat's party to Calcutta. If Hamilton's account of the captured boy of ten or twelve years of age can be relied on, it would indicate a pliability and teachableness on the part of the *young* when separated from the wild society of his own race. And the case of the recently captured adult would seem to indicate, that, however fiercely and resolutely implacable the temperament exhibited by the aborigines when roaming at large over their forests and rugged shores, no sooner has one of them been caught, than his ferocious nature subsides into tameness, by a metamorphosis as remarkable as any fiction of the poetic muse. A tiger, muzzled, chained and caged, is a tiger still. But, strange to say, the ruthless and relentless savage, once fairly within the grasp of civilized men, suddenly demeans himself with the gentleness and docility of a lamb. He was but a young man of about 25 years of age, and 4 feet 9½ inches in height. The following is Dr. Mouat's interesting account of him:—

"His imitative powers were great, he rapidly learnt to dress and wash, and always behaved with propriety and decorum.

"He exhibited great tenderness towards, and affection for young infants, whom he caressed with as much gentleness as the most civilized being could have shewn.

"When his own photograph was shewn to him, he laughed heartily at it and called it *Jack*, the name by which he was himself known. He never turned a picture upside down, and always looked behind it to see the remainder of the figure.

"His mode of salutation was to take the hand of the person whom he addressed, and to blow upon it, humming a sound like *ooh*, prolonged for some seconds and uttered in a cooing tone.

"With the use of tobacco he was evidently unacquainted, and the first quid given to him by a sailor he swallowed, without apparent nausea or distress of any kind. I would not permit the experiment to be repeated.

"He mounted stairs with a good deal of dread, and an evident feeling of insecurity and wonder.

"He had the short, quick, chuckling, joyous laugh of the Negro races, and, when not sick, was always good humoured.

"He went to sleep at sunset, and arose at sunrise, with the utmost regularity, and, until he lost his health, never slept during the day.

"In mending and making nets, in fastening on the iron barbs of arrows, and in the use of his native adze he was clever and handy. He learnt to holy-stone and wash decks, and always seemed anxious to do something."

Unfortunately, however, for the philanthropic experiment which was so wisely instituted, the poor man sickened so rapidly and unexpectedly, that there was no alternative but to send him back to his native country without delay. The Governor-General ordered, with considerate generosity, the Steamer *Pluto* to proceed at once to Interview island, and land him there "as near as possible to the place at which he was taken"—his Lordship desiring that he should be "abundantly supplied with useful articles of peace, such as carpenter's tools, knives, cotton cloth, thread, cords, axes, metal pots and pans, as well as with beads, looking-glasses and such like objects of savage finery." Though the fond hope of being able first to instruct this man, and then to employ him as a useful medium between the officers of Government and his own countrymen, with the view of reclaiming the latter from the state of profound and primitive barbarism in which they now exist, thus prematurely perished,—who can tell whether he may not have conveyed assurances to his race of friendly objects and good treatment at our hands which may bear fruit many days hence?

There are also facts stated by Mr. Quigley, Lt. Blair, and others, which would serve to shew that the picture of Andaman character has its flickering lights as well as dark shades —facts, which go far to prove that these islanders have some-

times at least been as much sinned against as sinning; and that, if they have acted on their savage instincts, it has not been, in certain well authenticated instances, without sufficient provocation. "Our intercourse," says Mr. Quigley, "with the natives of Interview island was of the most friendly character, and was, latterly, approaching to familiarity." "Our intercourse," adds Lieut. Blair, "with those in the neighbourhood of the Old Harbour, afforded frequent opportunities of observing that they are susceptible of the most tender impressions, and that their dispositions are happy." Col. Symes was of opinion that these naked and untutored barbarians are not without a moral sense. "Two young women," says he, "who had been captured on board a ship at anchor in the harbour, soon got rid of the fear of violence, except what might be offered to their chastity, which they guarded with unremitting vigilance. Although they had a small apartment allotted to themselves, and had no real cause for apprehension, one always watched while the other slept."

Though as a rule they appear remorselessly to kill all strangers that fall in their way, they evidently shewed something like kindness towards the three convicts whose lives they unexpectedly spared. One of these, Jhindu, says, "They treated me very well, and gave me plenty of fish to eat." Dudnáth testifies that, though he was manifestly regarded with suspicion, his movements watched, and no weapons ever entrusted to him, they never exacted any service from him, and ultimately gave him two of their daughters for wives. He also testifies to the existence of a loose marriage relationship among them, to the manifestation of a mutual affection between parents and children, to their sorrow for the dead, and the exhibition by near relatives of marked signs of endearment to the corpse. And though the conciliatory attempts of Dr. Gamack and his party terminated in so untoward a disaster, there were signs and symptoms of an abatement of suspicion and mistrust and of a partial relaxation of hostility towards strangers, which seemed to hold out a pleasing promise of ultimate success.

These are the only notices we have been able any where to discover, tending to throw light on this department of our subject. And they are obviously too few, too slender, too fragmentary, to enable us to devise or suggest any definite line of action with a view to the amelioration of this fallen and degraded race, which could, with any confidence, be regarded as suitable or trustworthy. Such being the case, we must satisfy ourselves with a few general statements based on past experience in other instances of a somewhat parallel character.

The capacity of barbarous races for improvement has been found to depend much on the form and type of their barbarism. Ordinarily, these have been ranked under the three divisions of hunters, shepherds and agriculturists, according as they make the chase, pasturage, or tillage their *principal source* of subsistence. It is a fact, worthy of note, that there are very few tribes, indeed, anywhere on earth who are dependent on *hunting alone*. It is also a fact of universal observation, that the more entirely any race is given to the roving life of the hunter, the greater is the aversion to stationary employment and settled habitations. "Those," says Dr. Taylor of Dublin, "who have adopted the wandering mode of life, rarely abandon it; there are countless examples of white men adopting all the usages of the Indian hunter, but there is scarcely one example of an Indian hunter or trapper adopting the steady and regular habits of civilized life. We have no example of hunting tribes remaining in their own land and adopting voluntarily an agricultural or even pastoral life; but we have some reason to believe that many pastoral tribes north of the Oxus and east of the Caspian, have been compelled to exchange the care of flocks and herds for the more precarious labours of the chase." Again, "the most marked characteristic of nomade tribes, whether hunting or pastoral, is indomitable pride. They reject improvement and innovation with all the scorn of self-satisfied ignorance. Such pride leads inevitably to that contempt for the rights of others evinced by plundering, kidnapping and butchery. But this pride is an insuperable obstacle to the progress of civilization. It has prevented the Pawnees from profiting by the example of the Americans, and the Kirghis from deriving any advantage from the instruction of the Russians. The various Missionaries who have visited nomade tribes have found their labours utterly unavailing, so long as a wandering life continued; and they have only succeeded in bestowing the elements of civilization on those compelled by circumstances to adopt a settled habitation. But an agricultural race of barbarians offers far greater facilities for civilization than the hunting or pastoral tribes; a greater advance has been made in Hawai within a few years, than has been effected among the natives of America since the first discovery of that Continent." The same remark may be made of the New Zealanders, who, having no beasts to chase, fed upon fish with vegetables which they rudely cultivated. They are now, to a great extent, civilized and Christianised.

Experience proves that it is always easier for the civilized man to lapse into nomade barbarism; than for the nomade barbarian to rise into the life of civilization. In the excitements of the chase,

there is much to gratify the natural propensities of the former; the more productive but tamer occupations of ploughing and weaving, have no attractions for the latter. The civilized man, as has been remarked, has "only to divest himself of certain tastes, and to forbear the exercise of certain faculties, in order to fit himself for enjoying a life of adventure; the savage has the double task of laying aside acquired habits, and rousing into action faculties which have lain dormant from his cradle and become all but extinct from desuetude."

But, in spite of the acknowledged difficulties in the way of civilizing barbarians generally, and barbarians of *the lowest exclusively hunting type*, like that of the Andamaners, in particular, we cannot but believe that there is enough in the results of past experience elsewhere, to warrant hope on their behalf, if proper precautions be duly exercised in the selection of wisely adapted means. What the specific nature or precise order, what the succession or combination of the means employed, whether primary or secondary, ought to be, we cannot now venture, for reasons already indicated, to attempt to delineate. For the present, therefore, we shall content ourselves with directing attention to a magazine of facts, principles, and verified experiments, which ought to furnish invaluable suggestions for practical guidance when the opportunity for philanthropic enterprize has fairly arisen.

In 1835, a select Committee was appointed by the House of Commons, consisting of fifteen members, with Sir T. F. Buxton at its head as Chairman, "to consider," as stated in the resolution of the house, "what measures ought to be adopted with regard to the native inhabitants of countries where British settlements are made, and to the neighbouring tribes, in order to secure to them the *due observance of justice and the protection of their rights; to promote the spread of civilization among them, and to lead them to the peaceful and voluntary reception of the Christian religion.*"

A noble resolution this truly!—a resolution, as an American Reviewer rightly interpreted it, diligently to investigate the character, condition and prospects of the aborigines in distant and foreign lands, "*not for the purposes of commerce or conquest, but with the benevolent and avowed design of protecting, improving, and elevating them, by introducing the arts of civilized life, and the yet higher blessings of our holy religion.*" No wonder though it excited the admiration of the right-minded in all lands,—as serving to reflect credit on "the Government of the mightiest nation on the face of the earth," and shed additional lustre on the British crown.

The enquiries of the Committee extended to Newfoundland, Upper and Lower Canada, Southern Africa, New South Wales, Van Dieman's Land, New Zealand, and the South Sea Islands. The transparently selfish and self-stultifying doctrine, which of late has been ventilated amongst us—that ministers of the gospel have nothing to do with the worldly proceedings of others, even if these should be so conducted as to involve injustice and oppression, suffering and wrong—found no acceptance with the Imperial Parliament. As reports were rife respecting cruel wrongs and intolerable sufferings said to be inflicted by British subjects on the poor aborigines of many lands, the Committee at once turned to the Christian Missionaries who had visited the savage and barbarian in their distant homes;—rightly judging that ministers of Christ were called on by their very profession to note cruelty and injustice, as contrary to the spirit and precepts of the holy faith of which they were the ordained guardians and preachers—that their embassage of benevolence brought them more directly than any other persons into contact with the inner workings of the mind and heart of the aborigines—that they could not but enjoy greater facilities for acquiring a correct insight into their characters, their wishes and their wants, their grievances and their wrongs—and that, having no personal concern with the profits of traffic, whether legitimate or illegitimate, they must prove of all others, the most competent, disinterested and trustworthy witnesses.

Moreover, the Committee of the Commons,—incapable of being a party to the egregious solecism of confounding the testimony of men, who, though not eye-witnesses, could relate traceable and well authenticated facts, with the mere hearsay evidence of popular stories "passing from one person to another, without any known authority for the truth of them,"—summoned the Secretaries of Missionary Societies and others who, though they had never been in foreign lands, happened, from their position, to enjoy the most favourable opportunities for eliminating the simple truth out of confessedly heterogeneous and conflicting statements.

Towards the close of a series of articles, already perhaps extended too far, we can do little more than briefly indicate the leading heads, or divisions, under which the varied and voluminous evidence thus patiently accumulated may be reduced.

The *first* great head might include the detailed accounts of acts of cruelty and oppression, perpetrated by Europeans on the native inhabitants. These refer to violent encroachments on their lands, or the fraudulent purchase of them for a merely nominal equivalent, such as glass beads and gilt buttons; the forcible seizure or destruction of their property; the infliction of per-

sonal injuries and unprovoked wrongs by which the unoffending people are aroused to sanguinary measures of retaliation and revenge; the fomentation of discord and strife between friendly tribes, often leading to an exterminating warfare; the allurement, for filthy lucre, of chiefs and people to the fatal use of ardent spirits and noxious narcotics; the introduction of European vices and the spread among them of new and dangerous diseases;—all of which and other kindred causes have powerfully operated to the prevention of lawful commerce, education and civilization—to the deterioration of native morals and the decrease of the native population,—many whole tribes having thereby gradually melted away like Alpine snows before the heats of summer. The resistless conclusion from this marshalled array of indubitable facts is the humiliating one, that wherever Europeans or Americans have come in contact with savage and barbarous tribes, without being preceded or accompanied by the Christian Missionary with the Bible and the gospel, the effect has been most demoralizing and disastrous—that, even where missions have been established, the presence of rapacious and reckless traffickers and colonists from Europe or America, has proved the grandest obstacle in the way of all civilizing and Christianizing processes—that the intercourse, on the other hand, of European or American residents, wholly missionary and religious, has been uniformly beneficial and tended to the spread of all material, mental and social improvement—and, consequently, that any colony, not destined to be a curse to the aborigines of the country in which it is planted, ought to be a Christian colony, carrying along with it gospel ministers and a living evangelism, as absolutely necessary for the mutual benefit of colonists and natives.

The *second* great head would embrace the various measures recommended for the security and protection of the natives, as well as the advancement of their material and mental, moral and social improvement. And the consideration of these measures involves the all-important but much controverted question, "Whether it be advisable to begin with civilization in order to introduce Christianity, or with Christianity, in order to lead to civilization?"

Under the former part of this head might be arranged multiplied facts and arguments tending to demonstrate the obligation of Her Majesty's Government to provide governors, judges, or other officers, in every settlement, who shall maintain and defend the natives from any trespass on their natural rights by European settlers, and duly punish all such offences —the necessity of regulating all intercourse with the natives by the sacred principles of humanity, justice and truth, and,

for this end, the paramount importance of settlers and their families being brought, not only under the supervision of an efficient police, but the regular inculcation of religious instruction—the intense desirableness of acquiring legitimate influence over the minds of native chiefs, by the authorities extending to them marks of recognition and favour, and of prohibiting all aggressive inroads where Christian missions may be already successfully advancing the moral and religious improvement of the natives. And, while the evangelical churches are sending, at their own charge, Missionaries to teach the natives the principles of morals and religion, it has been ably argued that it would be "a lawful object of the British Government, an act of judicious policy as well as generous philanthropy, to send out individuals to promote agriculture and manufactures among uncivilized tribes, on the borders of their colonies, factories and settlements—and that, in no other way, could the Government more effectually promote their political, social, and moral improvement." Yea, it has been most ably argued that even "pecuniary grants from Government in aid of Missionary work, might be regarded as only a just remuneration to the aborigines for the lands of which they have been dispossessed, and for which they are entitled to compensation at least in the supply of agricultural tools, implements, and such stores as might assist them in the infantine state of their civilization." Such European intercourse with aboriginal races, it is powerfully contended, under the better system thus proposed, would tend to prevent savage vices and crimes, human sacrifices, wars, and infanticide; to introduce peace, industry, and civilization; to add greatly to commerce; to improve their welfare, and to advance objects which must be desired by every friend of mankind; viz. the happiness of vast masses of the human race, now in a very deplorable and sunken condition, and the diffusion of the advantages, moral and intellectual, temporal and eternal, which Christianity alone confers.

All the leading witnesses concurred in declaring that Christianity must be accounted the grand instrument of *true* civilization, as including the humanities of life, with all real, moral and social improvement—that Christianity is the prolific parent of all such civilization—that, so far from civilization being necessary to prepare barbarous nations for the reception of the gospel, the only effectual way to civilize them is first to evangelize them—that Christianity is first in order of sequence, as the originating cause, and first in degree of power, as the energizing sustaining efficacy,—but that, because "the moment Christian principle begins to bear upon the mind of man, from that moment his condition as a civilized being advances,"

Christianity and civilization may often appear to start in their ameliorating career, without any perceptible interval of time, as they are subsequently destined to advance, *pari passu*, with mutually beneficial influence.

In support of these conclusions there has been adduced a vast variety of argument, fact, and illustration, connected with the nature of Christianity itself, its history in ages past, and its triumphs in modern times. Elisha Bates, a distinguished member of the Society of Friends, in the United States, being in England on a visit, was summoned before the Committee, and gave a brief account of the labours of his denomination in behalf of the Indians since the first efforts of William Penn, in 1681. His emphatic testimony was that they "had uniformly attempted to introduce civilization to make way for Christianity and had *uniformly failed*"—that, "having been taught by experience, and the observation of the success of others, they now deeply regretted that they did not begin with Christianity, and hence the plan since adopted was to make Christian instruction the primary object." It was related how Dr. Coke, the founder of the Wesleyan Missions, was induced to form a plan for the purpose of introducing civilization among the Foulahs of Western Africa, in order to prepare them for the ultimate reception of the gospel. For this end, a number of well disposed artizans of various descriptions were engaged to go and settle among the barbarous people. The undertaking made considerable stir at the time. It was patronized by Mr. Wilberforce and other leading men of the day, and great expectations were excited respecting its success. The result, however, was, that "*it failed entirely.*" About *forty* years later, a mission on the opposite principle was commenced among these very tribes. The gospel message of mercy and love was proclaimed to them. Many listened with attention; and several soon gave proof, by a change in their tempers and their lives, that they had experienced its saving efficacy. These, as a matter of course, at once entered the domain of civilization. Dr. Ryerson of Upper Canada, in a written communication, testified to the efforts made by the British Government to bring the Mohawk nation of Indians within the pale of civilization, by teaching them to read and write; exhorting and encouraging them to till the soil, cultivate the arts and improve their manners. What was the result? Let Dr. Ryerson tell us:—"In no respect," says he, "was the social and civil condition of the Mohawks practically and morally improved above that of the neighbouring heathen tribes by the mere civilizing processes of forty years. They were more drunken, ferocious and vicious than any one of the five other heathen

nations on the Indian reservation. They were proverbially savage and revengeful, as well as shrewd; so as often to be the terror of their whole neighbours. But, in 1825, when the gospel was preached to these Mohawk Indians, as well as to the several tribes of the Chippeway Indians, a large portion of them embraced it, and *became at once changed in their dispositions and reformed in their lives, teachable, sober, honest and industrious, and are improving in the arts of civilization, and cultivating the virtues and charities of Christian life.*"

These are a few specimens selected almost at random from the immense storehouse of facts provided in this voluminous evidence. But, however great the temptation, we must forbear from quoting more.

The rationale of the ultimate *failure* of the merely civilizing processes,—as ably and copiously illustrated by Dr. Beecham, Secretary of the Wesleyan Missionary Society,—divides itself into two parts: First, the mere civilizing plan does not furnish motives powerful enough to induce individuals to give up the comforts of Christian and refined society, and, at the risk of their lives, dwell among barbarians, merely to teach them the arts of civilization. And, secondly, civilization does not possess sufficient attractions or furnish motives of adequate power, to prevail upon savages to abandon their wild and unrestrained course of living and acting for its sake. Civilized life, with its tranquil flow, its decencies and sobrieties, is far too tame and insipid to charm the roving barbarian into settled quietness, or exorcise the spell of his reasonless superstitions, or constrain him to forsake the low and brutish but more congenial customs of his ancestors. This, in effect, has been the uniform statement of the more intelligent among the barbarians themselves. Kahkewaquonaby, signifying Sacred Feathers, a chief of the Chippeways, who ultimately embraced the Christian faith, when interrogated respecting the cause of the failure of the many attempts of the Governor of Upper Canada to induce the Indians to renounce their wandering life, in substance replied,—"The offers of the Governor had no charms for us: we could see nothing in civilized life sufficiently attractive to induce us to give up our former mode of living for the sake of it. We gave the Governor credit for very kind and benevolent intentions; yet in answer to all his applications, while thanking him for his kind intentions, we uniformly told him that we preferred our own mode of living to that followed by Europeans."

The rationale of the *success* of the Christianizing process, on the other hand, also divides itself into two parts. *First*, the grand end of the gospel, that of saving souls from eternal per-

dition, and raising them up to the heights of celestial blessedness, has been found potent enough to move numbers to submit to the heaviest sacrifices—to relinquish home and the society of friends, with all their endearing associations and fellowships—to go forth into the heart of the wilderness and jeopard their lives in the high places of barbarism. And, secondly, Christianity, as the sovereign antidote provided, in his wisdom and beneficence, by God himself, for the woes and maladies of fallen humanity, is fraught with peculiar power—"the power of God"—the power of a divine energy accompanying the preaching of the gospel,—a power, therefore, fitted and designed by the Almighty Disposer of all influences, to operate on the mind of man, in all states and conditions of life, with a far more imperial sway than any other known agency. There is that in its awakening appeals to the heart and conscience, in its wondrous tale of unspeakable tenderness and love, in the awful solemnity of its sanctions, in the vitalizing force of its motives, in the terribleness of its threatenings, in the alluring sweetness of its promises, and in the grandeur and magnificence of its proffered rewards,—which has been found divinely adapted to pierce into the darkest heathen intellect and arouse into action its long-slumbering faculties, to melt into contrition the most obdurate savage heart and enchain its wild roving desires and restless impulses with a fascination more marvellous and more absolute far, than that by which the tuneful Orpheus is fabled to have held captive, in rapt ecstacy, the fiercest of untamed natures amid the scowling forests and dark frowning crags of old Olympus.

Yes, verily, there is a greater than Orpheus here! And when the lyre of His gospel is swept by the hand of faith and prayer, it gives out a melody, sweeter and more enchanting far, than aught that fables yet have feigned or hope conceived. Truly blessed are the people that are made to know the joyful sound. Designed of heaven to reach and penetrate all ears, to move and affect all hearts, it has already gladdened the homes of multitudes among all kindreds and tribes and peoples and nations. Having an intelligible message of peace and good will for every man, in every place, at every time, and under every varying circumstance, it has been wafted by heralds of salvation over every girdling zone of earth. Unrelaxed by temperate warmth, unscathed by torrid heat, unbenumbed by arctic cold, it can point to its trophies in every realm of civilization, in every barbarian clime, in every savage island. As a conqueror it has entered the palaces of mightiest monarchs, and raised into more than earthly royalty the tenants of the humble wigwam. It has controlled the deliberations of sagest

senates, and stilled the uproar of tattooed warriors wielding the ruthless tomahawk. It has caused the yell and whoop of murderous onslaught to be exchanged for the soft cadences of prayer, and the mellow tones of praise and gladness. It has turned the wily subtilty of the serpent into the transparent sincerity of the faithful dog, the uncivilized restlessness of the hyena into the patient steadiness of the ox, the ferocity of the tiger into the gentleness of the lamb. It has prevailed on the marauding hordes of the wilderness to cast off the habits and customs of a brutish ancestry, and to emulate the improved modes and manners of refined society. It has impelled them to fling aside the bones and the beads, the paint and the feathers, which only rendered nakedness more hideous, and to assume the garb and the vesture befitting the requirements of decency and moral worth. It has successfully invaded the halls of science, and humbled proud philosophy into the docility of childhood. It has wrought its way into the caverns of debasing ignorance, and illumined them with the rays of celestial light. It has gone down into the dens of foulest infamy, and there reared altars of devotion in upright hearts and pure. It has mingled its voice with the ragings of the tempest, and hung the lamp of a glorious immortality over the sinking wreck. It has lighted on the gory battle-field, and poured the balm of consolation into the soul of the dying hero. It has made the thievish honest, the lying truthful, the churl liberal. It has rendered the slothful industrious, the improvident forecasting, and the careless considerate. It has ensured amplest restitution for former lawless exactions, and thrown bounteous handfuls into the treasury of future beneficence. It has converted extravagance into frugality, unfeeling apathy into generous well-doing, and the discord of frantic revelry into the harmonies of sacred song. It has changed cruelty into sympathy, hatred into love, malice into kindliness and good-will. It has relieved the poor and the needy, comforted the widow, and blessed the fatherless. It has, on errands of mercy, visited the loathsome dungeon, braved the famine, and confronted the plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities, and woven garlands round the columns of the temple of peace.

And if, in spite of these and other mighty achievements, which have followed as a retinue of splendour in its train, its success may not have been so extensive and complete as the transcendency of its divinity might have led us to expect, we ought never to forget that the ages which are past have only witnessed its birth-throes and infantile development in any

land—that the time is fast approaching when it will display its giant form, and go forth in the greatness of its strength; when it will thresh the mountains of error and of sin, and scatter them like the dust before the whirlwind on the summer threshing-floor,—and when, with every darkening cloud evanished, it will arise and shine with the effulgency of noon-day over an emancipated and renovated earth, wherein dwelleth righteousness.

Let the British Government, therefore, shaking off the timidities of a low grovelling earthly policy, intelligently recognise the call, and boldly ally itself with the intentions of a merciful overruling Providence. Let it rise to the height of its responsibility in assuming the sovereignty of the Andaman islands. These beautiful and fertile islands, fit to support a population of half a million rather than a few thousands, could never be intended to be a mere penal settlement or huge prison house for continental India. They are already partially occupied by an indigenous race, whose right to a fair proportion of the soil is as inalienable as that of British nobles and squires to their hereditary estates. Let systematic measures, therefore, be adopted from the very outset, and energetically enforced for the due maintenance of all real natural rights, and the prevention of all outrage and crime on the part of the invading settlers. This is a primary and paramount duty; and there are facilities for its fulfilment which the Imperial British Government has never enjoyed with reference to any other of its colonies. The Andamans are within a few days, by steam, of Calcutta, the seat of the Supreme Government; and its decisions may be promptly and summarily carried into execution. In the allocation of territory, also, its task is unencumbered by many of the difficulties that have pressed heavily in other regions. The main bulk of it has never been appropriated by the aborigines even as hunting-grounds; and, for agricultural purposes, no portion at all. Consequently, in the apportionment of the land, the Government, without injustice to any, may be munificent to all recognised claimants, consistently with the assertion of all genuine native rights and privileges.

Again, instead of ignoring or defying the lessons of all past experience, let it eschew the wasteful and futile expenditure on all mere civilizing processes. In the case of the Andamaners, it is shackled by no semi-pagan pledges, and hampered by no factitious treaties. It is free to propose whatever is wisest, discreetest, best—and as free to execute its righteous purposes in whatever way may be found most efficient. Guided, then, solely by the unmistakeable findings of the past, let it, at once, break through all the cobweb trammels of a hollow expediency;

let it invite some evangelical body, like that of the Church Missionary Society, which is not cumbered with any scruples of conscience in receiving Government countenance and support to any worthy object, to send out two ministers of the gospel, imbued with the true self-denying Missionary spirit. Let these be asked to minister Christian ordinances to the European settlers or colonists, and thus exercise a humanizing and elevating influence over them. Let them be enjoined to watch all fitting opportunities for coming in contact with the natives, conciliating their good will, and bringing them under Christian and ordinary secular instruction. Let them strive to acquire some practical knowledge of the aboriginal language, reduce it to some intelligible form, and thus open up an effective medium of communication. Should any of the inhabitants, old or young, submit to be regularly educated, or prove willing to betake themselves to agricultural or any other useful arts, let the Authorities bountifully supply all the needful means and appliances. And if, through the devoted labours of Missionaries, the righteous dealings of Christian settlers, and the fostering care of a just and beneficent Government, the time should ever come, when the Andamaners shall be admitted within the circle and family of modern civilization—and the Andaman flag shall be seen waving, meteor-like, in the gale, to invite the hapless mariner, not as now, to some sure Golgotha of death, but to cheerful homes of sympathy, kindliness and peace—and the Andaman islands, reclaimed from the rank luxuriance of a tropical wilderness, shall be covered all over with plenteous cornfields, fruitful gardens, and smiling villages;—then, will Christianity have achieved one of its noblest triumphs, and the British Government erected one of its grandest and most enduring monuments in the East.

A. D.

II.—*Papers relating to Indigo Cultivation in Bengal.*

(Continued from page 326.)

From G. U. YULE, ESQ., Officiating Judge of Rungpore, to A. W. RUSSELL, ESQ., Under-Secretary to the Government of Bengal, —(No. 4, dated the 20th January, 1855.)*

SIR,—I have the honour to acknowledge the receipt of your letter, No. 3079, of the 14th December last, with enclosures, requesting my opinion on Mr. Beaufort's suggestions regarding the re-enactment of a law for summarily enforcing the performance of contracts entered into for the cultivation and delivery of indigo.

* Selections XXXIII., pp. 58-61.

2. Without disputing any of these statements (though some of them certainly admit of dispute,) I may fairly say that there is nothing in them to show the specialty in indigo contracts which renders a summary penal law to enforce their execution more necessary than in the case of contracts for other products of the soil. The great crops of Bengal rice, sugar, silk, fibres, oil-seeds, &c., are advanced upon to an extent to which indigo advances can bear no comparison: the advancers would, doubtless, be glad of the aid of à summary law, but still the rayats generally fulfil their contracts without being compelled to do so either by bands of armed men or bribed zamindars. I fully allow that the necessity of keeping up extensive buildings and a large establishment renders a breach of contract by the rayat more injurious to the planter than it is to the advancer on produce which requires no manufactory process to profit it for the market, but that is no reason for changing the law in his favour, and if it was, it applies to silk, sugar, lac, and other branches of trade as well as indigo planting. But in all these trades there is no general complaint that the rayats will not fulfil their contracts; why should indigo planting be an exception? I believe there is only one answer to that question, and that is in Mr. Beaufort's words, because the rayats, reasonably or unreasonably, are averse to indigo, believing that there are many other crops which yield a more certain as well as a better profit. I cannot account for the universal dislike shown to indigo by the cultivators in any other way. I cannot show in figures that indigo is less profitable than other crops. The rayats believe that it is so, and they ought to know best. They take the advances under pressure of some kind or other, and having satisfied the present necessity, endeavour to escape from what they know to be a losing contract. The mere fact that an indigo concern can afford to pay large sums to a zamindar to induce him to refrain from opposition shows that there is not fair unconstrained dealing between the planter and the rayats. In the outset of a new speculation, the parties who first enter on it, or in case of a monopoly, the monopolists may make a profit far exceeding that of those with whom they deal, or the ordinary average of mercantile profits, but as soon as any branch of trade becomes open, and all are free to enter on or to refrain from it, the profits become pretty fairly equalized among all engaged in it: and no one will continue it who does not get a fair share; but here is a trade carried on for nearly a century, where one party is enabled by his profits to pay largely, in addition to a most expensive agency, one or more third persons, not for doing anything to help him, but merely that they may do nothing to oppose him, while the other party cannot be persuaded to remain in the trade by almost anything short of actual force. In buying off a zamindar I consider the planter simply purchases the power of turning his rayats, so far as indigo is concerned, into slaves, who are expected to work not only without any share in the profits of their work, but at a real loss, unless we are to deny to the rayat the power of judging for himself as to what crop pays him best.

3. The zamindars or their agents often doubtless encourage the

evasion of indigo contracts. They think the cultivation unprofitable to their rayats, who they know detest it, and they dislike the influence which a planter acquires in their estates, and the check which he more or less, according to his character, puts on their misdeeds; but I believe their general reason for opposition is, that they find it profitable; the planter for his own interest must give them a share of the profits he makes out of the rayats in their estates.

4. Formerly the unwilling rayats were compelled to cultivate by the fear of violence: then it was found better to pay the zamindar; now it is thought the magistrate will be cheaper than either; but I trust no law will ever be passed to increase the profits of indigo planting by oppressing still more those who suffer enough already. I have had many intimate and most esteemed friends among the planters, and have some still, and I like them as a class. I know they do not believe that the rayat is unfairly treated, and it was with no pleasure that I long ago found myself forced to come to that conclusion.

5. I have omitted to mention a difference between contracts for indigo plant and those for other produce, which may have some little effect in adding to the rayat's dislike of indigo: by the terms of an indigo contract (I speak under correction), and, indeed, often by the very necessity of the case, the rayat must give the whole of his indigo plant to the factory at the same fixed rate; in contracts for other produce the rayat only agrees to repay the advance with interest, &c., in cash or in produce, at a fixed or the market rate, while all the surplus is his own to dispose of as he pleases.

From C. STEER, ESQ., Judge of Backergunge, to the Secretary to the Government of Bengal,—(No. 31, dated the 7th February, 1855.)*

SIR,—I have the honour to acknowledge the receipt of your letter, No. 3079, of the 14th December, 1854, with its enclosures, relating to the expediency of re-enacting a law for summarily enforcing the execution of contracts for the cultivation of indigo.

2. I am utterly averse to the system of indigo advances, as it now prevails, and consider that it should be discouraged rather than facilities should be given to extend it. None but a planter would deny that the cultivation of indigo was not profitable to the rayat. Is it for Government to encourage such a system? Make the cultivation profitable, and the rayats will of their own free will and accord and without the enactment of special laws, enter into contracts for the cultivation of indigo as readily as they will any other sort of produce; and will be as little likely to break their contracts as they are when engaging for the cultivation of any other sort of produce.

3. Every honest planter will admit that no rayat will take an advance unless he is in the last extremity, and that none ever get out of the planter's books who are once in them. The reason of this is plain,—indigo cultivation is ruin to the rayat. As well

* Selections XXXIII., pp. 67-69.

might Government give countenance and support to the usurious mahajun as to the planter, as he now deals with his cultivators. Both planter and mahajun act in the same way—both take advantage of the rayats' necessities, and both derive a usurious profit from their dealings. Let the planters allow to the rayats a fair share of the profits they themselves derive, and there will be no complaints that the rayats are eternally breaking their contracts. The natives are not slow in perceiving where their interest lies, and the date cultivation is an example how readily they will adopt the cultivation of an article from which a profit is likely to be gained, and they are not deterred by the knowledge that years will elapse before they obtain the slightest return. If the rayat received from the planter a price for the plant he delivers that would enable him to stand the loss of a bad season occasionally, he would with greater readiness cultivate indigo than he now does the date tree and the sugar-cane, and it is solely because there is no reciprocality of advantage that the indigo cultivation is so much detested. As the planters then have it in their own power to remedy the evil they complain of, they should be told to apply that remedy; and a hateful and an unfair system, such as the system of advances now is, should never, in my opinion, meet with any support from Government.

4. It may well be questioned how far indigo cultivation, carried on as it is now, is really beneficial to the country. A planter spends a great deal of money; he gives employment to a great number of persons; his residence in the country is, in many ways, beneficial to the neighbourhood in which he dwells—these are all obvious advantages; and it is also very true that in indigo districts many a zamindar gets a good rent for his estate from the planter, promptly paid, where he formerly found it difficult to collect a small and precarious rent. The profits to the planter on his indigo enable him to pay a rent above what he can himself collect. But if, as I have not the slightest doubt, that the indigo has been obtained on a system ruinous to the planter's tenants, then however valuable indigo may be as an article of commerce, it would be better for the sake of the rayats if there was not a stick of indigo in the land.

5. So difficult is it to get lands for indigo, that the planter finds it necessary to admit into his partnership the lord of the soil. To him he gives in the shape of enhanced rent the profit for indigo, which in fairness belongs to the rayat; and the planters have only to give that share to the rayat to make the cultivation of indigo as popular as it is now the reverse, and they will then not need to lease lands at an unfair rate, only that they may have their indigo cultivators more under their thumb.

6. As planters *only*, planters do not benefit the country. As planters they certainly introduce a crop which is highly remunerative, but they take all the profit themselves, and keep the cultivators poorer than they would be if allowed to cultivate the poorest description of produce. Planters who are also zamindars have two things to look to, their indigo and their rayats. These are the men whom we may look to be a real blessing to the country, for their

interest as proprietors of the land makes them careful to protect the rayats, and they cannot push indigo cultivation to a ruinous extent as regards the rayats, without suffering in a like degree themselves. In their hands, a law making the breach of indigo contracts criminal would be as little abused as it would be little used. But the planter who only holds land that he may compel his tenants to raise indigo for him, is not one whose power over the tenantry ought to be strengthened. He cultivates indigo upon usury, and like every other usurer should be left to the remedy of the civil court.

7. It will not be deemed out of place to mention that I consulted Messrs. Hampton and Reily on the subject of Mr. Beaufort's letter, as they have both had considerable experience in indigo districts. Their opinions and those above expressed are identical.

From H. B. Lawford, Esq. Officiating Magistrate of Nuddea, to the Under-Secretary to the Government of Bengal,—(No. 31, dated the 12th January, 1855.)*

Sir,—I have the honour to acknowledge the receipt of your Circular, No. 3079, dated the 14th ultimo, and its enclosures.

2. In reply thereto, I beg to inform you that I consider that the re-enacting of the law for summarily enforcing the execution of contracts entered into for the cultivation and delivery of indigo would be a beneficial measure, provided that a stringent law were enacted to prevent its abuse, and to protect the cultivators of the plant.

3. Act V. of 1830, before the repeal of the two first sections, was altogether in favour of the planter, and left the rayat entirely at his mercy, for of course the planter could make the rayat take advances to any amount, and after that have him punished in the event of his refusing to sow his land with indigo.

4. Now there is no doubt that rayats generally object to the cultivation of indigo: in the first place, when the advances are given, the rayat receives the money with his own hand, but before he has left the compound of the Factory, he has been mulcted of the best part of it by the factory servants, so that he is not much better off when he leaves the factory than when he entered it. I do not see how this can be put a stop to, for though many planters make the advances to the rayats with their own hands, they say that they know the factory servants take a certain part for themselves from the rayats immediately the money is paid.

5. Then again indigo is not a crop which pays, as any honest planter will allow, and very often, so far from paying, it is a dead loss to the rayats; this being the case, their antipathy to the crop is not to be wondered at; moreover, if, in a bad season, the rayat, who has received advances, cannot produce a sufficient crop of indigo to cover those advances, the sum in which he is indebted to the factory is carried on under the head of advances to him, although he may receive nothing at all.

6. This is, I think, exceedingly unjust, and in my opinion the

* Selections XXXIII., pp. 74-76.

planter ought to have no claim whatever against the rayat, after the rayat has sown and delivered the crop of the specified quantity of land which he (the rayat) agreed to sow.

7. It is not the rayat's fault if the crop turn out a bad one, and if so, why should he be obliged to bear the burthen of the loss of it? If the planter had sown and cultivated the indigo himself, and an adequate crop had not been produced, the planter would have had to bear the loss himself, and because the rayat has sown the crop, why should he have to bear the loss for the planter?

8. When planters are asked why they do not take the cultivation of indigo into their own hands, and do away with the system of advances, they will tell you that it would be impossible to attend properly to the operations of a large concern. There may be some force in this argument, but I am quite sure that one reason for their disliking the cultivation is the knowledge that the loss in a bad season would fall on themselves instead of on the rayats.

9. Then again many planters, instead of apportioning a reasonable quantity of the rayat's land for the cultivation of indigo, will take a third or even a half of course. When this is the case the rayat's time is almost wholly taken up with his indigo crop, and as this does not pay him, he necessarily becomes a ruined man.

10. Now I know of one concern in this district in which the manager only takes two beegahs out of thirty for the cultivation of indigo. The loss of his rayats on that crop, therefore, is so small, that it is scarcely felt by them, and it is a loss for which they are compensated by the protection afforded to them by the factory. I do not mean to say that two beegahs out of thirty is the utmost that any planter ought to be allowed to take, but if one man can make taking that quantity pay, no one ought, I think, to be allowed to take the excessive quantity which, as I have shown above, some are in the habit of taking.

11. There is no denying that the planters require protection for their crops after they are sown, as the zamindars are constantly stirring up the rayats to refuse to sow after they have taken advances; and I think that the re-enacting of two first sections of Act V. of 1830, would be sufficient to protect their interests, though, at the same time, I think a clause should be added to section IV. of the Act (unrepealed) making it a misdemeanour for a man to plough up his own indigo after he has taken advances for the crop; for the present law, as interpreted by the Sudder Nizamut Adawlut, allows a rayat to destroy his crop *himself*, after he has taken advances, and refers the planter for redress to the civil court.

12. If a law such as this be passed for the protection of the planter, there should be a stringent one passed for the protection of the rayat, one proviso of which should be, that no planter should be allowed to take more than a certain proportion of the rayat's land for the cultivation of indigo. I imagine that it could be easily ascertained from the planters themselves what a fair proportion is. If any rayat chose voluntarily to take advances to sow more than the legal quantity of his land with indigo, and afterwards refused to

sow, the criminal courts should only be empowered to enforce the sowing of the legal quantity, and the planter might sue the rayat for any further claims against him in the civil courts. Without a proviso of this nature, an agreement would be taken from every rayat to sow any quantity of land the planter pleased, and the law would thus become a dead letter.

13. Another feature of this law should be, that if, owing to a bad season, or any other cause out of the controul of the rayat, the produce of the land which he had sown did not cover the advances which he had received, the planter should have no claim against the rayat on that account, it being manifestly more equitable that the loss consequent on a bad crop should be borne by the planter than by the rayat who was obliged to sow it for him.

14. If some such law as this were passed for the protection of planters and rayats, indigo cultivation would be more popular, I think, in the eyes of the people, and the protection afforded to the planters would prevent many of the unseemly outbreaks which, at present, are of too frequent occurrence in the Mofussil.

From the HON'BLE A. EDEN, Joint Magistrate of Baraset, to the Commissioner of the Nuddea Division,—(No. 500, dated the 19th June, 1858.) *

SIR,—As regards the extract of your letter to Government, forwarded with the letter under reply, I beg to remark that, although in my opinion it is very objectionable that the police and criminal courts should take cognizance of and have jurisdiction in mere mercantile transactions, such as enforcing the fulfilment of contracts to cultivate particular crops, yet the planters would be entitled to ask for a more summary and satisfactory process than they have at present, if such a thing as a real *bonâ fide* contract to cultivate indigo existed.

6. From information derived from planters and rayats of every district, regarding which I have had an opportunity of making inquiries, I am perfectly satisfied that contracts, *i. e.*, engagements voluntarily entered into by both parties for the purpose of mutual benefit, are almost entirely unknown. The manner in which the so-called contracts are made is as follows:—

The blacksmith of each village furnishes the planter with a list of every plough in the village. The owners of the ploughs are then sent for into the factory, and are informed that they will have to sow a certain amount of land, generally two beegahs for each plough. This estimate being made, each man receives two rupees per beegah advance, whether willing or not; from this two annas are deducted, or, in some cases, subsequently charged to the rayat's indigo accounts for stamps. The rayat then signs his name on stamped paper generally blank, and this is called a contract. No particular spot of land is mentioned even where the paper is filled up; it is generally considered preferable by "high planters" that the papers should be kept

* Selections, pp. 218-227.

entirely blank, so that whenever the rayat demurs to obey a factory order, he is brought to submission by a threat of filling up his stamped paper as a heavy promissory note. I have heard this threat made use of more than once myself.

7. The only men who ever go to the factories willingly for advances are those who go openly with the intention of defrauding either the planter or the rayat. These are the middlemen, generally prosperous rayats who have a number of jotedars under them. When in want of money for a law-suit or any other purpose, they go to the planter, who gives a large advance, but this man never sows a cottah of indigo himself; he makes all his jotedars sow five cottahs or a beegah, and thus produces the requisite quantity of plant, sends it all to the factory in his own name, and takes the price himself and never pays a farthing to the jotedar who has actually grown the plant. The planter never oppresses these men, as they have too much influence, and they are the only men who really ever make money from the factories, except the amlah. In nearly every village in the indigo-growing portion of this district one pucca house may be seen; the history of its owner will be nearly always found to be such as I have related above. There is another class who come for advances. These are men of notoriously bad character, whose sole intention is to get money to defraud the factory. If the planter chooses to give advances to such men, he must run the risk without expecting aid of the police. The Agra Bank or any other commercial house might as reasonably demand the assistance of the police to recover money advanced without sufficient security.

8. I should quite agree with the remarks contained in your letter to Government if these contracts were willingly entered into, but as I am perfectly convinced that they are not, I think that the less summary the process to compel their fulfilment the better. If these contracts were willingly made by the rayats, the planter would have little cause to have recourse to any court at all. The whole of the crops in Bengal are grown under advances, yet we never hear of the mahajuns complaining that the rayat wont sow his rice, or jute, or tobacco crop; the reason is, that they sow their crop on what land they like, and sell it at the market price. Rayats have been known to get over 100 rupees per beegah from their tobacco crop this year. The average of an indigo crop is 2 per beegah, that is, 10 bundles at 5 bundles for the rupee; at the very highest rate known the crop never exceeds 25 bundles, which would give 5 rupees, from which the advance, the price of seed and cultivation are to be deducted; for the price never varies; there is no market price. The mere fact of the way in which the rayats deliver their plant when cut is sufficient to show the spirit in which it is sown. They never take it to the factory themselves. They cut it and send it in, and make no inquiries about it. They are quite indifferent as to what amount has been credited to them. They know that if they have sent enough to pay their advances twice over, care will be taken to leave a balance in the favour of the factory, so that there will be a hold over them for the next year. The planter's sole object is not to recover his ad-

vances, but to prevent their recovery. I believe that there is scarcely a rayat in Bengal who would not pay up his advances to-morrow if it would exempt him from future cultivation of indigo.

9. If the planter was to pay a fair price for his plant, and one that would remunerate the rayat, there is no reason why he should be less willing to sow this than any other crop: there is no crop that requires so little care; it requires neither irrigation nor manure.

10. There are other reasons which render the cultivation of indigo so unpopular, viz., that the rayat is constantly sent for to the factory regarding his indigo; if he does not bribe the ameens, his indigo is reported as dirty. Twenty or thirty coolies are then sent to weed it, and the expense is charged to the rayat's account: this is very unsatisfactory for the rayats, but satisfactory for the planter. It increases the rayat's debt, and is another link in his chains.

11. After he has made the so-called contract, the ameens come to mark his land and enter it in the chitta. They of course choose the very best land the man possesses, and generally select one or two plots manured for tobacco or else close to his house, to prevent which he has to pay the ameen a bribe equal to three or four times the value of the indigo he will grow. Again, although the planter is generally the izaradar also, he never remits the rent of the land which is under cultivation for him, and he insists upon the indigo land being changed every year, so that the same crop may not be sown on the same land twice running. All this annoys and irritates the rayats.

12. If planters want indigo, they must make up their minds to pay for it. There is no reason that I can discover why a planter should not take a jumma of each plot of land that he requires. This would settle all disputes at once; the expense would be no more than it is now, as a stamped paper is taken every year from the rayats; but all such pottahs should be registered, and I think for indigo contracts a lower rate of registration fee might be allowed, such as allowing the whole lands of a village to be registered in one paper. The cost would be trifling, and the rayat would not then deny that he had given the land and made a contract, but even then they frequently have to make contracts under coercion: the planter being also the landlord has the rayats so entirely in his hands. The real cause of the oppression in indigo cultivation arises from this combination. Again, the oppression of the factory servants is beyond description. They are generally selected for their unscrupulous character: very frequently a troublesome educated rayat opposes the factory merely that he may obtain employment by being bought over with an appointment at the factory. He then turns against the rayats whom he first instigated to opposition. Many of them are retired or discharged mooktears employed for their known powers of chicanery and getting up cases, teaching false witnesses, &c. They are all underpaid, and it is an understood thing that they are to collect what they can from the rayats. One of the great causes of complaint of the Charghat rayats to Mr. Larmour was the gross oppression exercised by his naib in collecting illegal cesses from them

under the head of *parbunny*. Mr. Larmour refused altogether to entertain such complaints, as it was an established custom; in fact, if the rayats did not pay the servants, the factory would have to do so.

13. In Messrs. Watson's establishment it used to be and I believe is still, the custom only to pay servants' wages on the average of the crop; thus, if the indigo crop averaged six bundles per beegah, they received six months' pay; eight bundles, eight months', &c. As the crop rarely exceeds ten bundles, the men scarcely ever receive a year's pay: they of course make the rayats pay the difference. But perhaps the principal cause of disputes regarding sowing is the total inaccessibility of the planter to the rayat. In the greater number of the factories of Bengal the rayats can never go and complain to the planter of the oppression of his subordinates. Every complaint comes through the amlah, and the planter is guided entirely by the amlahs' report. The planters are in the habit of expatiating on their superior knowledge of the condition and sentiments of the Bengalis from being so constantly in communication with them, but an inquiry would prove that, so far from this being the case, there is no class in India so inaccessible to their own rayats as the planters.

14. In fact, the rayats dare not go to a factory unless protected by a letter from the magistrate.

15. The planters in general will, I believe, admit the hardship of the present system as regards the cultivator, and acknowledge that, if a remunerative price were paid, the rayats would willingly sow indigo as they do other crops on advance received from the native mahajuns. But they argue that "if we were to pay a higher price, the indigo would not pay, and if we did not give advances, we should have no hold over the rayat, and he would take his plant into the market, and competition would then raise the price to such an extent, as would prevent the manufacture of indigo being carried on." This is an evil that would in my opinion cure itself, for the planter would not give a pice that would not remunerate him. The rise in price would therefore have a limit. But whether it pays or not appears to me a matter of secondary consideration. Government cannot be expected to keep up a system of forced cultivation and a forced market, to make the fortunes of a few hundred Europeans at the expense of millions of natives. The question appears to resolve itself into this: Which is of the most importance, that a certain quantity of a particular blue dye should be annually exported, or that a great and daily increasing cause of discontent and misery to the whole agricultural population of Bengal should be removed? That this discontent is increasing, and is the constant topic of conversation amongst every class of natives, cannot be denied by those who have an opportunity of judging of the real feelings of the natives; and I believe that this feeling has been very much enhanced by an idea that the Government is determined to uphold the planter against the rayat; and I think that there is cause to view with considerable alarm the enactment of any measure which will encourage the belief that the planter

will be invested with more summary powers. If there is any difficulty in sowing indigo in this country in a fair, honest, and legal way, it will be surely better that the cultivation of indigo should be left for Africa and other countries, where it can be produced without oppressing the people. There is an ample field for speculators and capitalists to invest their money in other products in this country, which would mutually benefit them and the cultivators.

16. I quite think that some change in the law is requisite, although I doubt whether it should be under present circumstances in favour of the planter; at present, as I pointed out in my report of the 17th May, 1858, the magistrate is frequently placed in the awkward position of having to carry out the instructions of his executive superior by ignoring the rulings of his judicial superior.

III.—*The Lord's Day in India.*

"How sweet and how beautiful is the face of nature, when the spring is setting in," remarked Babu K. M. Chatterjee, to a native Christian, who happened to be passing by on a bright Sunday morning; "the green grass, the variegated and sweet-smelling flowers, the fragrant fields, the budding leaves of the trees, the innumerable species of flowers—all with one harmonious voice declare, how bountiful, how benevolent, how good is God. And you go about to persuade people that the man who loves nature, and nature's God as manifested in it, commits a sin. How ungrateful you are to nature and its God for scattering thus bountifully around us so many beauties and blessings."

"You do us very great injustice, Babu," replied the Christian, "we yield to no class of men for admiration of nature and its beauties, and for love to the God of nature;—but I dare say you are now going to your office, Babu, to trangress the command of that merciful and good God, who has commanded you to keep holy the seventh—the Sabbath-day. A strange admiration that, of a person who contemplates the beauties of the fields, gardens and residence of a Benefactor, whose property he is proceeding to rob. Rebels might admire the prosperity and blessings of a kingdom, whose King they are in arms to overthrow! Can that remove the heinousness of their rebellion? or ward off the punishment which it deserves?"

You speak hard words, Babu, replied the Kulin, "On the afternoon of last Sunday I heard a discussion of some two hours' duration, in the billiard room, between your worthy Padri, and Mr. W— the Magistrate, upon the obligation to keep the Sabbath, the former attempting to prove that obligation, which the latter stoutly denied."

"I have heard of the discussion," answered the Christian, "and wish much you could repeat the substance of it to me: there is much talk about it. Could you give me an outline of the arguments."

"My friend, K. N. took notes there," replied the Kulin, whilst he directed his servant to go and fetch K. N. with his notes; "between us, I think we could give you the greatest part of what was said on both sides. Until he come, let us sit in this shade, and I shall try to give you the beginning."

They took their seats together on the ground, under the shade of a fine banyan tree close by, a little out of sight of the people passing in the thoroughfare. And the Kulin commenced thus:—

"We were, in all, eight or nine present. The English gentlemen were drinking brandy and making arrangements concerning the billiard play about to commence; as they were in the habit of doing almost every Sunday; when suddenly in came the Padri, accompanied by Babu C. N. and another native Christian. After the usual salutation, the Padri commenced, addressing himself to the Magistrate;—'I am sorry to see you, Mr. W—, in such a place as this on Sunday—there are seasons for recreation and amusement, without taking the day appointed for rest and devotion.'

"'You don't mean to say that we are subject to the law of Moses? we are neither Jews, nor disciples of Moses,' observed the magistrate.

"Padri.—'I hope you do not intend to deny your obligations regarding a day set apart for rest and devotion, by that remark, Mr. W—. Do you?'

"Magistrate.—'I think we may set apart a day or not, as we may think proper. There is no command for us to do so; and therefore there can be no obligation.'

"P.—'How was the command abrogated, and the obligation cancelled? and by whom?'

"M.—'No command was ever given, excepting for Jews, and we are no Jews.'"

Just then, K. N. arrived with his notes; and the Kulin, taking a bundle of papers from his hand, proceeded:—

"P.—'No command? Not to Adam the progenitor of the race?'

"M.—'No command:—it is true, it is stated that *God* rested on the seventh day. But nothing is said about *Adam* resting.'

"P.—'*Rested* only? Here is a Bible; please read Gen. ii. 2, 3.'

"M.—Reading, 'and He rested on the seventh day from all His work;—and God blessed the seventh day, and sanctified it, &c.'

"P.—'*Blessing*, and *sanctifying*, is some thing more than "resting." Will you explain the force and intention of those two words in the passage? and you will remember that those are the very words used as a reason for the duty of keeping "holy the Sabbath-day," in the Decalogue.'

"M.—'That is your work, not mine, I am not a divine. But I should fancy the mention of the Sabbath there to have been made by Moses δια προληψεως or by way of a prolepsis; anticipating its establishment afterwards under his law. But, to cut the matter short, can you prove it to be an obligation upon us now to keep the fourth commandment? Unless this can be done, all talk is useless; we shall still hold that we are free from the law, as St. Paul tells us.'

"P.—'Is the whole company willing to lay aside the brandy and the billiards for a short time; whilst I attempt to shew what appear to me to be the obligations of the disciples of Jesus Christ under the New Testament, towards the seventh day?'

"M.—'Yes; I think I can venture to answer for them. If you will have the goodness to state briefly your reasons for supposing that we are Jews, and disciples of Moses; and therefore are subject to his law; all of us, including the Hindus, and Muhammadan gentlemen present, will listen to you—won't you, gentlemen?' "

Several. "'Yes, we shall be glad to do so, if he won't be long.'

"P.—'Passing over the irony—we are, or ought to be, the disciples of Jesus Chirst, not of Moses. If you, gentlemen, believe in the former, you must believe also in the latter, for of the former he spoke. As a type can have no meaning without an antitype; a shadow without a substance; a messenger without a sender; or a servant without a master; so Moses has a meaning only in his relation to Jesus Christ: without the latter, the former would be but a valueless cypher in the question of religion. Permit me to ask you at the outset; do you accept the Bible as the Revelation of God? For until we have our standard fixed; we cannot test our arguments.'

"M.—'Most certainly—at least the Christian portion of us.'

"P.—'Very well, we shall abide by the teaching of the Bible. And if the Bible teaches us that it is wrong to meet together to play billiards, drink brandy and the like, on Sundays; you will no doubt feel it to be your duty to put aside those practices at once and for ever.

'The principle of no command in the decalogue has been changed nor abrogated. I shall not contend for the particular wording of that law as it was made a part of the Mosaic dis-

pensation. I refer only to the principle of the law as a whole, and of each commandment in it.

'Do you say that the Gospel either teaches or permits us to have faith in many, and not in one God only; or to frame and worship images of Him; or to make light with His name?

'Is it right under the Gospel for us to dishonour parents; to murder our fellow-beings; to commit adultery; to steal; bear false witness; or to covet our fellow-men's property?'

"M.—'No. The gospel forbids all these. But all these are forbidden by natural reason; and hence they are universal, unchangeable, and permanent principles. So much cannot be said of the fourth commandment.'

"P.—'And why not? the fourth commandment is, and always has been in the decalogue. You accept the obligation to obey nine; and take the liberty to exclude one, as being unworthy of obedience in its principle. The burden of proving your right to exclude it, devolves upon you. Moreover, if natural reason teaches you that the one God, and not images, should be adored, and that He should be adored in a worthy manner; how is it that natural reason excludes the idea of a proper time for His worship? All the nations which have lost the true notion of God; and yet have retained some notion of a god; have appointed special times, such as holidays, &c. for worship. Hence it appears that the notion of fixed times for worship, is co-extensive with that of God. Both may be erroneous. But both exist together. Now perhaps you will have the goodness to explain how does reason accept the principles of the first three; and yet exclude the principle of the fourth commandment?'

"M.—'You do not mean to say that the light of nature shews that the keeping of a Sabbath is a duty; in the same way as it makes manifest the oneness of God; and the duty of not committing murder?'

"P.—'I say that, if what you call the "light of nature," makes manifest the oneness of God, and the duty of worshipping Him; the necessity for a fixed time to do so is included in the latter. Reason, it is true, only points out the necessity of *time* for acts of adoration. Positive revelation has pointed out that *time* to be the *seventh* of time; and reason teaches nothing to the contrary: or if it does, do me the favour to explain how?

'Nor is this all. The human race commenced with a seventh-day-rest. The first morrow for the first man was a Sabbath. When the whole time—of which life is made up—was a period of unbroken enjoyment; even then a special and fixed time for acts of adoration was appointed. A fixed time for the

special communion of the mind of man, with the Great Creative Spirit; may be as necessary as a fixed time for sleep is, to enable man's physical nature to commune with the physical universe.

'It seems to me that it is a condition in the moral being of the human race, that a seventh of the time of that race, during its sublunary career, should be given for rest, devotion, and acts of adoration. Not because there is a command to that effect given in the decalogue from mount Sinai; but, because that was made one of the conditions of the moral existence of man, from the origin of the race. Had the moral nature of man continued in a healthy state, there is a presumption that the need of a seventh-day-rest would be felt as regularly, and as prominently, by that nature, as the need of sleep during a certain portion of the twenty-four hours was felt by his physical nature. But as we see many classes of men, both high and low, changing the natural order for sleep, because they have certain deeds of darkness to perform,—the case is similar with reference to the seventh-day-rest.

'Permit me to remark, with reference to your explanation of the passage in the second of Genesis, that I can perceive no necessity whatever to entertain the notion of a prolepsis, excepting that of your theory; which is, indeed, in need of support. On the other hand, the presumption seems to me strong, in favour of understanding the passage as the narration of a fact.

'Will one of you, gentlemen, be so good as to open that Bible in Gen. vii. 4-10, and viii. 10-12, and you will find there that the division of time into sevens, is there mentioned as an established custom. You may have noticed also, that it is a historical fact, that all the ancient nations of Asia, including the Hindus, retained traces of that custom; and it is well known what prominency was given to the number seven in the dreamy mystifications of Pythagoras. Some six centuries after Noah, at the time of Jacob's marriage, you will find the same division into sevens mentioned; (Gen. xxix. 27, 28,) and above two centuries and a half later, the Sabbath is first mentioned by Moses, not as a new commandment, but as a known and established institution. (Exod. xvi. 22-30.)

'But there is hardly any need of mentioning these historical incidents in proof of the continuation of the seventh-day-rest, from Eden downwards; for the New Testament expressly connects the Edenic and Christian rests:—

'And thus He hath said, "So I sware in my wrath, they shall not enter into my rest;" although His works were finished since the foundation of the world: for He hath spoken in a

certain place of the seventh day thus; "And God did rest on the seventh day from all His works." And in this place again; "They shall not enter into my rest." Therefore there still remaineth a Sabbatism (σαββατισμος) for the people of God. For he that is entered into God's rest, hath rested himself from his labours, as God did from His. (Heb. iv. 3-11.)

'Here it seems to me to be manifest, that the rest in Eden was but the first stage or manifestation of the rest of God for man. That rest was indicated by a "day." The revelation of the wilderness was another stage. Also a "day." That in the Promised Land, a third stage. Represented by days, months, years, &c. In all these instances man failed to enter into the rest of God, because of disobedience; (ἀπειθειαν verses 6-11,) and therefore the "seventh-day-rest" is remaining for us to enter by faith and obedience. The rest which remaineth is a seventh-*day*, (verse 4,) a "certain *day*;" (verse 7.) "Another *day*," (verse 8,) a "σαββατισμος" for the people of God. And "we who have believed do enter into rest," (verse 3.) The nature of God's rest is clearly indicated here. It is a holy and a spiritual rest to be enjoyed on a "certain day," on "another day," then remaining. Were it not *holy* and *spiritual*, how could the want of faith and obedience prove to be the obstacles to enter it?

'You referred to the silence regarding the Edenic rest in early ages, as an argument against the notion of its continuance The *argumentum e silentio*, always draws its force from its circumstances. Of itself it has none. But the early historical incidents mentioned above, together with the sentiments of the passage just quoted from the Hebrews, shew that the circumstances of the silence referred to, favour the contrary presumption. Therefore we still have a "Sabbatism," or observing of seventh-day-rest; and *we* enter it by faith. I hope *all of you* may be willing to join us. For the unbelief of the present is sure to bear the same fruit as that of the past; of which history teaches us.'

"M.—'Were the matter really as you describe it; is it not very strange that Jesus Christ Himself did not keep the Sabbath; that He should justify doing work on it; and condemn the Jews for observing it?'

"P.—'He did keep the Sabbath strictly according to the Divine command; but not according to the traditions of men. He justified doing acts of necessity and of mercy only. The commandment does the same. He condemned the Pharisees, not for keeping the commandment; but for observing the traditions added to it. He taught that the "Sabbath is made for man; not man for the Sabbath." The object of its institution

from the beginning, is the interest, the benefit, the happiness of man. The same might be predicated of the law itself; "The law was made for man, not man for the law." "The Son of man is Lord also of the Sabbath;" for He is the Lord of man, for whom the Sabbath was made; and He Himself was made a Mediator for the benefit of man.'

"M.—'If He did keep the Sabbath, it was the Jewish Sabbath, and why do not you, His disciples, follow His example?'

"P.—'We do try to follow His example. He observed both the Saturday and the Sunday as a day of rest. The first before, and the second after, His resurrection. We follow His example in keeping the latter. "Thou hast transgressed the law of the Sabbath, by healing the sick;" was a charge once brought against him. "My Father worketh hitherto; and I work;" was His answer to that charge. From this answer it was then understood that He made Himself equal to God. To create and to support and rule, are alike the work of my Father; the first was completed and was followed by a Sabbath: the second continue, and the Sabbath is continued. "I work." And after my work there will be a Sabbath. My work will continue; and my Sabbath shall continue. For I am "Lord also of the Sabbath." Hence we, His disciples, observe His Sabbath, namely, the Lord's-day, in commemoration of the completion of His work. And we call it by that name, to point out its origin and object. The Edenic principle of a "seventh-day-rest" always continuing unchangeable and inviolable.'

"M.—'Yes, and not unfrequently you call it "the Sabbath," to point out, I suppose, another origin and another object.'

"P.—'I admit that the Jewish appellation is occasioually transferred to the "Lord's-day." As far as the Hebrew term *Sabbath* signifies "Rest," there can be no impropriety in doing so. Indeed, there might be a greater propriety in borrowing the Jewish term "Sabbath;" than the heathen term "Sunday." But since such a transfer of name has a tendency to lead into a confusion of ideas in the minds of those who have both the Jewish and Christian Scriptures in their hands: it would be better perhaps, not to use the Jewish term at all; and always to employ the "Lord's-day," the "First of the week," which are the New Testament names. This confusion, however, is far from being universal among Christians; and has not been known to produce much bad effect in practical morality.

'This is certain that the primitive Christians, who lived nearest to the apostolic age, did uniformly and vigorously oppose what they called "Sabbatizing," or keeping the Jewish Sabbath; and that they regarded "Judaising" and "Sabba-

tizing," almost as synonymous terms. Thus Ignatius, who was bishop of Antioch about A. D. 105 to 110; "Instead of Sabbatizing, let every Christian keep the Lord's-day; the Day on which Christ rose again."* Elsewhere he writes; "Let us no longer Sabbatize, but keep the Lord's-day, on which our Life arose."† So Justin Martyr, who lived in Palestine some forty years later, writes of the Christians, that "on the day called Sunday, they meet together for their religious exercise."‡ And Tertullian in Carthage some sixty years later still, makes mention of the "Lord's-day solemnities."§ Indeed such is the uniform testimony of those early ages.

'But what need have we to refer to the Primitive Christians? The Apostle Paul himself refers to this tendency to "Sabbatize;" and objects explicitly to the custom of "Sabbatizing." Will you have the goodness to turn and read Col. ii. 16, Gal. iv. 10, and Rom. xiv. 5, 6?' Mr. W— read thus:—

'"Let no man therefore judge you in meat or drink; or in respect of holy-days, or new moons, or Sabbaths; which are a shadow of things to come."

'"Do you observe days, and months, and times, and years? I am afraid of you, lest I have bestowed on you labour in vain."

'"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind."

'From these passages it appears that Paul opposed the Judaising tendencies of the Christians of his days; and among other customs, that he opposed the observance of Jewish feast-days and Sabbaths.'

"M.—'The passages just read, prove my view of the subject. Christians have no right to judge and condemn one another "in respect of Sabbaths." This verse is exactly to the purpose. The apostle Paul opposed the keeping of a Sabbath altogether.'

"P.—'Yes, the Jewish Sabbath. He did not oppose the observance of the Lord's-day, or the first day of the week, for he observed it himself. What is the subject treated of in the passages just quoted? Does Paul refer to the observance of Jewish and heathen customs, or to some other subject? Does he oppose the observance of any day of rest at all, or only of those days observed by Jews and heathen?

'I venture to assert that the apostle Paul, nowhere in his

* Epist. Interpol. ad Magnes. page 149.
† Epist. ad Magnes. p. 35.
‡ Apolog. 2. pp. 98, 99.
§ De Anima. Cap. iii.

Epistles advocates the abolition of the law of the Ten Commendments; much less does he select one commandment out of the ten, and assert its abolition.

'In proof of this assertion, permit me to refer to a few sentences. I shall confine myself to passages in which it is certain that he refers to the ten commandments, under the term "law."

'In 2 Cor. chap. iii. a mention is made of a law "written upon stones," and "graven upon stones." That law had a "glory," it was the "glory" of the "ministration of the law of death." (Rom. vii. 9, 10.) It was a "glory" to fade in the "glory" of Christ that "excelleth." For to Him the law led. (Gal. iii. 24.) Here we have a law condemning, leading unto a gospel liberating; a "glory" fading, in a brighter glory then appearing. And since this is predicated of the law as a whole; we naturally infer, that it is predicated of the "ten words" graven upon stones; including the precept regarding a day of rest.

'Let us look at another instance. In Romans chap. vii. a law is mentioned, of which the words, "Thou shalt not covet" form one precept. We know this to be the last of the "ten words." Therefore it seems a fair inference that the Apostle speaks of that law; which he affirms to be "spiritual," (verse 14) "to be holy, just, and good," (verse 12.) To be of great use still under the gospel; and to himself as a Christian: (verses 6—13;) to have an essential service in the conversion of wicked men. That law therefore is not abolished, its principles are universal and eternal; one of which is, that the service of God demands a certain fixed time.

'Again we know from Acts xx. 6, 7, that the Christians who heard Paul, used to meet together for worship on the first of the week. If that was a custom at Troas, what reasons have we for supposing that the same custom was not observed at Corinth? (See 1 Cor. iv. 5, 11, 17, 18, 20, 33; xiv. 23; xvi. 2.) Indeed there is a direct command to be regular in attending those Christian assemblies, which were in the habit of meeting on that day, (Heb. x. 25.)'

"M.—'I may not be able to contend with you in polemics; notwithstanding that there are good reasons for believing that the fourth commandment has been abrogated, otherwise how can you account for the fact that such men as Paley, Whateley, and others should hold that opinion? Our discussion, however, has grown somewhat long, and I am not sure that I have been able to retain in my memory your principal arguments. I dare say, some of the other gentlemen present may have something to say on one side or the other.'

"P.—'A long list of the names of the great and the eminent might be arrayed on the other side also; but in this dim twilight of the coming kingdom of heaven, the good, the great, and the honest fail to obtain a clear vision of principles and objects. Nicodemus, though a Rabbi, could not comprehend regeneration. Paul, though a disciple of Gamaliel, could see no sin in killing Stephen. Augustine, in search of spiritual rest, thought fit to become a Manichee; the great Bernand, a Cistercian monk; and the pious Cranmer, an apostate from the gospel. We are only in the vestibule of the kingdom of Christ, and know but in part. To-day, however, we have not departed from the words of the Bible. We shall not begin now to wander among authors. Let us rather do our utmost to draw pure water from the genuine fountain.

'Now this is the sum of my argument. If reason teaches us that there is but one God; that idols should not be made and worshipped; that to "take the name," or to worship God, should not be done with levity; it teaches us also, that the time set apart for worshipping Him, whatever time that may be, should be observed with punctual regularity and decorum. To say that we should keep the other commandments, and reject the fourth, is the same thing as to say that the attribute of time does not necessarily enter into acts of adoration. But since every act must have its time, upon rational grounds, adoration also must have some time. Thus the objection, even on the ground of reason, cannot be against time as such, but against some particular time.

'What time should be set apart for adoration? whether the "seventh," as appointed by the Creator? or some other time appointed by some man, or some body of men? The particular time appointed by God is known from the origin of our race. Here the dispute lies only between the time of man and that of God; for there is no alternative between worshipping at some fixed time or not worshipping. The spirit of adoration, it is true should pervade all, should be continual and universal. Life also should pervade all, should be continual and universal. But both must be sustained by special and particular acts; and those acts must have special and particular times for their performance. The element of time pervades all acts, whether physical or mental, whether temporal or spiritual. How wise, beneficent, and glorious is the Divine arrangement of a seventh-day-rest, as all other arrangements of this Universe! How is it, Mr. W—, that you do not admire and enjoy it, as you do the adaptation of the light of the sun for your eye; of water for your thirst; of food for your satiety; and sleep for your refreshment? Such is my argument on rational grounds, for the seventh-day-rest.

'Another argument is, that I can discover no reason for rejecting the principle of the seventh of rest, contained in the fourth commandment; when the principle of every other commandment is accepted.

'Again, Jesus Christ observed the fourth commandment literally, until He had finished His work; after which time He joined his disciples in their acts of adoration on the "first of the week." (John xx. 19, 26.) And after he had left the earth, He gave his promised Spirit to his disciples on the "first of the week;" by which He made manifest that He sanctioned the permanency of the observance of that day, as the particular "seventh" of time to be devoted for Christian worship. And many years later, after another name, namely, the "Lord's Day," had been established. He gave His Spirit to His beloved disciple "ἐν τῃ κυριακῃ ἡμερᾳ;" and this completes the chain from A. D. 34 to A. D. 100, whence it ran from John to Ignatius; to the apostolic fathers; to the Primitive church; to the universal Church; to us; to the advent of the kingdom of Christ. You would better join in this observance, Mr. W—, that you may be able to enter that kingdom. The entrance to that kingdom is through this rest.

(To be concluded in our next.)

IV.—*Annual Meeting of the American Board of Commissioners for Foreign Missions.*

We commend the following Report of a Special Committee of the American Board of Commissioners to the careful and prayerful perusal of all friends of Missions. A more masterly and complete discussion of the question we have never seen. Nothing is easier than for Mission Committees to say, We must keep within our income; and if at any time it fall short, the Missions must curtail their operations.

But this implies the giving up the results of the labours of years, and no Missionary can think of it without the deepest pain. We thoroughly agree with the statement of the Report, that it would be *far better* never to begin Missions than to carry them on on such a principle. We think the Report discusses the whole question so fully and ably that we feel we can add little to what is there already said.

Can the Board be kept out of debt, and in what manner?

It is time to have a better understanding as to how far it is possible in prosecuting our Foreign Missions, to close each year without a debt. To promote such an understanding, we will discuss the subject briefly, taking our stand-point among the missions; and leaving the whole method of raising the funds for others to discuss, should there

be occasion. Our effort shall be to state the law of missionary expenditure.

Though the Board has been obliged to report a debt, greater or less in amount, in thirty out of the forty-nine years of its existence, this is not because its annual expenditure has exceeded its income in so many instances. Its expenditure was really less than its income in more than half the years. But when a debt is once incurred in a great system of operations, where the demand on the treasure is constant, urgent and increasing, it is not very easily removed; because there must be a sum large enough, not only to defray the current expenses, but also to pay the debt. Should the expenditure of any year, for instance, be twelve thousand dollars less than receipts, yet if the debt, at the opening of the year be fifteen thousand, there will still be a balance of three thousand against the treasury.

It is matter for grateful acknowledgment that, from the beginning to this day, there has been, on the whole, an upward tendency in the receipts. Dividing the time of the Board's existence into periods of four years, in *every one* of these periods, with but a single exception, there has been an increase of receipts. That single exception, it may be worth while to say, was owing to the extraordinary impression made on the Christian community by the meeting of the Board in Philadelphia, in the year 1841, which, through the divine blessing carried the income of the following year up to the then unprecedented amount of three hundred and eighteen thousand dollars.

The difficulty all along has been, that the growth of the missions, and their increasing cost as the result of growth, has been *annual* and *constant;* while it has not been so with the receipts, which have often failed, for a year or more, and now at least for a series of years, to keep pace with the natural growth of the missions.

There are sincere friends of the cause who believe the Board ought always to be free from debt. The prudential Committee desire this as earnestly as it is possible for any one to do, and would gladly know how such a result is to be attained. Though the duty has often been enjoined upon them, they have never yet received a practicable solution of the difficulty involved in its performance.

It is obviously impossible for a steadily increasing expenditure to be exactly met by an income subject to great annual variations. The true question, therefore, is: Shall the expenses of the missions be brought, by an inexorable process, annually repeated, to conform to the income of the Board, whatever that income may happen to be?

We shall state some of the difficulties in the way of this, on the score both of *expediency* and *possibility* but must first describe the present usage of the Board, in making out the annual appropriations.

Previous to the great commercial crisis in the year 1837, the missions had not been placed under any positive restrictions, as to the amount of expenditure beyond which they were not at liberty to go. Just about that time commenced the great religious awakening at the Sandwich Islands, and there, and elsewhere, a tendency to enlarge expenditure began to be distinctly perceived. Consequently, that crisis found the Board in some anxious uncertainty as to the actual

amount of its liabilities. This led to the adoption of the present system of *Estimates* and *Appropriations*. These missions are expected, in the course of each year, to make out a carefully prepared estimate of the expenditures needed for the next year, in every department of their labours, going as much as possible into detail, and to forward their estimate in time to reach the Missionary House before the month of October; and upon these Estimates the Appropriations for the following year have been made out by the Prudential Committee. The missions are expected not to go beyond these appropriations.

Such is the present method of proceeding in making the annual appropriations to the several missions.

Is there another, wiser, safer, more economical plan? Shall the missions be told that, whatever the estimates and the appropriations, if the receipts shall happen to fall short, in the progress of the year, the deficiency shall be at once assessed upon them, in the form of reduced remittances? That will indeed enable the Treasurer to avoid reporting a debt; but then it will only be by virtually transferring the debt from the treasury to the several missions, to be borne and liquidated by them as best it may be. Shall new rules be laid down for governing the missions in their estimates, in order to avoid incurring a debt? They are now instructed to ask for only what they really and urgently need, for their own support, for their native helpers, for their schools, and to enable them to preach the gospel through their respective districts. Shall they be told to ask for less?

But the subject can be better discussed under the question: What is *possible?* The Board is not situated like the head of a family, with the objects of his expenditure just around him; nor like a Bible, Tract, Education, or Home Missionary Society. Its missions are beyond the sea. Its missionaries are afar off, in barbarous regions, depending for shelter, clothing and food, wholly upon its treasury. Then, if we withdraw support from the native helpers and Christian schools, they of course all disappear; and the consequent loss of native confidence in the stablity of the mission operating among them, will almost be, to their moral perceptions, like blotting the sun out of the heavens. You lose not merely the helpers, the pupils, the future stay and hope of the enterprise, but you also lose a most valuable *prestige;* you suffer a vast abatement and also loss of moral power; and the missionary feels almost like a wounded soldier, stricken down on the battle-field. This method of avoiding debt, if carried far and often repeated, will be mortally destructive; and therefore it is, in the strongest sense, impossible.

Take, for illustration, the estimates and appropriations, for the coming year. The appropriations are not yet made; but the whole amount of these estimates is Sp. dols. 380,000. Should we cut them down Sp. dols. 30,000, so as to allow an expenditure of only Sp. dols. 350,000, even then it will require an income of Sp. dols. 416,000, to enable the Board to assemble free of debt at its fiftieth anniversary. How shall the Committee, with this reduction, arrange the appropriations for the missions? They are, it is supposed, to reduce the

sum of the estimates Sp. dols. 30,000. In cutting off sources of expense, some regard must of course be had to the relative value of each department of expense; though, in point of fact, the reduction will never be levied wholly upon one, or even two, of the departments. The order of valuation is something like this:—1. the missionaries; 2. native pastors; 3. native preachers; 4. catechists; 5. the higher training schools for helpers; and, 6. the common schools. Then, there is the press, standing intimately related to all these. Some regard must be had to this scale of valuation. Were a clean sweep to be made of the common schools, even that would not save so much as two-thirds of the sum; and were the residue to be assessed upon the higher schools, what a wave of desolation would there be in this method of relieving the charities of the churches! Or were the whole assessed on the native pastors, preachers and helpers, some four or five hundred in number, that would deprive the missions of nearly the entire body; whose education must have cost at least one hundred and fifty thousand dollars, besides years of anxious labour and care. Is such a reduction to be regarded as *possible?* Let him who so believes, go to the Committee-Room, some time in the present month, and try his own skill at destroying the fruits of missionary self-denial and toil, the answers to so many prayers.

The gradual increase in the receipts of the Board, prior to the year 1853, sufficed, on the whole, to meet the growth of the missions until that time; but it has not been so in the last six years. This is owing to the more rapid increase in the growth and consequent cost of the missions; mainly to the greater success of our work, and the more abundant answers to our prayers. It is not the result, however, of an increase in the number of ordained missionaries; for that is only eight more the present year than it was six years ago; and but ten more than it was ten years ago. Indeed, the Board sent thirty more missionaries in the ten years preceding its meeting in Philadelphia, eighteen years ago, than it did in the ten years last past. Yet in the last ten years, the heathen world has been providentially opening with wonderful rapidity, bringing scores of millions, and even hundreds of millions, within reach of the gospel; and the churches have been apprised of this fact. The new missionaries do but little more than supply the waste from sickness and death. Therefore we should pray, not only for increased funds, but even with greater earnestness, that the Lord of the harvest will send forth labourers into his harvest. There is no danger in sending forth suitable missionaries. Every such missionary may be regarded as insuring, on the whole, his own support, by a reacting influence upon the churches. The practical difficulty is in securing the means of sustaining what may be called the *auxiliary* forces—the native helpers, schools, printing, etc. These, in some of the more advanced and prosperous missions, cost considerably more than the missionaries themselves, sometimes not less than twice as much. Yet the native converts, churches, pastors, preachers, teachers, schools are just what, through the divine blessing, we are seeking to create. Without them, we labour in vain. They are the beginning of Christian churches, and Christian com-

munities and it is of no use to send the missionaries, if we do not support and cherish these.

The result we come to is this,—that we must provide for the *growth* and *development* of the tree, as well as for *planting* it; for gathering and preserving the harvest, as well as for sowing the seed. It is true, that the expenditure of the missions needs always to be carefully guarded, and sometimes curtailed. There are great economical questions in the conduct of missions. But curtailments which *destroy* the fruits of missionary labour, are always a calamity. They are to be treated as calamities. They will fail us as a preventive of debt. One such is sure to prepare the way for another, and that for another. They encourage, they animate, no one. They never open, they close, the heart of benevolence. They are a retreat in the presence of an enemy, to be attempted only when there is no other escape from greater disasters.

Yet if it be really a fact, that our sphere is too broad for our ability, it would be better to reduce the *number* of the missions, than often to subject them to disastrous curtailments. Suppose, then, that we undertake to relieve the over-burdened churches in this way. Where the discontinued mission is not merely an attempt at concentration of effort in some of the larger fields—which is sometimes good economy —this will not be found so very easy a matter. Suppose, for instance, that we resolve to retire from Western Africa. It will cost us as many thousands, the first year, to bring the missionaries home, and support them till they can support themselves, as it does now. And then the *lamentations!*—of the missionaries, and of the tens of thousands who feel and pray and labour for Africa and her oppressed sons! Suppose we retire from Micronesia. We then hazard a serious spiritual loss at the Sandwich Islands, where both missionaries and people need the reacting influence of this (to them) *foreign* mission. Indeed we shall discover, that a withdrawal from any considerable field, already occupied, and long enough in existence to create an interest at home, will more or less weaken the hold of the general cause upon the churches, and the influence of our appeals. And it is, besides, a serious question for us to consider, whether our present system of missions has really *a greater variety* of peoples and languages, than is needful for its convenient and efficient working. For it will be found easier to obtain support for a large and varied system of missions, than for a small one, with poverty of detail and feebleness of impression.—*Madras Native Herald.*

REVIEW.

Domestic Manners and Customs of the Hindus of Northern India.—By BABU ISHUREE DASS.

Babu Ishuree Dass is a native Christian residing at Futtehghur. A series of lectures on Theology written by him, gained a prize which was offered about eight years ago; they have been published in English and Bengali and are among the very best productions of our native Christians.

If we mistake not, the present work originally appeared in America. It is now published in this country for the benefit of the English speaking community; many of whom, the author thinks, will be glad to receive such information as he has given. That they need to know more than they do about "the Domestic Manners and Customs of the Hindus" is, we think, unquestionable. The state of ignorance prevalent among Europeans respecting the religious and social condition of the people of the land, we can only call deplorable. Nor is it otherwise throughout the East Indian community. The causes of this ignorance are as obvious as they are discreditable.

The value of the book before us is twofold. It contains the views and opinions of an intelligent native Christian respecting the manners and customs of his countrymen, and it abounds with a much larger number of minute facts and details than can be found in the work of any European observer of Hindu society. As a Hindu, the writer has had the best opportunity of becoming acquainted with a large number of minute circumstances relating to the manners, customs and opinions of his countrymen, which most readers will pronounce to be very meaningless and trivial, but which others will at least be glad to be acquainted with. The following extracts exhibit the minuteness of the author's knowledge. How many of our readers will think it worth while to tax their memories with the following details?—

When a Hindu addresses himself to perform *pujá* or worship, he sits on a woollen cloth or a mat of *cúsa* grass or a deer hide; (other hides are ceremonially unclean, but that of the deer is not so.) Before sitting himself, he loosens one of his *kánches* or one of the ends of the long piece of cloth or *dhoti* that he wears round his waist; this is necessary, though no one can say *why*. After seating himself down and before commencing pujá, he puts a knot in his cue (long hair on the top of his head) which has been loosened while bathing. As all the pieces of a Hindu's dress, the *dhoti*

excepted, are ceremonially unclean, he takes them off and puts them by; in fact, he has taken them off before bathing. Woollen stuffs are not believed to attach ceremonial uncleanness, and if it be the cold season, Hindu worshippers cover themselves with a blanket. Even the head dress is unclean and that too is taken off. These pieces are considered unclean, because they are washed by fullers with certain things which are believed to be unclean. The *dhoti*, which answers for trousers and is kept on at worship and meals is not given to fullers, but is washed by the people themselves, or when they are too high and wealthy to do so, by their servants, who are generally of the Kahár caste spoken of before.

What are we to think of a race who for centuries have delighted in such elaborate trifling! What elements of greatness and grandeur can there be amongst such a people!

There is much more of poetical justice than of truth in the following passage.

We mention here a few instances of the threatened punishment in a future state of certain evil actions committed in this life. One of their sacred books says; whoever steals a Bráhman's property will be a crocodile or some such watery animal; he, who steals fruit, will be a monkey; he, who steals corn, will be a mouse; he, who steals water, will be a diver; he, who steals oil, will be an insect; he, who steals a deer, will be a wolf; he, who steals a precious stone, will be grass and plants for thousands of times; he, who is of an angry temper and takes revenge, will be a lion or tiger or some other ferocious beast; he, who is licentious, will be some unclean bird, worm or insect; he, who drinks liquor, will have black teeth; he, who defames the character of any one, will have stinking breath; an unauthorized reader of the Holy Scriptures will be dumb; a horse-stealer will be lame, and a lamp-stealer blind.

A very full account is given of "Nuptial Ceremonies;" these are minute and unmeaning enough, but the following extracts are quite an oasis in the desert, and go to shew that the theory of marriage among the Hindus is better than the practice:—

After this the bride's Pandit addresses the bridegroom in language as follows. "The bride says to you—'If you live happy, keep me happy also; if you be in trouble, I will be in trouble too; you must support me, and must not leave me when I suffer. You must always keep me with you and pardon all my faults; and your pujás, pilgrimages, fastings, incense, and all other religious duties, you must not perform without me; you must not defraud me regarding conjugal love; you must have nothing to do with another woman while I live; you must consult me in all that you do, and you must always tell me the truth. Vishnu, fire, and the Bráhmans are witnesses between you and me.'" To this the bridegroom replies.—"I will all my life time do just as the bride requires of me: But she also must make me some promises. She must go with me through suffer-

ing and trouble; and must always be obedient to me; she must never go to her father's house, unless she is asked by him; and when she sees another man in better circumstances or more beautiful than I am, she must not despise or slight me." To this the girl answers, —"I will all my life time do just as you require of me; Vishnu, fire, Brâhmans, and all present are witnesses between us." After this the bridegroom takes some water in his hand, the Pandit repeats something, and the former sprinkles it on the bride's head; then the bride and the bridgroom both bow before the Sun in worship. After this the bridegroom carries his hand over the right shoulder of the bride and touches her heart, and then puts some *bundun* (a coloured powder) on her máng or the line on her head, and puts his shoes on her feet, but immediately takes them off again.

The author has by no means lost his Hindu nationality by becoming a Christian. He is not given to take our European Christian view altogether of the manners and customs of his countrymen. And this adds value to his work; for it is very instructive to observe how a converted Hindu regards the state of his own people. Apostates it is said are proverbially violent. This does not apply to converts from Hinduism to ristianity; they look upon even demoralising Hindu customs, nay upon the hideous system of Hindu mythology with singular calmness and moderation.

The book before us is very defectively "got up." We wish it had appeared in better paper and type. These however do but partially detract from its value. We strongly recommend it to such as wish to become acquainted with the mysterious people amongst whom we dwell. It is just the kind of book to send to England to any one wishing to know of the subjects on which it treats.

Missionary and Religious Intelligence.

1.—INVITATION FROM THE CALCUTTA MISSIONARY CONFERENCE TO UNITED PRAYER, DURING THE FIRST WEEK OF JANUARY, 1861.

"To all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ."

BELOVED BRETHREN,—A suggestion from a distant land has reached this Conference, which, for the last thirty years, has "endeavoured to keep the unity of the Spirit in the bond of peace" among all evangelical labourers in this part of India, to the effect, that we should venture (in imitation of our dear and faithful fellow workers

at Ludiana last year) to invite the churches of our Lord and Saviour to join in a special service of prayer and supplication with thanksgiving at the commencement of 1861.

We should have welcomed such an invitation from others; but as it has been requested by some whom we love and honor in the Lord, that it should be issued by us, we desire, in humility, to make the proposal—leaving the result with *Him*, "of whom, through whom, and to whom are all things."

The "signs of the times" in which our lot is cast;—the wonderful openings for the gospel in China, Japan, and Central Africa; the restoration of peace to India; the remarkable movements in Italy and Turkey—the seats, respectively, of the Western and the Eastern Anti-christian tyrannies; the stirrings in many places among the scattered remnants of Israel, "beloved for the fathers' sake;" the blessed and glorious revivals of religion in the United States of America, in Great Britain and Ireland, in Sweden and other parts of the continent of Europe;—have all combined in creating, in many hearts, the joyful hope of the gracious Lord's speedily accomplishing mighty works for the glory of His own great name.

At "such a time as this," it becomes His people devoutly to remember that "*His* ways are higher than their ways, and *His* thoughts than their thoughts;" to stir up themselves in faith to manifest, before the world, their lively concurrence in the development of *His* designs and purposes, and to look for their full and final consummation in the sure and speedy fulfilment of all his promises.

But, "for these things *He* will be enquired of" by his believing people; and especially *He* will honor and answer fervent, united, Peniel-like prayer. Yet that prayer must be accompanied with lowly prostration and deep humility of soul, for we are "not worthy of the least of *His* mercies;" with heart-felt confession of sin,—all sin, private and public, special and general, secret as well as presumptuous,—our personal or individual sins—our sins as families—our sins as nations—our sins as churches; and with ardent thanksgivings for past long-suffering patience, faithfulness and love, amid all our negligence and indifference, our forgetfulness and ingratitude, our provocations and affronts.

Besides special subjects of prayer which may be suggested by local events or peculiar passing emergencies, there are certain great outstanding topics which will readily present themselves to all who are waiting for the full answer to the petition, "Thy kingdom come, thy will be done on earth, as it is in heaven:"—the outpouring of the Holy Spirit on all teachers and ministers of the gospel in nominally Christian lands, on all evangelical missions and Missionaries among the heathen, and on the circulation of the Bible, the indestructible Word of the Living God, with all Books and Tracts that are fraught with its spirit and its truth—on all means and agencies that have been instituted for the saving instruction of the young, for the revival of true religion in individuals, families, and communities "professing godliness," and for the evangelization of the sunken masses that live "without God

and without Christ," amid a multiplied exhibition of the ordinances of gospel grace and salvation—and, finally, on the varied instrumentalities that are employed for the destruction and downfall of the gigantic systems of Pagan idolatry and superstition, of Anti-christian error and delusion, and for the contemporaneous conversion of Israel and the Gentile nations,—all of which, in the vast aggregate of their transcendent issues and outgoings shall cause "the glory of the Lord to be revealed, that all flesh may see it together, as the mouth of the Lord hath spoken."

In these and such like exercises of devotion, we humbly yet fervently desire to join with all that "fear the Lord and speak often one to another," in every land; and, in order that the union may be general, we send forth this timely notice, earnestly beseeching that no unworthiness on our part may prevent any of his people from agreeing with us in this proposed season of prayer and supplication on each day from the 1st January, 1861, to the 7th inclusive.

And "God be merciful unto us, and bless us; and cause his face to shine upon us: that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

"Even so, come, Lord Jesus; come quickly; Amen."

Signed by authority and on behalf of the Calcutta Missionary Conference,

ALEXANDER DUFF,
Chairman.

D. EWART,
Secretary.

Calcutta, July, 1860.

2.—FRENCH RELIGIOUS ANNIVERSARIES.

The Annual Meetings of the French Protestant and religious Societies this year gathered from the neighbourhood of Paris and the departments a considerably larger concourse of pastors, evangelists, and members of Consistories, than have usually met together on similar occasions. The meetings were all particularly animated.

A circular from the pen of Pastor Armand Delille had been distributed at the doors of the various places of worship, inviting those who entered to ask an especial blessing upon the proceedings of the assemblies. The prayer-meeting that ushered in the others was attended by great numbers of Christians of all denominations.

The French and Foreign Bible Society celebrated its twenty-seventh Anniversary on the 16th April. Pastor Wm. Monod presided.

Pastor Dumur read the report, which contained many curious and interesting facts. "Every day," said this document, "we have fresh proofs of the manner in which protestantism in France is gaining upon the hearts and minds of the people; such is the case, at least, amongst the more

enlightened part of the nation. Bible colporteurs are more and more kindly received, and more and more willingly listened to: the Bible has in consequence, a wide field before it, in which, be it our persevering endeavour to cause it to penetrate. Muhammadans call us, 'The Sons of the Book.' Let that be really our name! The Book is still too rarely met with in French families, although it has been introduced into great numbers of them, where, some few years since, it had never been heard of. Last year the Society had distributed a considerable number of copies in taverns and amongst hackney-coachmen; this year similar distributions had been made amongst the Dames de la Halle (market women) and in the army. In the course of the year 80,000 copies of the sacred writings left the Society's depôt, 13,000 of which were Bibles." Monsieur de Perssense gave much interesting information respecting the services rendered to France by the British and Foreign Bible Society. He said that during the seven-and-twenty years in which he had been the agent of that Society he has employed 1600 colporteurs, of whom 1550 were once Roman Catholics, whose knowledge of the truth had been acquired by reading the sacred volume it had now become their business and their privilege to disseminate. One colporteur alone, in the course of five years, had sold as many as 60,000 copies! This man is an old soldier, and chiefly employed amongst the military. If we add together the number of volumes sold by the French Society and the English Society, we find that there have been sold in France, during the year, by the two Societies, about 110,000 copies of the Scriptures. Several gentlemen addressed the assembly, setting forth the immense utility of both Societies.

The Society for the History of French Protestantism held its annual meeting on Tuesday, April 17th. The assembly was presided over by Mr. Waddington, Professor of Philosophy at the Protestant Seminary of Strasbourg. This Society was founded by Mr. Charles Reed, for the purpose, as it is well known to many persons in England, of discovering and collecting for publication old letters and papers of every description relating to occurrences connected with the history of the Protestants of France, which might otherwise remain concealed among old archives, or family deeds and papers, or be lost or destroyed through ignorance, carelessness, or neglect. Each month the Society publishes a bulky pamphlet containing the documents its friends may have been enabled to furnish, and which are, generally speaking, papers and letters of no ordinary interest, and calculated to throw considerable light upon the history of our persecuted ancestors. Besides this periodical, the Society publishes, when its funds permit, such work or works of our old authors as it may be considered useful or interesting to reproduce. The President having pronounced his discourse, three members in turn addressed the assembly.

The Sunday-school children's *fête* was celebrated this year, as it was last, in the *Napoléon Circus*, situated on the Boulevard des Filles de Calvaire. Upwards of 7000 persons were present in this immense building; nearly 3000 out of the number were children, some of whom had come from a considerable distance; the Sunday-schools of Courbevoire, Saint Denis, Versailles, and even Fontainebleau, having all sent deputations, the effect produced by such an immense concourse of children thronging the seats of this vast amphitheatre was most magical.

The Religious Tract Society meeting was presided over by M. Matter, formerly Inspector-Général des Etudes. M. Matter explained at some length the end the Society has in view, and the increasing importance of its operations. There is no Society, he said, whose influence is greater, nor is there one more suited to satisfy the demands and the requirements of the age and of the country. Pastor Bersier read the Report. The tracts

published by the Roman Catholic Societies are filled with the most hostile sentiments towards Protestantism; containing sometimes the most insidious observations, and at others the most slanderous and barefaced attacks upon their separated brethren. It is surrounded by elements so pernicious and so adverse that the Religious Tract Society of Paris has resolutely carried on its labours. 925,000 tracts have been distributed in the course of the year. The number is somewhat inferior to that of last year, but the reason of that is that the Committee wished to dispose of a certain number which had been some time in various depôts before emitting new ones. A great many churches and Sunday-schools had received considerable numbers for gratuitous circulation, but the largest distributions had been generally made amongst the military, and especially those who were engaged in the Italian war. Many colporteurs who followed the army were particularly successful at Marseilles, Nice, Geneva, Milan, &c. The manner in which they were everywhere received by the soldiers was highly encouraging. On their return to France they continued their humble labours amongst the troops, especially at the camp of St. Maur, near Paris. In the course of the year the Society had published eighteen new tracts, twelve of which were for children. The total number of tracts for children is now about seventy-two. The number of copies of the "*Almanach des bons Conseils*" sold during the year was 200,000. It may be safely asserted that this publication is the most popular of its kind throughout France, "*L'Ami de la Jeunesse*," the paper for youth published by the Society, has now as many as 7600 subscribers. The receipts amounted to 86,255f. 22c., and the expenses to 96,072f. 69c. There is, in consequence, a total balance against the Society of 23,396f. 4c. Several gentlemen addressed the assembly, and expressed their earnest desire for the prosperity of the Society.

The Paris Protestant Bible Society meeting was presided over by Monsieur de Bussiére, and the Report was read by Monsieur Montandon. We learn from the Report that, although inferior in its proportions to the French and Foreign Bible Society, still the progress of its active labours is most satisfactory, and the amount of its distributions has considerably increased. Three editions of the New Testament have been published in French, independently of those published by the Bible Society, viz., that of Pastor E. Arnaud, that of Monsieur Albert Rilliet, formerly Professor at Geneva, and the third by Monsieur S. de Sacy, the talented editor of the "*Journal des Débats.*" The Society has published this year 6000 copies of the great 8vo. Bible; 2000 Testaments of the same size, besides 10,000 copies of a small pocket edition of the New Testament suitable for soldiers. In commemoration of the Jubilee of the Reformation the Society published a neat edition of the New Testament; 2000 copies of it were printed and are known as the "Jubilee Testament." 150 large and handsome Bibles were also, in commemoration of the Jubilee, forwarded to as many churches. The total number of copies of the sacred writings, distributed by the Society during the year, amounted to 16,000 volumes, which is an increase on all preceding years. The Society had received 60,192f. 65c., upwards of 14,000 more than the preceding year; but the expenses having amounted to 68,618f. 97c. the balance in favour of the Society is reduced to 11, 500f.

The meeting of the French Evangelical Society was presided over by Professor R. Saint Hilaire, who deeply interested the assembly by a recital of the remarkable blessings with which it had pleased God graciously to crown the labours of his children. He described France as surrounded—almost encircled—with religious revivals. The Report was read by Monsieur V. de Pressensé, and showed how widely different are the circumstances attendant upon Evangelical labours of the present day, when compared with what they were in 1833, when the Society was founded. Three of the

Society's places of worship are still closed—one at Mamers (Sarthe), one at St. Maurice-aux-riches-hommes (Yonne), and another at Fouqueure (Charente). The Evangelists' home-visits in these localities have been attended with great success. Notwithstanding all the annoyances and inconveniences to which they are subjected, the Christians of Haute Vienne continue firm in their high calling: their twelve schools are still closed by order of the authorities, although every possible effort has been made to obtain leave to reopen them; and parents are obliged to content themselves with the little instruction that can be given to their children by schoolmasters who are employed in visiting from house to house. The Society supports five schools and two places of worship in Paris. The school in the Faubourg du Temple possesses no less than 500 scholars; that of the Faubourg St. Antoine 230, and a numerous auditory also assemble there for Divine service. Twenty-three central stations in France with no less than 150 dependent stations grouped around them, have been regularly evangelized, and have been attended by thirteen ministers, three evangelists, six Bible-readers, and forty-one schoolmasters or schoolmistresses. The expenses of the year had amounted to 131,804 francs, and the receipts to 118,572 francs. The Society has now a total balance against it of 41,129 francs; but this deficit must not alarm us; fifteen or sixteen years ago the Society was in a similar situation, and the following year the balance was on the opposite side.—*Abridged from the Record.*

Note on the Andamans and the Andaman Islanders.

In our account of "the Andamans and the Andaman islanders," it was stated that we had brought together every item of authentic information which we could any where discover. Since that account was printed, we have fallen in with a volume published, in 1807, by Dr. Johnson of the Royal Navy, entitled "The Oriental Voyager." The "Caroline" man-of-war, of which Johnson was the Surgeon, on her voyage from Penang to Bengal, passed within a mile of Barren or Volcano island, which was at that time "burning very fiercely; the eruptions taking place every eight or ten minutes, with a hollow rumbling noise." The island "appeared to be a perfect cinder, or at least covered in every part with lava, without the smallest vestige of vegetation:" it was of "considerable height, and the volcanic opening or crater in the centre of the island." As the winds were light, the eruptions were observed for three or four days successively.

After stating that, one day, "the Caroline" stood in so close to the Andaman shore as narrowly to escape being wrecked on the coral reefs, Dr. Johnson favours us with the following brief sketch of the aborigines:—"The inhabitants," says he "of these islands (Andamans) are a most wretched race of mortals; they go entirely naked, live principally upon fish, and 'tis said are cannibals when they can procure human flesh. They have no form, nor hardly any idea of government, religion, or social order; indeed, they are hardly a degree removed from the

level of the brute creation, having few other houses or habitations than caverns or the hollows of trees. When an English settlement was formed on the Great Andaman, called Fort Cornwallis, the natives could not be prevailed upon to have any regular intercourse with Europeans, and we were therefore obliged to relinquish the situation, bringing off three or four of the natives, one of whom is now on board a man-of-war (his Majesty's ship Caroline) in this country (England); and though he has been many years from his native isle, which he left young, yet he has learnt very few words indeed, and his ideas seem to be as confined as his language."

This account of the inhabitants generally, so far as it goes, substantially agrees with that which we have gleaned from other sources. Their cannibalism, it will be noticed, is not vouched for; but only stated as a matter of current report. Their low type of humanity and insuperable repugnance to regular intercourse with strangers are strongly attested.

The only item that is really new to us is the fact of three or four of the natives having been carried off by the first settlers, in 1796, when they abandoned the island; of one of these having been actually taken to England, and of his being on board "the Caroline" there, in 1807. As Johnson was surgeon of that vessel, he must have written as he has done, respecting the native who had his quarters in her, on his own personal knowledge. And were this a fair average specimen of Andaman humanity, placed under favourable circumstances, his account would not certainly inspire us with much confidence in its capabilities or prospects of future improvement. But we cannot regard it as a fair specimen, under favourable circumstances. The lower any race has sunk into barbarism, the more sensitively is any sudden change of location or habit of life felt, and the more injuriously is it found to affect the mental and bodily constitution. When the native, recently taken to Calcutta, was thinly clothed, for the sake of decency, he caught a violent cold; when, instead of his own usual coarse fare, he was supplied with what we should consider as better and more wholesome food, it actually made him sick. When, then, in the case of the native taken to England, we think of the great change as regards clothing and diet and climate together with the confinement on board ship, instead of the former wild roaming life along the coral shores of the Andamans, under a tropical sun, we cannot possibly reckon the experiment, as respects capability of improvement, a fair or conclusive one. No! To be at all fair or conclusive, it must be wisely, kindly, and perseveringly conducted on the Andaman islands themselves.

A. D.

THE

CALCUTTA

CHRISTIAN OBSERVER.

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I.—*The Lord's Day in India.*

(Concluded from page 419.)

'Again the apostle Paul writes in different letters against the tendency then existing among Christians to conform to Jewish customs. It is illogical to draw a universal conclusion from particular premises. Your inference from the Pauline passages quoted appears to me to be an attempt of this kind. Circumcision was the initiatory ordinance of the Abrahamic covenant; Paul argued against circumcision; and therefore he argued against all initiatory ordinances to the Christian, or any other covenant. Holy days and Sabbaths were made a part of the Mosaic dispensation; Paul argued against observing those Holy days and Sabbaths; therefore he argued against keeping any day whatever for adoration and worship. This seems to be the form of the argument. If Paul taught at Ephesus that there was no seventh-day-rest for worship; how came it that the "Lord's-day" was observed there some years later, when the apostle John was there? How was it, that no trace of the total abolition of a seventh-day-rest was discovered in any of the Pauline churches in succeeding ages? Can you point out a church; or name any eminent writer in apostolic and primitive ages, who opposed the observance of the Lord's-day? My general inference is, that Paul refers to particulars, and not to generals, in the passages regarding "days," "holy-days," and "Sabbaths;" and that he did observe the Lord's day for purposes of adoration, and taught his disciples to do the same. Therefore to draw a general conclusion regarding a seventh-day-rest from his statements, is not only illogical, but also contrary to the facts of his practice.

'Moreover, it is a known fact that the first of the week has been observed ever since, as a day of rest and of worship. A great christian nation, in a fit of impious frenzy, once ventured, in the omnipotency of its madness, to abolish the seventh, and establish the tenth, as the proper portion of time of rest; not the rest of God, but a rest without a religion. What a chapter of misery for France is contained in the nine years between 1793 and 1802? A decade without a sabbath, during which irreligion murdered above a million of Frenchmen. All the nations, heathen or otherwise, that have laid aside the Sabbath, have failed to enter into God's rest through unbelief. We call ourselves a Christian nation—a nation of the Bible—and yet you see how the seventh-day-rest is abused, despised, and even denied by many of us.'

"'You do not mean to say that we, who do not believe the Bible," observed a Hindu Babu present, "are under an obligation to observe your Sabbath; do you?'

'Most certainly. The ordinance regarding the seventh-day-rest belongs to the race of man; not to any particular nation. It is your clear duty to observe it; and to worship the true God on it. But you have been bewildered so long in interminable mazes of errors; the vail over your eyes has become so impervious; your confidence in yourselves and your wisdom has become so great, that you venture openly to call truth, error, and error truth. One is almost tempted to think, that those mental delusions have produced a sort of chronic madness. However, you will permit me to observe that whenever you may obtain a true knowledge of the only true God, I have no doubt you will be willing enough to devote a *seventh* of your time to His service and adoration. Want of that knowledge, and disobedience to that command, have filled your land with immorality and misery. Both individually and nationally, no alternative appears to be left for you, but either a renovation by accepting that knowledge; or ultimate destruction.'

"M.—'Since you give such a wide scope to the precepts and authority of one particular religion; no wonder that you find fault with us, who are members of a Christian nation. I dare say you will attribute all the miseries of the mutinies to our impiety in not observing the Sabbath. Have you read Mr. Mill's book "on Liberty?"

"P.—'Yes, I have read that book. Your reference to the mutinies hardly comes within the scope of our present subject. It is a matter, however, which demands our deepest reflections. God's rule among men is according to some principle; that principle must be unchangeable, moral, true. We cannot conceive it to be that of the worldly prudence of princes; the neutrality of moral indifference; or the ruling principle founded

upon the calculation of profit and loss. That, it certainly is not. Let the customs of the nations be what they may; let prejudice and bigotry be ever so high; let the difficulties and uncertainties of deciding the truth and error of dogmas be ever so great; let statesmen and politicians assume whatever position they may please on doctrinal points; yet it will, I fancy, be admitted by all, that human society in India, is in a very diseased, and immoral state. Our principal and most prominent business in India, is to try to heal that disease and elevate that society. Our Government is considered a paternal one. If such it is, is it not evident that a parent is the tutor and guide, as well as the protector of his family? Surely, it will not be said that physical truths are of greater importance for the well-being of society, than moral truths. No one can help perceiving the incongruity of a man scanning Milton one hour; retire home; curse his teacher as a Mlechcha; bedaub his forehead, and bow down and worship Siva linga or a lump of clay, the next hour. His teacher never told him, in the course of five years' training, that it was dishonouring to the true God, and degrading to his own humanity for him to do so. A paternal Government embraced him to death by its caresses of toleration.

'Every thing written by Mr. Mill is very logical and very able. But logic and ability cannot convert error into truth. Is there no fallacy in this?

'However positive any one's persuasion may be, not only of the falsity, but also of the pernicious consequences, &c. of an opinion; yet, if in pursuance of that private judgment, though backed by the public judgment of his country or his contemporaries, he prevents the opinion from being heard in its defence, he assumes infallibility."

'Mr. Mill apparently applies this only to ethics and religion; why not to all truths? Where is the fault of assuming infallibility, where there is certainty? A father first takes away a razor from his child's hand, and then explains the reasonableness of his act. A pædagogue insists that the tyro should call twice two, four; or that the earth is a globe revolving, and not a triangular plain fixed on the back of the snake *Ananta*. A teacher of religion insists that a lump of clay is no god; and that it is dishonouring to the true God for man to worship it as such; or that to burn a widow from respect to a custom; and hasten the death of a parent or offspring from respect to a river, are immoral. Mr. Mill's theory of ethics appears to me a peculiar one. None conform to it; all have their defects, and therefore their faults. The pope, bishops, christians in general, Christianity, and even

Jesus Christ Himself. "Many essential elements of the highest morality, are among the things which are not provided for, not intended to be provided for, in the recorded deliverance of the Founder of Christianity." He has neglected to name those "essential elements;" and I deny the truth of the assertion. The "personal liberty" advocated, appears to be founded upon a hypothetical morality which never existed; and to be closely allied to the "Liberta, Egalita, and Fraternita" of the French Revolutionists. An ideal liberty, founded upon an ideal morality, and adapted for an ideal world. You will find an excellent illustration of a community perfectly free from all moral and religious restraints, during the reign of terror in Paris, I know of but one sort of "personal liberty" that is of much value; and that is to be found only "where the Spirit of the Lord is."

'But Mr. Mill is a champion not to be thus lightly criticised in Billiard rooms. Do you think that it would be convenient and expedient to abolish the observance of a seventh-day-rest? Would you advocate its abrogation for the benefit of society in point of well-being, social order, and morality?'

"M.—'Decidedly not. It is not against the expediency and utility of the arrangement; but against the idea of obligation that you attach to it; that I have been contending.'

"P.—'Very well. Then what is your opinion regarding the manner in which that seventh portion of time, is but too frequently spent by British Christians, in country stations in India? Do you regard such practices as the one carried on in this room, and many others of a similar nature, right or wrong?'

"M.—'They are wrong, perhaps; and yet I cannot go all the length that you go on that head. Amusements and physical exercises are parts of the rest of the day.'

"P.—'From the same source as you draw your idea of "rest;" you should draw also the ideas of "blessing and sanctifying" Would you say that these amusements are holy in themselves; and leading to holiness?'

"M.—'Not "holy," perhaps, but they are innocent; or at any rate, if they are not so, the fault is not in themselves, but in the manner of carrying them on.'

"P.—'To exercise the body for the sake of health, is certainly not only innocent, but also virtuous—a duty. Six days have been given for such exercise; and the seventh appointed for rest and adoration. Playing at billiards, &c. can hardly be called either. The appointment of the day you deem expedient, Why then taking back from our good Creator what you think expedient to give Him?

'Suppose our Hindu friends here, were to seek knowledge of Christianity from two sources—the Bible, and the lives of British Christians. What inferences could they draw regarding Christianity. The Christianity of the first teaches them to "prove all things, hold fast that which is good, and abstain from all appearance of evil;" that of the last teaches them to be "neutral," to conciliate idolators, attend their festivals, and treat the errors of idolatry and truths of Christianity with equal respect. The Christianity of the former charges "them that are rich in this world, that they be not high-minded—that they do good, that they be rich in good works, ready to distribute, willing to communicate' &c.;" that of the latter teaches them that policy and expediency should be the rule of behaviour, and that knowledge and faith in the Bible must be held in abeyance. The Bible teaches them to "remember to keep holy the Sabbath-day;" the lives of many Christians, so called teach them that the seventh-day-rest is a period for pleasure and amusement. The general conclusion must be that the lessons taught in the Bible are unworthy of attention; or that a large number of British Christians do not believe the Bible.

'Whatever may be said about bigotry, narrow-mindedness and "Exeter Hall;" it is manifest that even the "bigotry" of him who adheres to the Bible and lives it, is far more consistent than the "wisdom" of him who calls himself a Christian, and lives contrary to the rules of the character he represents. It is a historical fact, which cannot be controverted that wherever the Bible is highly esteemed and extensively studied, the seventh-day-rest is also honoured; social progress, mental vigour, and sound morality are prominent marks of such communities. A cursory glance over the history of the different groups which constitute the human race will confirm this fact.

'Your official authority is despised, when your orders are wilfully disobeyed. Such is the case with God and His Bible. Our national character, our moral consistency, our sincerity, and the stability of our rule, have undoubtedly suffered from the disrespect shewn to the Bible and to the Lord's-day in India. Our respect to the Lord's-day is a good test of our respect to the Bible; and to the God whose revelation it is.

'Will you Mr. C., have the goodness to turn and read Isaiah lviii. 13, 14?

'"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of Jehovah, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure nor speaking thine own words; then shalt thou delight thyself

in Jehovah, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it."

'This promise was given to a nation. It is still given to nations. God said it, and still says it. The promise is not limited as to time and place. It is in the general treasury; and God dwells in it. (2 Cor. i. 20.) The aim to render the Bible and Christianity secondary and subservient to politics is neither wise, salutary, nor safe. We have been permitted to "ride on the high places of the earth" in British India hitherto, because the bulk of the British nation honour God and observe His day. But both the policy and habits of Britons in India must change, otherwise down we must ultimately come. Sooner or later physical force is sure to be enlisted on the side of moral force. The Jews after teaching the knowledge of the true God to a world, abandoned His truth themselves at last. They are low enough to-day. To "keep God in our knowledge," and to "call His Sabbath a delight," are the conditions to be attended to, in order to "ride on the high places of the earth." God will be faithful to His side, let us look to ours. Now will you all leave the billiards, retire home, search the scriptures and see if such is not the case?'

"All, 'Yes we shall do so for to-day.'" With this remark, all rose and retired. W. P.

II.—*Papers relating to Indigo Cultivation in Bengal.*

(Concluded from page 409.)

From J. Cockburn, Esq., Dacoity Deputy Magistrate, in charge of the Jessore Office, to Lord H. U. Browne, Under-Secretary to the Government of Bengal,—(dated the 31st December, 1859.)*

My Lord,—In reply I beg to state that I have ever considered the present system a great mistake, but a mistake which, if any endeavour were made to rectify, would, I think, bring certain ruin on most Planters at the time, however well it may thereafter answer.

My experience has been derived from the system pursued in the district of Baraset, and the Kishnaghur factories bordering on it. I believe there is less of what is called "zulum" there than anywhere else, for the rayats are proverbially more independent about those parts than in any other part of Bengal.

There are two entirely different systems pursued in "illaka" and "bay illaka" villages, in making advances for the cultivation of indigo plant. In the latter generally it is a matter of choice; in the former it is compulsory. In a "bay illaka" village, or a few

* Selections XXXIII., pp. 230-239.

villages of the kind entirely surrounded by the planter's "illaka" ones, or if the zamindar were friendly to the planter, of course choice would be out of the question, but a village or villages quite distinct and at some distance from the planter's "illaka," and the zamindar of which favoured his rayats, it would be impossible for the planter to force advances on them, or even if they held former advances (which is often the case), to get them to settle their accounts. The most miserable and destitute of these men are those who come into the factories when in distress and beg for advances, fully resolved, when the time for sowing came, to evade any contract they may make (and in this they would to a certainty be backed up by the zamindar). The planter is fully aware of this, but his great object being to show an increasing cultivation on the books of the factory, thereby increasing its value, he makes the advance trusting to his luck at some future time to prove in the courts that his advance was taken voluntarily, and the contract entered into unfulfilled; and if an order can be procured from the magistrate of the district to compel the rayat to sow, or a darogah is sent out to prevent a breach of the peace while the planter is sowing his own lands (which is much the same thing), why, the lands of the rayats who took advances are not only sown, but adjoining lands belonging to other "bay illaka" rayats, who have never had advances, are at the same time finished off, the darogah being present the whole time, and ready to report that no "zulum" was committed in his presence! These rayats, whose lands have thus been forcibly sown, seeing they have no help for it, come in afterwards and take the usual advance of 2 Rupees per biggah, thinking it just as well to get something for their lands at once, for they know full well that if they waited till the time of cutting and manufacturing, it is very little plant they would be credited with. This is the way cultivation originates generally in "bay illaka" villages.

There is another way also, which is this, and is common about the large concerns in Kishnaghur and Jessore.

If a few "bay illaka" rayats with small and unprofitable jummas can be persuaded to sell them to the planter, he will pay them ten times the value of the jumma, as his object is only to get a footing at first in the village. As soon as he is in possession, he will sow the lands (which are intermixed with those of the other rayats) with indigo. This plant will be most carefully watched by his servants, four times as many servants being often allowed for the protection of these lands than would be allowed for the same amount of land in any other part of the concern, the object being to seize all cattle that may be found trespassing on or near the lands, and bring them into the factory; this will necessarily bring in the owners of the cattle, who are willing enough to pay any fine the planter may impose for damage done his plant, but this not what he (planter) wants. The cattle are not released till the rayats, knowing full well what is required, at last agree to sow a few biggahs of indigo, but without taking advances: this is agreed to and the cattle released (or, perhaps, they may be confined till the lands are sown). This being

done they are for the future factory rayats, for at the end of the year whatever the produce of the lands may be, still the rayats will find that they owe the factory something upon which an account is at once opened, and they and their successors booked for ever. It does not require a particularly sharp mohurrir to manufacture such an account.

In an "illaka" village it is quite a different thing: the method there adopted is summary and refreshing.

Immediately a planter gets the *izara* of a village, his principal object is to ascertain how many ploughs it contains (two bigghas to a plough being the lowest allowance). Of course, if he sent his servants from house to house to ascertain how many ploughs each rayat possessed, his returns would be decidedly erroneous and much below the correct number, for the ploughs would be concealed at the bottoms of tanks, or sent away to some adjacent "bay illaka" village, or disposed of in some other way till the inquiry ceased; then at the time of ploughing and sowing, when they would be reproduced, a few annas judiciously applied would blind the factory servants more effectually. The planter knowing this adopts a certain and satisfactory means of obtaining the information he requires by at once seizing and bringing into the factory the village blacksmith. He of course has had the making and repairing of every ploughshare in the village, is paid annually a certain sum by each rayat (in money or grain) for every plough in use throughout the year, and can tell exactly how many each man has.

Another person sent in for at the same time is the village barber, but this is merely to bind him down to report the marriages which occur in the village, as on the marriage of a girl the izzadar gets a nuzzer called "bât salami" of 3 rupees, and on that of a boy 1 rupee; however, this has nothing to do with the cultivation of indigo plant, and is exacted by all zamindars.

The information relative to the ploughs being obtained, the rayats are sent in for and an advance of 2 Rupees per biggah, at the rate of *at least* two biggahs (and sometimes six biggahs) per plough is made them; their signature (if they can write, if not, they simply touch the pen) is taken to a blank stamp paper, the value of which (2 or 4 annas, as the case may be) is added to the amount advanced (I mean to their account). The amins and kalashis then go to the fields and put the factory mark on the best lands (unless bribed), which may have been reserved and manured for months for the cultivation of a remunerative crop, and certainly not indigo, which cannot pay, as I shall show.

The rayat gets a nominal advance of 2 rupees per biggah. I say nominal, because, after he has made the usual present to the amlah, &c., there is very little of the 2 rupees left; but say he gets his 2 rupees, at the end of a good season his account per biggah would stand so:—

A biggah of the very best plant, 20 bundles, at 5 bundles for the Rupee .....Rs. 4 0 0

Deduct expenses incurred by rayat in cultivating that same biggah—

Stamp paper			0	2	0	
1. Seed			0	10	0	
2. Five ploughs			0	10	0	
3. Sowing charges			0	3	0	
Weeding ditto			0	6	0	
4. Cutting ditto			0	4	0	
5. Rent of land			1	0	0	
						3 3 0
6. Balance in favour of rayat						0 13 0

1. Whatever the price of seed may be, the rayat is always charged at the rate of 10 annas per biggah.

2. Lands that have grown a previous crop, and are consequently partially broken up, require to be ploughed at least five times before being sown. Ploughs are generally hired at the rate of eight for the rupee.

3. This is the cost of one plough required at the time of sowing, previous to the seed being thrown into the ground, as also the cost of a *bashi* or bambu ladder, which is drawn over the land by bullocks after it has been sown, and the cost of the hire of which is one anna.

4. It requires three labourers to cut a biggah of good plant in one day; this (if the rayat is unwilling to do it himself) is accomplished by the factory coolies, who are paid at the rate of 2-8 a month each.

5. This is supposing the rent of the land to be 1-8 per annum. The first six months of the Bengali year (that is, from Bysack to Assin) are supposed to yield the most profitable crop to the rayat (this is the season for indigo), and the zamindar invariably receives two-thirds of the annual rent for that period. If a rayat rented a biggah of land, the rent of which was 1-8 per annum, for only the latter six months of the year, he would pay the zamindar only eight annas, the crops raised in those six months being considered far less valuable than those capable of being raised in the previous six months.

6. It must not, however, be supposed for a moment that the rayat receives these thirteen annas! Having been paid four rupees for his plant, the amlahs are entitled to two annas on each rupee, which reduces his profits to five annas, and from this he has still to fee the ameen, kalashi, &c.

The amount of the original advance is never deducted from the value of the plant, if by so doing it releases the rayat from his liability to the factory; but the value of plant is paid him in full, and the original advance still stands against him on the factory books.

Every planter, on the above account being shown him, would select some different item to object to. One would say, I never charge a pice for weeding, becaue I never have it done. I grant some lands, especially about Kishnaghur, don't require weeding—the land is so favourable to the growth of indigo, that, in spite of

grass, &c., it grows luxuriantly; but if they deduct the amount stated by me (6 annas), they should be asked to state what the rayat is charged for the carriage of indigo plant to the vats. This is paid by some factories, but in many the rayat has to pay for the conveyance of his plant. Again, on those lands where weeding is not necessary, the rayat loses quite as much or more than would have been debited him for weeding expenses, from the loss sustained in rent; for lands on which weeds and grass are not found must have undergone great cultivation, are superior lands and rented accordingly.

I may here add, that in factories not situated on rivers or lakes, and to the vats of which plant cannot be conveyed but by carts and bullocks, the rayats are even greater sufferers than where water carriage is available, for this reason that, during the manufacturing season, mufussil roads (where there are such things) are in a fearful condition, and the damage done their carts and bullocks is very considerable. They are paid at the rate of five rupees per 100 bundles; and when one comes to think that a cart cannot possibly bring in more than four bundles at a time, which, by factory measurement, come to two or two-and-a-half bundles, and that a bullock never brings in more than three-fourths of a bundle at a time, and that perhaps the plant is being brought in from lands two or three miles distant from the vats, and from which more than two loads cannot possibly be brought in a day, profit is a thing not even to be hinted at.

Another planter will say that a biggah of good plant will yield from twenty-five to thirty bundles; but they would find it difficult to show by their books that a rayat was ever credited with that amount of bundles to the biggah. During the whole period of my experience I never saw a biggah yield above twenty bundles, and that *very* seldom.

An average of ten bundles to the biggah is thought a first-rate season; the general average in most good concerns is eight bundles.

When plant is sufficiently high to calculate the probable amount of bundles each biggah will cut, an average statement, called a *coot*, is made, in which the lands are divided into first, second, third, and fourth quality.

The *coot* of a thousand (1,000) biggahs of good plant would stand so:—

"*Coot*" *of* 1,000 *biggahs of good plant.*

First quality lands, which are expected to yield 20 bundles per biggah	250 biggahs.
Second quality lands, which are expected to yield 12 bundles per biggah	300 „
Third quality lands, which are expected to yield 7 bundles per biggah	250 „
Fourth quality lands, which are expected to yield 3 bundles per biggah	50 „
Total ...	850 biggahs.

The other 150 biggahs would have nothing fit to calculate, and would be entered as *looksan* or loss.

I should mention, however, that the books of my own late factories would show a rayat who held an advance of 10 biggahs credited with 400 bundles in one season! But then that rayat was also the gomashta of the factory, and cut every other rayat a few bundles, which he added to his own account. The gomashtas and their relatives (if rayats) make of course a profit. No rayat, I am certain (by honest means), yet made a profit by cultivating indigo under the present system.

Some planter may, to confound me and confute the above statement request Government to depute one of their servants to the concern nearest Calcutta, *viz.*, Baraset. Here it is true that in nearly every village he will show a *pucka* upper-roomed house, surrounded with "golas," and every other sign of affluence, belonging to the headman of the village, and that same headman will allow that he made all his wealth by the cultivation of indigo; but then the question is, how? His word must be taken for it; he has no books or accounts to support his statement beyond those of the factory, which are so much waste paper so far as the actual truth is concerned. Call on any mohurrir of any factory to swear to the truth of any such account written by him and he is certain to raise an objection.

The way these headmen have made their money is this: They hold an extensive jumma in the village, which they let out in small portions to the poorer rayats, who consequently become their "*jotedars*."

At the time the advances are being made at the factory, this headman goes in and says, "I will get you sown 100 biggahs in my village;" such and such a rayat will sow so much, another so much, and so on. The advances are written off in the names of those rayats, and the headman receives the money! When he gets back to his village he sends in for his "*jotedars*," informs them that each man is to sow a certain quantity of indigo for *him*, and perhaps, if in a particularly generous mood, he lets one off an old debt of a few seers of paddy (for he is their mahajun also), or gives another 8 annas, and so on. The lands are sown, and the plant when cut and taken into the factory is accompanied by the headman, who dictates to the "*amdani nubish*" (or mohurrir, who writes the plant account) what number of bundles he is to credit each man with, and what number himself (headman). This is the only way in which the cultivation of indigo pays the rayat.

The most convincing proof that indigo honestly cultivated is an unprofitable crop, and that the expenditure is by no means covered by the returns, is evident from the fact that most concerns have altogether discontinued or considerably reduced their Nizabad sowings. I mean the Nizabad that requires actual cultivation, not churs!

Where it is still carried on, the cost per biggah (*exclusive* of ground-rent and price of seed) is never under 3-4, vide margin.

First "copani,"	Rs.	1	4	0
Second ditto, ...	„	0	10	0
Four ploughs, ...	„	0	8	0
Sowing expenses, ...	„	0	3	0
Weeding, ...	„	0	6	9
Cutting, ...	„	0	4	4

I have put weeding down at 6 annas per biggah here, as also in a former part of this letter; but I don't mean to say that is what it really costs. It depends on the description of land, and may cost labour equivalent to 2 Rupees per biggah; but 6 annas is the average of what a rayat generally gets to procure extra hands and get his lands cleared rapidly; his own labour is in no case considered.

The books of some factories may show a profitable niz account in fact, they generally do, but they are never to be depended upon, the object of the amlah being to show that this cultivation pays for this reason that, in consequence, a deal of money passes through their hands the dishonest expenditure of which cannot easily be perceived; they consequently screw the rayats, and add a few of their bundles to the niz account, showing thereby each biggah to have cut some extraordinary number of bundles. Besides, niz bundles are measured fairly, that is, the measuring chain is put over the middle of the plant, whereas rayatty plant is invariably measured with the stocks protruding on each side of the bundle, the soft or leaf part of the plant being in the centre, over which the chain being passed with the whole strength of one of the strongest of the factory servants, the leaves and soft branches are compressed, and what with fair measurement would be two bundles, or a bundle-and-a-half, or perhaps more, is put down at one bundle!

I believe, however, I have far exceeded the limits it was intended, that I should have confined himself to. I beg to apologize for having done so, but cannot conclude without saying this, that the rayats of a European indigo planter are far better situated than those of a native zamindar who works his own factories. These latter never receive a pice of advances, are never paid either the value of their plant or the amount expended in conveying it to the factory. The only expense to the zamindar is the price of seed (and a few of them keep a manager; whom of course they must pay); beyond this, and the cost of packing and conveying to Calcutta, I don't believe they expend a single pice! This I have witnessed with my own eyes, for I was surrounded by native factories, and saw for years the system they were carried on under.

Again, most European planters listen to the complaints of their rayats and if they don't afford them redress, still the Bengal rayat is generally quite satisfied if he can only get at his "*munib*," and relate his grievances in his loudest voice. He can then go back to his village and brag about the friendly way he was treated, and this no doubt keeps the lower factory servants somewhat in check. But it is next to impossible for the rayat of a native zamindar to get to him. In the first place he generally resides miles away, or in quite a different district from his factories, and an ordinary rayat cannot

afford the time the journey there and back would occupy; besides, no rayat would attempt to face his zamindar without a Rupee in his hand as a *nuzzur*. If he was fool enough to present himself without this necessary article, the result would undoubtedly be a shoe-beating and a summary ejection; in fact, it would be next to impossible for him to get to his zamindar without previously feeing the amlah, and showing them that he had the necessary *nuzzur* about him. And most rayats cannot afford this expensive style of visiting.

Whatever Acts may be passed for the protection of the Bengal rayat will only affect the most blameless of planters, and those in whose concerns there is the least "zulum." I allude to those planters who have no zamindari, &c., and who are consequently obliged to be more just and conceding in their dealings with their rayats. Those, on the contrary, who have zamindari, &c., will laugh at any laws that may aim at a reform in the present system, not that they would openly resist them, but that the law could never be brought to bear upon them, for this simple reason, that no rayat of theirs would dare to put himself under its protection, while his jumma, and in fact all he possessed in this world, were in the hands of the planter.

From H. ATHERTON, ESQ., Officiating Judge of Sarun, to A. W. RUSSELL, ESQ., Under-Secretary to the Government of Bengal,—(No. 41, dated the 2nd February, 1855.)*

3. * * * * I deny that indigo cultivation does the rayat any good, and I maintain that, until it be proved that indigo cultivation is specially advantageous to the cultivator, special laws for the enforcement of contracts for indigo cutivation cannot justly be enacted.

4. I hold the indigo cultivation, carried on as it usually is in Bengal, to be a forced cultivation, and this I consider to be proved by the admission of every planter and of every other person I have ever conversed with on the subject; that no rayat, receiving an advance of say 10 Rupees, would for his own profit grow indigo if allowed to grow any other crop. Mr. Beaufort himself, in the 8th paragraph of his report, allows that the "rayat has a great aversion to indigo," and why is this, but that the rayat knows indigo is not a paying crop! He will readily take the planter's money when he can get it, just as the planters themselves and their masters some years ago took money from the Union Bank, but then having secured the cash, he will endeavour to evade a losing bargain, because he feels that the honest performance of the contract will profit him nothing; and this is the reason, and the only reason, why the rayat having taken the planter's money is so easily led away by the zamindar, or other party instigating him to the breach of his engagement. But is the planter deserving of pity?—Certainly not. He knows beforehand that nine rayats out of ten with whom he deals are rogues, that they will cheat him if they can; and he has therefore only to blame himself for putting himself in their power. He can easily protect

* Selections XXXIII., p. 66.

himself. He has simply to keep his money in his own pocket, and to hire land where he can get it, and to carry on the indigo cultivation by hired labour, if he thinks the cultivation will pay him. His case no more calls for any special protection on the part of the Government than does that of the native mahajun who advances money for rice or sugar-cane.

From J. H. Mangles, Esq., Officiating Joint-Magistrate of Baraset, to the Commissioner of the Nuddea Division,—(No. 376, dated the 30th June, 1856.)*

5. * * * * I am fully impressed with the conviction that the present system of indigo planting is in most cases forced aud unnatural, and that it cannot act otherwise than oppressively towards the cultivators of the soil. It may be, and no doubt is, probable that in the majority of cases the operation of this system is and will be borne with the apathy characteristic of the country, but occasions will of course occur when the resistance of oppression by violence will give rise to very serious breaches of the peace.

* * * * * *

8. Indigo planters, I know, constantly lay stress on the apparent greater well-being of rayats on indigo estates, as compared with those under the ordinary zamindars. It may be quite true what they say, and yet my position that planting is forced remain as I have stated it. Zamindars, we are all aware, are habitually guilty of frightful oppression and extortion. Although I admit then that indigo planters are not so bad masters as they are, a very wide margin of exaction is still quite consistent with the admission. It is very little to say that English gentlemen treat their rayats not quite so badly as ignorant and half savage natives, proverbially unworthy of their positions. Government has surely a right to expect that the deference between the two shall be far more striking and positive; but this as long as indigo planters' servants plunder the rayats' houses, or drive off their cattle, or illegally imprison their persons, can never be.

From the Lieut.-Governor of Bengal, to A. Sconce, Esq., Legislative Member for Bengal,—(Belvidere, dated the 23rd March, 1860.)†

I am myself of the opinion that the indigo cultivators have, and long have had, great and increasing ground of just complaint against the whole system of indigo cultivation. But if they desired to break off their connection with that system, they should have done so before receiving the season's advances. After working off existing engagements, for which they have received the usual advance, they will have it in their power honestly to refuse to grow another plant of indigo unless it is made for their own interest to do so. It will be monstrous if they are not allowed, not merely by

* Selections XXXIII., pp. 101.102.

† Selections XXXIII., p. 358.

the theory of the law, but in effect, to exercise their legal and moral right in this matter. But they have, in my opinion, no moral right, and certainly they have no legal right to turn suddenly round upon the planters, and with nothing to complain of now, more than they had before, to refuse to do what up to this moment they have led the planters to expect that they would do according to custom and agreement. I conceive, that whether the custom is good or bad, and whether the agreement on the rayat's part be provident or improvident, and whether the general position of the rayat who grows indigo be or be not, for the time being, one of great hardship, no individual rayat has a moral right to break his agreement. And still less can I think that a mass of rayats who have agreed, and accepted advances in the usual manner, have any moral right to combine for the purpose of simultaneously breaking their agreements in order to ruin the other party. Against such a combination,—and for the purpose of saving from ruin, if possible, a great commercial interest, which, however false its position may long have been, has certainly done nothing to the injury of the rayat since the last advances were made and accepted in usual course a few weeks ago,—it appears to me that a law giving a very summary but still a fair trial, and inflicting penal damages on the party who after a fair trial is found to be determined wilfully to break his engagements, is both justifiable and proper. The draft of a law which I enclose does no more than this, but I am of opinion that no law that could be framed regarding indigo planting at the present moment should be more than temporary. Especially, I think that no law in the interest of the planter could, at the present moment, be honestly proposed which should have any effect beyond the season now running on. We all of us know that the system is full of abuses. If we had never heard a word about indigo planting since we arrived in India; if there was not upon record a single case of abuse, on the part of an indigo planter or a zamindar (and in this respect I desire to draw no invidious distinction between one class and another), the mere fact of the existence of the present difficulty would in itself prove that the system is rotten, and that the rottenness consists in this, that in practice the rayat is made to act like a slave, not like a free man. Under a wholesome and fair system of trade there must be in all dealings between two parties mutual gain, or at least the hope of mutual gain, and both parties to every dealing must be free agents. If, therefore, the indigo planting trade were in a wholesome and fair state, and an equal law were practically applicable to the rich and to the poor in dealings between planter and rayat, it is certain that the rayat would be as much afraid of the manufacturer not buying his plant, as clamorous for a special law on his side, as the manufacturer is afraid that the rayat will not cultivate and supply him with enough of the plant, and clamorous for special law on his side. We see that the present struggle on the part of the rayats is to avoid the cultivation of indigo. From this it is certain that rayats who cultivate indigo are forced to do so by illegitimate coercion. The same men who fight for the privilege of cultivating a

field with rice, for sale in the open market, are now almost in rebellion in order to escape the calamity of cultivating a field with indigo for sale (if sale it can be called) to the planter.

There must be a thorough inquiry into the whole system. There would have been such an inquiry long ago, I believe, if people had not been afraid of bringing on such a crisis as has now occurred. The system was such, that sooner or later a crisis was certain; it has now come in the natural course of things, and there is no longer an excuse for shirking the disclosure of the disease, and the application of the remedy. For these reasons I could recommend no law other than a temporary law, and no law of any sort unless its promulgation to the rayats may be accompanied with a promise of full and thorough inquiry into past practice, and thereafter of a well considered law which shall afford practically equal and complete protection to the rayats as well as to the planter.

III.—*The Second Report of the Christian Vernacular Education Society for India.*

The design of the Society may best be expressed in the words of the Report.

Their operations are divided into two departments, viz. the training of Christian teachers, and the publication of Christian books.

In the training of teachers their object is to raise up native Christians as Vernacular schoolmasters and mistresses; (1) With a view to the improvement of existing Missionary Vernacular Schools, many of which are at present only supplied with untrained, and, in some instances, even heathen masters; (2) To facilitate the opening of good and effective Christian schools under private patronage, in districts far removed from Mission stations; and (3) To prepare for the coming time when, by reason of a change of state policy, Christian teachers may be unexpectedly required for the use of Government Schools.

In the publication department, their object is to issue, throughout all the leading vernacular languages, a proper supply of Christian school-books and other elementary works, with a view to contribute toward the creation of a native Christian literature, and to counteract the baneful effect of the present immoral writings now universally current among the people.

Three Branch Societies have been formed in India, with large and influential Committees belonging to each Society. Following the order of the Report we shall allude to what each is said to have done.

Speaking of Ceylon it is said—

Ceylon presents a very promising field for the Society's operations, the desire for education being very general. In India the proportion

able to read in the most favoured provinces does not exceed five per cent. In Ceylon, on the other hand, though differing widely in different districts, the proportion able to read must be more than double this per centage.

The truth is, the Singhalese have not only relatively received a larger share of attention from Missionary Societies than any other eastern nation, inasmuch as there are more Mission Schools among 1,100,000 Singhalese than among 36,000,000 Bengalis; but the action of Government in reference to Bible education has been also far more satisfactory.

An attempt was made to introduce a better system of training teachers, but it has failed. The home Committee not wishing to establish a separate training Institution, proposed to offer scholarships at the Church Mission Institution at Cotta, to be given to any promising students of other religious denominations who might be willing to be trained there. This proposal, however, found no favour with the Ceylon brethren, and the reasons they give fully justify their dissent.

Little has been done in the publication department. A tract and a little Magazine are published monthly; a small "Singhalese First Book" has been printed, and other publications are in progress.

In Madras considerable progress has been made toward securing a teachers' training system. The following plan was suggested by Colonel Gabb.

"Instead of sending out men to expend, in studying new languages, the health and energy which they carry with them from home perhaps to return to England broken down before they have accomplished their object, I would adopt a plan which would enable them to enter upon their work immediately on arrival.

"Send out to each Presidency one or more superior Training Masters; not such as are commonly found in our training institutions, but superior men, who have received a collegiate education—men whose attainments and character will command the respect and confidence of Missionaries similarly educated. Arrived in India, let them receive native and East-Indian youths who are acquainted with both English and the native languages, and whom it is wished to employ in the educational department, either of Government, Missionary Societies, or on their own account. Let these youths be thoroughly trained through the medium of English; and let them *go forth trained Masters, qualified to train* (through the vernaculars), such Schools as may be placed under them. Vernacular Masters for village Schools *must* come forth from the hands of men to prepared.

"If not for the whole of India, I strongly and earnestly urge that this plan be tried at Madras."

These recommendations having been carefully considered by the Committee, the following Minute was unanimously adopted—

That, with a view to promote the educational work of the Society,

this Committee is of opinion that it is expedient to establish in India, Institutions for the training of native and East-Indian Training Masters.

That in order to aid and promote the establishment of such Institutions, this Committee will undertake the expense and responsibility connected with the supply and support of European Training Masters, and Masters of Model Schools, including house-rent; it being understood that the responsibility and expense connected with the buildings, subordinate officers, and all other incidents, be defrayed out of local resources.

That, as a first step toward carrying out these Resolutions, the Secretaries be authorized to look out for Christian Laymen of superior education, who have graduated at one of our Universities, with a view to their being engaged as Principals; that they have a salary not exceeding 500*l.* per annum, with house, on the understanding that before they go out they shall make themselves masters of the various systems of training now in general use; and that, during such time, they shall receive a subsistence allowance at the rate of 200*l.* a year.

That with the foregoing gentlemen, Masters of Model Schools be sent out, at a salary of from 250*l.* to 300*l.* a year, with house; after having been tested by the Committee, and examining Sub-Committee, for a proper term, during which time their expenses shall be defrayed by the Society.

That Mr. Murdoch be instructed, as soon as he shall have arrived in Madras, to make proposals to the local Committee there, for the establishment of an Institution for training Native Training Masters on the above principle; that should the Madras Committee decline the proposal, he make a similar offer to the local Committee in Calcutta; and that, on the other hand, should the Madras Committee accept it, he proceed to Calcutta, after having made all necessary arrangements at Madras, and inquiring into the facilities which exist for such arrangements at Calcutta, report this to the Committee accordingly.

The result of this attempt has yet to be seen. We are not sanguine of a commensurate result. We certainly think a mistake has been committed, if it be in intended to look for Principals exclusively among Christian Laymen of superior education, who have graduated at one of our Universities. Does this mean Oxford and Cambridge? If it does, it is unwise to look entirely to such seats of learning, for this restricts the selection too narrowly, and fitting men are just as likely to be found elsewhere as in the Universities. Nothing seems to have been done in the way of preparing School-books, but mention is made of a design to merge the South India Christian School-book Society in the Vernacular Education Society.

In reference to Bengal, the Report says, "The Parent Committee have been less successful in coming to any definite

organization within this area of their proposed operations than in any other." The Calcutta Committee suggesting that the Society should chiefly work though existing Missionary Societies, and the Home Committee declining to do this. No publications have been issued save a useful little monthly magazine, in Bengali, called the "Lamp of Truth," which is sold at one pice, and has a circulation of several thousands. It is intended for boys and girls chiefly. We strongly recommend it. It may be had at the Baptist Mission Press, Calcutta.

The Report intimates the probability that a Committee for the North-West and the Punjab will be formed.

Of the home operations not much can be said.

It is a loss to the Society that the Honorary Secretary W. Carre Tucker has resigned.

Two agents for the Madras Institution have been found; a Principal and a Master for the Model School.

We are glad to learn that "a first rate Map of India, to be printed in any of the vernacular languages that may be desired," is arranged for. The Committee labour under a mistake in saying that maps of Palestine and of Paul's travels are much wanted. We hope they will not, like some other Societies, throw much money away in preparing school apparatus which is useless or which can be had easily elsewhere.

The income of the Society for the year was £2638.

We watch, with considerable interest, the movements of this Society. It may become a great blessing to India, if it is able to solve two or three problems which lie in its pathway. The most important of these is its relation to Missionary Societies and to existing Christian Book Societies. With regard to the latter, it has certainly done nothing yet, which does not fall within the province of Book and Tract Societies which have long been known in this country. Some of these Societies like the South India Society may become absorbed in the more recent one; but others of them like the Calcutta Society are hardly likely to submit to extinction, unless they can see clearly that their junior rival will more than fill the place they leave vacant.

We greatly fear lest the Vernacular Society should fail through want of plan and practical directness of aim, and through attempting that for which it hardly has strength. Let it humbly but earnestly aim at two things and a noble sphere of usefulness awaits it,—let it begin to establish as many common schools as it possibly can, through the agency of Missionaries, private individuals, its own officers or by any other practical means; and let it fix with School Book and Tract Societies the literary department that shall be left free to it.

IV.—*The North India Tract Society.*

We have received the Eleventh Report of this very useful Society. Its operations embrace the most important provinces of the empire; it seeks to enlighten and instruct the most energetic and powerful races of India; its publications are issued in English, Urdu, Hindi, Punjabi, Pushtu, Persian, and Sanscrit.

The insurrection swept away all the Christian literature of the North West. Whole editions of the Scriptures and of various religious publications entirely disappeared. This has given increased importance to the labours of the Bible and Tract Societies, and we are glad they have so vigorously set themselves to restore the desolations that have been wrought.

The destruction of the Society's stock at Agra and elsewhere in 1857, and the destruction in general of the small amount of Christian Vernacular literature in existence, reduced the North West to a state of extreme spiritual desolation. The Committee are endeavouring to collect a complete set of their vernacular publications prior to 1857, with a view to the immediate republication of such as are most urgently required. Of these some have already been printed, and others are in the Press.

The number of books and tracts mentioned in the Report as having recently been printed or now in the Press, sufficiently shews the zeal of the Committee.

Besides having books printed at Mirzapore, Allahabad and Calcutta, the Society has had printed in London, Dr. Barth's "Bible History" in Urdu; Mr. Budden is likely whilst there to bring out a revised edition of the "Indian Pilgrim," in what language we are not told; and three of Dr. Pfander's works will be printed there in Persian. We should like to know the comparative cost of printing such books in England and in India. Our impression is that whilst in England the typography is superior, the price is also much higher. Cheapness at present should be ever kept in mind by our Tract and Bible Societies. The natives set small value on our good printing and good paper; and these cannot be had without their price. Our main object is to scatter as widely as possible the seeds of pure truth; and the lower the price of publication, the better able we are to do this. We confess we should like to see some of our most useful tracts, and the Gospels printed at the cheapest possible rate. Why should they not rival in lowness of price, the popular story books of the country. It was a reproach in England until recently that secular publications were far cheaper than religious ones; we fear an investigation into the prices of the two in India,

would shew that a like reproach belonged to us. It is true we sell our Christian publications at a very low rate, but it is at a heavy loss to our societies, and we should like to see that loss reduced to a minimum, or, still better, disappear altogether.

We are glad to find that Colporteurs are being extensively employed by the Society. Speaking of them the Report says—

It is impossible to lay down rules as to the sale, or gratuitous distribution of books, that may reach every case. After all, much must be left to individual discretion. Yet the Committee are desirous of encouraging, as far as practicable, the sale, even at a nominal price, rather than the entirely gratuitous distribution of their publications. To this end they are ready to assist in the establishment of book shops in towns, and colportage through the country. During the last year six colporteurs have been employed by the Committee, in cooperation with the Committee of the Bible Society, four at Futtehgurh, one at Lahore, and one at Ráwal Pindí. The Rev. W. Smith of Benares, and the Rev. H. Stern of Goruckpore have also been authorised each to employ a colporteur for his district on the same condition. Mr. Smith has also opened a book-shop in Benares to which the Committee have promised aid. The Rev. G. T. Gaster of Agra writes (December 27th, 1859), "With regard to the distribution of tracts I am sure that the best method is to charge a small sum, say one pice each, as they are less likely to be torn or lost than when given away.

The remarks of the Colporteurs are worth copying.

People talk much of design of Government to make them Christians. This in part owing to the disarming.

People hear well. One man threatened to kill them, but soon went away. All say they are about to be Christians.

24 Books given to one school. All but Musalmans listen well. People say they are about to be Christians.

Half the books sold to boys who can read. People hear well and treat them kindly.

Books sold principally to boys.

Dullu sick.

Dullu in one village addressed four hundred, only one or two persons opposed.

People hear well.

People tell them they sell the books for their own profit.

People generally hear well. Their great objection to paying is that they heretofore received them free.

NOTE.—Our books are exhausted and we are waiting for a supply from Lodiana.

People hear well, all but the Sikhs, who often oppose violently, and say, "We have saved the Sáhibs, and now will not allow you to preach."

No books on hand. People hear well.

Attended the fair at Singirampore. People wonderfully attentive. Books received from Lodiana.

Raised the price of single gospels to 2 pice each. People will not buy.

Mela.

People hear well, but few disposed to buy.

The work of the Society in supplying European soldiers and others with the publications of the London Religious Tract Society, is a very important feature of its operations, and well entitles it to the support of all our countrymen. We cannot do better than copy the following lines :—

As of Bibles, so of Christian literature in general, both English and Vernacular, the destruction during the Insurrection in the North West was complete. The few books saved by those who were so favoured as to escape the attack of mutineers and rebels, and the few stray volumes afterwards recovered from ravines, drains, and the rubbish of ruined buildings and stations, can scarcely form an exception to this statement. The excellent publications of the London Religious Tract Society, opportunely arriving in the midst of this desolation, were welcomed as valuable contributions towards the restoration of many private, and family, and Sunday school, and Soldiers' hospital libraries. Many of our countrymen who have, since those troublous times, entered North India, have derived invaluable instruction and comfort from the same source. Particularly in the way of army supply, it is impossible to estimate the amount of good the North India Auxiliary is accomplishing, as a medium of supplying soldiers with the Home Society's publications, and with other religious works coming within the scope of this Society's Constitution. Military Chaplains, laymen who take an interest in the welfare of the soldier, and nurses in hospitals, have found the London Society's publications of the greatest value, as auxiliaries, in their efforts to benefit this important class of their fellow countrymen. Such works as the Leisure Hour, and Sunday at Home, so eminently adapted to gratify, encourage, and even to create a taste for instructive reading, a source of so much enjoyment to the soldier, are always welcomed in the Barrack and Hospital. The Committee's rule, of selling to and for soldiers at half price, places these valuable works in the hands of many whom otherwise they could not reach. Libraries have been formed in many regiments and hospitals, to which from time to time additions are contributed by benevolent individuals from the Society's Depository. The good thus silently done the great day alone will reveal. Arrangements are in progress by the Committee for the restoration of some of the libraries in Dâk Bungalows, which were all destroyed during the Insurrection. That these libraries have been useful could not be doubted, even if no instances in proof had actually come to our knowledge. But the following extract from the Narrative of the late Roman Catholic Chaplain of Allahabad, (now a Protestant Missionary at Patna) shows that good has been done, and that the benefit of these libra-

ries is not confined to Protestants; but that Roman Catholics, and even their priests may receive benefit from them. Speaking of the English Reformers, he says that he had been taught to look upon them as a set of impious, profligate, and unprincipled men. "This was my opinion of the character of Cranmer up to the year 1856. Travelling from one station to another, I stopped in a Dâk Bungalow. Having no books with me except my Breviary, after I had read my daily office, I found the time somewhat tedious. There was a small wall-shelf containing religious books, I had always taken it for granted that these books must be mere trash, and never before had I concerned myself about them. But now I took out a small book, which, I found, contained the biography of Cranmer. I will say nothing of what I thought of his character as represented in that book, for I was strongly prejudiced against the fairness of all books printed by the Religious Tract Society. But one thing struck me much, and pressed on my mind very forcibly. It was the death of Cranmer; his firmness and constancy of faith at the awful moment when he was about to appear before the tribunal of his eternal Judge; his holding out firmly to the fire the hand which, in a moment of fear, had attempted to sign his recantation, and the keeping it stretched till it was reduced to ashes, and before the fire had touched his body; thus confirming with this act of heroism the doctrines he had taught. I reflected that whatsoever might have been his inconsistencies and weaknesses, or even his dissimulation during his life-time, if he had not really and sincerely believed the doctrines of the Reformation to be true in that awful moment, humanly speaking, he could not have shewn that firmness and heroism which he did show when he was about to be lodged in eternity. This gave me matter for serious reflection, and warned me to receive with caution the statements of controversialists, though they might be fighting on the right side. I also came to the resolution of reading the Biographies of the Reformers, as represented by both parties."

We are surprised to find the Society's income so limited. The Subscriptions and Donations ought at best to be tenfold what they are.

Last year the subscriptions and donations amounted to Rupees 1,693-11-0; this year to only Rs. 841-10-0. Last year the Treasurer reported a total balance in hand of Rs. 9,121-8-3; this year, of only Rs. 3,001-12-0. To this may be added Rs. 5,559-15-5 awardable by the Compensation Commissioner, out of the Society's claim of Rs. 15,679-14-3 for losses sustained by the Mutiny. Much of this, however, will be required to meet forthcoming bills for printing, and to replenish the Depository with the London Society's Publications. To meet the expenditure incurred by selling so many of the Home Society's books at half price, and so large a proportion of the Society's Vernacular publications at a greatly reduced price, and by gratuitous distribution of a large proportion, by the salaries of colporteurs, and current expenses of

establishment and contingencies, the Committee trust their appeal to the friends of the Society for aid may not be in vain.

There is one rule referred to in the Report, we earnestly—shall we also add, disinterestedly?—recommend the Calcutta Society to adopt. It would be the best way of advertising the Societies publications, and they need some kind of notice for it is a fact that very few Missionaries know more than a few of the publications either of the Tract or Christian School Book Society.

The Superintendent of the Depository has a list of the Missionaries in these Provinces, with a standing order to send a copy of every new work issued to each Missionary in the North West.

V.—*The Bible in Indian Schools.*

The following extract will be interesting to many of our readers.

House of Lords, Monday, July 2nd.

The Earl of Shaftesbury appealed to the Duke of Marlborough to postpone his motion in reference to religious education in India. He said that he strongly concurred in the object which the noble Duke had in view, and believed that the resolution might be carried into effect with perfect safety; but he was satisfied that the present time was most inexpedient for doing so.

The Earl of Ellenborough also requested the noble Duke not to press forward his motion at present.

Lord Harris, the Earl of Derby, and Earl Granville also deprecated discussion at the present moment.

Lord Brougham stated that if the noble Duke submitted the motion he should, without debate, move the previous question.

The Duke of Marlborough, however, declined to accede to the recommendations which had been made to him, and after presenting several petitions, moved the following resolution:—

"That the British Government in India as the representative of a Christian nation, is charged with the duty of promoting the moral as well as the social welfare of the people of that country, and that in order effectually to further such objects, it is the opinion of this House that the authoritative exclusion of the Word of God from the course of education afforded in the Government colleges and schools, ought, under suitable arrangements, to be removed, and humbly to address Her Majesty that she will be graciously pleased to give directions for carrying the above object into effect."

The noble Duke contended that the Scriptures were really excluded from the Government schools in India, and urged that it was impossible any longer to maintain the neutrality upon which

the present system was founded. It had been said that we could adopt no other system, and that if we did so we should act directly contrary to the proclamations which had been issued to the people of India. He denied that the adoption of the resolution would interfere with the tenor of any proclamation; and he contended that it would leave the natives in the full and free exercise of their religion. One of the principal objections to the introduction of the Holy Scriptures into schools was that such a system would create dissatisfaction among the natives, and distrust of the British Government, that it would deter the people from sending their children to the schools, and would impede the spread of education. But, as a proof that there was no foundation for such apprehension, he referred to the missionary schools in various parts of India and Ceylon, which, he said, were attended by children of all classes and denominations. In conclusion, the noble Duke said he did not call upon the Government to impose the religion of this country upon the people of India, but all he asked was that the Scriptures should be placed before the natives as an open book. Whatever might be the result of the motion, he felt convinced that the day was not far distant when the policy he advocated would be adopted.

Lord Brougham thought it was inexpedient to discuss the subject, and moved the previous question.

The previous question was then put, and agreed to.

Hardly any other result was to be expected. Noble lords of opinions as diverse as those of Shaftesbury, Ellenborough and Brougham, alike pressed on the Duke of Marlborough, the withdrawment of his motion, but either from conscientiousness, or a sense of duty to those who had signed the 1500 petitions he presented, his Grace pressed his motion to its final issues.

Various reasons must have influenced those who opposed the motion. None of them probably anticipated serious results from its passing into law; some of them doubtless regarded it as likely to irritate the discontent naturally caused by the new measures of taxation, and not an inconsiderable number would consider it as quite an unnecessary resolution. We are disposed to acquit the Government at home of anything like hostility to any fair and practicable measures affecting the position or diffusion of Christianity in India. In truth it goes far beyond our Indian Government, for we do not hesitate to characterize Lord Canning's policy as much more favorable to Hinduism and Muhammadanism than to Christianity.

We have been surprised at the stir this Bible school question has excited in some quarters in England. It has been elevated into a position of importance far beyond its real merits, and an amount of folly and ignorance has been uttered and written about it which we blush to think of. We shall not be suspected

of indifference to the great cause of native enlightenment; but far less good would come out of any measure like that proposed by the Duke of Marlborough than is usually supposed. Indeed the whole subject is surrounded with difficulties. Yet whilst opposed to anything like the enforced use of the Bible in Government schools; we do desire to see perfect liberty given to teachers to speak on the subject of Christianity when it fairly presents itself, and to read the Scriptures with a class whenever the students or scholars desire it.

VI.—*Is a specific training useful for Missionaries designed for India and the East?*

A Paper read before the Calcutta Missionary Conference, July 3rd, 1860.

By missionary specific training I mean that line of studies and preparation pursued, which would be of more use to the Missionary than to Ministers generally—it supposes that this specific or professional training is based on a *general* training, comprising classics, mathematics, theology, natural and mental science, and above all that the Missionary is taught of the Spirit—thus the lawyer and divine in Colleges receive together a general training, but at a certain stage branch off to studies more directly appropriate to their future callings in life.

The introduction of this subject is associated with one of melancholy interest—for it was one of late very much on the mind of our dear brother Lacroix, and in the last conversation I had with him he was so interested in this question that he made me promise to get him certain documents in order that he might write to the London Missionary Society in advocacy of the subject—he had long been aware that the relations between intelligent native Christians and Missionaries were of a delicate kind, requiring on the part of the European great caution and prudence, and above all a knowledge of native character which was not easily acquired, but which in after times will be more necessary than heretofore.

The principle of a professional or specific training is admitted now in England in all other departments except that of missions—the *lawyer* has to acquire various branches of legal knowledge though he may never require them for use, so with the *physician* in the departments of chemistry, botany and comparative anatomy, so with the *artillery* officer*—and it is thought

* So with the Agriculturists as the course of study in Agricultural Colleges points out.

expedient in those professions to have a *wide range* in professional education, so that in after-life the training may admit of an *adaptation to circumstances;* much of the lawyer's and physician's knowledge is never called into play—yet it is of great value to have it available.

Even England with all her love of mere practical knowledge has been of late compelled to adopt a specific study for her cadets, as well as for her farmers, and now it is extended even to her consular establishments in the East where experience has taught that mere empiricism wont do.*

Are Missionary objects, and particularly in the East, so very simple, that no training is required, are the gigantic systems of Hinduism and Muhammadanism, entwined for ages round all the recollections and associations of a nation, so easily overthrown?

But it may be said, what need have those Missionaries of special training, whose specific work lies in English schools? I believe that all who have had long experience in this department will concur in the view that the knowing how to *adapt* English ideas to the oriental mind is one of the most important subjects in teaching, and that there are very few books written in England that do not require modification, so as to suit them to the various phases of the native mind, that without this, English knowledge will be only a sort of varnish, a white-washing. Even in teaching the Scriptures, a book designed for universal man, it is surprising how much more it tells on the native mind when we give it in its oriental side and we follow the mode of teaching of our Lord who was a real oriental Guru. What vast advantage is it to be able to illustrate obscure English ideas by illustrations drawn from native books or oriental scenes and society. And for young men brought up in English Missionary Institutions is there not a danger that through the Institution system being too anglicized they may become totally unfit to teach or preach acceptably in the vernacular, and thus labour almost under the disadvantages of foreign Missionaries. On this I quote the opinions of an educated native Christian who states:—

The preaching of the educated native Missionary is generally dull. It excites neither the imagination nor works upon the feelings of the audience. The eloquence is too English to interest a Bengali congregation, and his argumentation is too learned to convince them. People, whose minds are filled with the splendid imagery of the Ramayan and Mahabharat and whose thoughts and avocations are thoroughly Bengali, cannot have much patience to listen to the dry and

* She has at a slow pace followed the example of France who spends £400,000 annually on military education.

anglicized sermonizing of their educated countryman who takes an Anglo-Saxon preacher for his model. Hence Bengali preaching has often been unimpressive and dull. An Hindu orator makes his audience shed tears or convulses them into laughter by the story of Ram or of Krishna. But a native Christian preacher often makes no impression at all upon his hearers by the glorious doctrines of the Bible. The cause of this difference in the effect is owing to the mode of training the preachers. The Hindu orator spends a long time in his apprenticeship during which he prepares his voice by modulating it according to the sound of a musical instrument, by crying aloud in a solitary place or by dipping himself into water up to the chin. He commits the texts of the *Shastras* especially the fine passages to memory and learns the mode of delivery from a well and long practised orator. His knowledge is not profound, for he understands very little of Sanskrit. But he has mastered the art of exciting a mob.

The Hindu orators do not argue, they do not work upon the intellect of the hearers at all, they only excite their passions and fill their imagination with the grand description of scenery and of the gods. We have seen hundreds of Hindus listening to such an orator in rapt silence; very different is the training and success of the native preacher, he is sent out to preach the Gospel to his countrymen with very little preparation as a public speaker. He knows the Bible, but he wants the power and facility to communicate his knowledge to the audience in an acceptable manner. He has not got the tact of painting the Gospel truths in vivid colours. We think the native preachers would do well to imitate to a certain extent the Hindu orators. There are many things in the Gospel which can be vividly described by a clever preacher so as to interest the Hindu minds and excite its feelings. The tragic scenes of Gethsemane and Calvary, the resurrection and ascension of Christ and some of his miracles can be described so pathetically as to impress the Hindu and Muhammadan hearers.

With the increase of the native Church and of educated catechists the position of a Missionary in future with regard to native Christians, seems likely to be more that of a *superintendant* than of a *pastor*,—but in order to fulfil that office, what knowledge of native character and of the wants of native society is required, so as to make theory and practice harmonise! To be a leader of the native mind, requires great knowledge of human nature and particularly of orientals.

How often is it the case that circumstances require a young Missionary after a couple of years' residence in India to take charge of a large body of natives, when every thing connected with native ways is new and puzzling to him and he sees "men as trees walking," he has had no preparatory training for the work, he makes rules and regulations then in the simplicity of his ignorance which in after-life he has bitterly to regret,—but too late—he has committed himself and not only himself but

the future labourers, and it may be other missions by the precedent established for a certain course of action.

The *increase of knowledge on the part of converts* and the consequent feeling for independence naturally arising, require very delicate handling on the part of a foreign Missionary who comes to India at an adult age naturally encrusted with national prejudices. It must be remembered that native Christians, with few exceptions, are alive to nationality, hence they feel acutely that sweeping but well meaning abuse that is sometimes poured on every thing relating to India, as for instance when it is said that all their ancient literature is mere rubbish, that there is scarcely a virtuous Hindu female and on the other hand the praising up of everything English. I knew a case some time ago of a catechist who asked a Missionary this question—your countrymen are taxing us heavily, what good have you done in Bengal? the answer he got was to be taken by the shoulder and turned out of doors!

Nor is it merely with natives the difficulties lie—the disagreements about modes of Missionary action between senior and junior Missionaries has often led to very painful scenes—Missionary experience is on the advance and a junior Missionary comes out with that, finds his senior brethren have perhaps not moved with the times, or it may be the junior arrives utterly ignorant of every thing Indian, he naturally condemns modes of operation, the result of Indian experience, and perhaps writes his remarks to England which are, it may be, printed—then an explosion takes place. It was a saying of the late Bishop Corrie, It is a blessed thing if a Missionary during the first two years of his residence does not commit irreparable mischief.

The *probable increase of Europeans in India* with their prejudices in full sway against "the nigger" and his language, is likely to be attended with serious complications to Missionaries in various cases, placing them, as it were, between two fires, their nationality and family-ties drawing their sympathy towards the dominant race, their Missionary duties leading them to advocate the cause of the dumb and feeble. How important then that Missionaries should feel their ground, keep the true via media, and from a knowledge of the past of Hindustan, claim for the Hindu a far higher position and status than that assumed for the Caffre or the Bushman, at the same time that they appreciate the loftier status of Europeans, and the need natives have at present for the guiding of the European. Let us beware of fanning the flame between the two races which may make the Hindus cling to Hinduism on political grounds as the Circassians have clung to Moslemism or the Celtic Irish to Romanism.

The increasing intercourse with English people in India—English preaching by Missionaries—the multiplication of English papers and periodicals—all these are snares which may lead the Missionary away from his proper work. The Church Missionary Society for instance has been obliged to write to its Missionaries in India, warning them against neglecting their work for English preaching and laying down as a rule that they are on no account to receive any pecuniary allowance from Government for preaching—for English preaching has been found in various cases the dry rot of Missionary enterprise, though at times refreshing to a man's spirit, yet care must be taken, lest it produces a distaste to preaching to natives.

Hinduism and Muhammadanism are changing their phases in India, and require more mind and preparation to cope with them—the former is verging more to an eclectic system compounded of the dogmas of Theodore Parker and the Vedic Pantheistic system, while the latter is verging to the latitudinarian system of Sufiism or the quasi Puritanic system of Wahabeism.

There is a movement in favour of those views of specific training going on in other quarters.

John Muir, Esq., long known as a friend to missions and Missionary literature in 1852, published a pamphlet "on the Training of Missionary Agents."

In 1858. A correspondence took place in the columns of the *Times* on the need of establishing an Oriental College in London, it has been reprinted in a pamphlet form.

St. Augustine's College at Canterbury was established for students for the colonies and for missions.

I append a few questions of their examination Paper on Missionary Operations, June, 1850.

"How would you argue with a Socinian, and how with a Musalmán who denies the necessity of the atonement?"

"The Muhammadan creed has been said to consist of six articles:—state and explain these, and point out their errors and defects."

"What course would you take with an adult heathen applying to you for baptism?"

"Give an account of the rise and progress of missions in Tinnevelly?"

The May number of *Evangelical Christendom* contains an able article on the "Equipment of Oriental Missionaries."

The *Church Missionary Society*, as the result of long experience, have resolved to have no Missionary licensed or appointed to work until he has passed in the vernacular.

The present *Bishop of Calcutta* has announced, in the course of study for Missionary candidates for orders, to "write a short sermon in the vernacular language in which he is afterwards to preach." And among the books to be examined in are Elphinston's India, Lives of Schwartz, Martyn and Muhammad, Buchanan's Life and Christian Researches.

The plan I would beg to submit is the following.

The last twelve months of a Missionary's residence in Europe to be devoted to specific preparation,—for Missionaries to India to embrace the following subjects.

HINDUISM in its various phases of Vedantism, Pauranism and Sectarianism, with the injury it sustained from Buddhism.

MUHAMMADANISM. Its rise and progress, various sects and particularly the development of Sufeyism and Wahabeism.

INDIAN HISTORY, including the rise and influence of the Hindu philosophical sects, the various modifications of Hindu character and temperament as shewn by the past.

INDIAN PHILOLOGY. Embracing a sketch of Sanskrit literature and the connection of the language with the vernaculars of India, also the elements of Arabic or Persian Grammar for Missionaries designed for the Moslems.

HISTORY OF MISSIONS. Their various phases through the world; the diverse means applied and their relative success. Grant's Bampton Lecture might form a good text-book on this.

Missionaries for China would require to study Buddhism as introduced into that country from India—the history of the Mongolian race, and of Chinese literature.

Those for W. Africa would have to study Muhammadanism and Idolatry in its simplest form.

This plan might be carried out through the agency of retired residents from India who would be glad of occupation of that kind which revives their old recollections, and with thirty Professorships of Sanskrit in Europe, there could be little difficulty in securing suitable teachers.

It may be said, why should not those studies be pursued in India—the answer to that would be for the same reason as an officer of Engineers goes to Addiscombe before coming out to India—independently of the question of the difficulty of procuring suitable books and teachers, except at one or two places and the desirableness of pursuing such sedentary studies in a cold climate—there is the fact that experience has shewn Committees or Missionary bodies cannot be trusted to leave a man disengaged during his first twelve months in India, there would always be so many excuses for imposing this or that branch of duty on him or filling up a vacancy caused by sickness or death.

VII.—*The Invitation to Prayer.*

We published last month the Invitation to Prayer issued by the Calcutta Missionary Conference. We commend it to the very serious consideration of our readers, and we earnestly trust that it may be received by the Church throughout the world, in the spirit of cheerful yet solemn thankfulness.

The Invitation from the brethren at Lodianah last year, found the Church of Christ rejoicing yet wondering at the mighty things done in the name of the Holy Child Jesus. Exalted as He is to His throne of glory, His people here have remembered His low estate; and have never been able to realize the vast extent of that power, ("all power in heaven and on earth,) which He now, in royal majesty, wields for the fulfilment of His great designs. They have as yet seen only "the hiding of His power." But when, in seasons of revival, He sends forth some special gifts, and dispenses with larger hand the saving gracious influences which He has purchased for the rebellious, then His people have some glimpses of that omnipotence which finally will put all things under His feet. Their experience strengthens hope, and faith becomes, as it ever should be, "the substance of things hoped for, the evidence of things not seen." The world may appear to be very dark, the Lord's people very few, the difficulties of the work very great, but

> Faith, mighty Faith, the promise sees,
> And looks to that alone,
> Laughs at impossibilities,
> And says, It shall be done!

But what can man do to hasten the glorious end? Above all things one duty is obvious. He must pray. All Scripture illustrates the power of Prayer. It has pleased God that His creatures shall ask if they will have. He has not laid on all alike the same duty of labour and service. He has not called all to suffer martyrdom. He has not endowed all with gifts for preaching. He has confined many to beds of languishing, He has sentenced many to a life of trial and poverty, He has withheld from many to whom He has given grace, mental powers adequate to any public service. But to every one whom He has called, He has given one noble privilege, and on them all has He imposed one primary common duty—access to Himself in prayer. In the arrangements of His providence, He stimulates to prayer, by leaving His people to feel the need of His presence or succour, or by special encouragement and answers to their supplications. And He has given His Spirit to help their infirmities, to make prayer

a delight, and to shew them what things to request. Thus prayer is perpetuated. All around the globe from the rising to the setting sun, every moment of the day there is prayer. Incense is ascending and a pure offering. The morning hours of this land follow the morning hours of more Eastern lands, and so on the day advances, carrying with it the echo of prayer from land to land throughout the world. Various, beyond conception, are the multiplied cares that are poured into the Father's ear, but there is at least *one* common prayer, one universal desire, from all who know and love His Son: "Thy kingdom come, thy will be done on earth as it is in heaven!"

The remarkable events of last year led many to expect that wonderful times were hurrying on, and that the Spirit of the Lord would soon be poured forth in copious measure on all mankind. We believe that indeed this has been a year of blessing. But the kingdom of God comes without observation. We must be content, if silently as the dew, secretly as the leaven, gradually as the earth's vegetation, the grace of God works in the hearts of men. We may not, year by year, *see* its progress, but perhaps twenty years hence we shall witness the accomplishment of a change as vast, as Wesley would have beheld, if he had been raised to look on England and on the world, a century after he first preached the Gospel. A mighty change has taken place, far mightier than in any other hundred years of the world's history, save that century which saw our Lord himself preach, and suffer, and shed forth His Spirit on the day of Pentecost. Some persons write very confidently about the world becoming darker and more wicked, and the number of the Lord's people diminishing, and their faith and holiness decaying; but none of these things can be proved. On the contrary, all men who have really studied the history of the world in the Christian era, know well that the power of the Gospel has subdued many evils, has conferred many blessings on mankind at large, and that since the reformation, its triumph have been spreading in all the four quarters of the world, and that in the last hundred years, and still more in the last fifty, years, the progress has become more and more decided and rapid. This can be proved by overwhelming arguments based on incontrovertible truths. The evidence of it becomes more manifest every year, while year after year dissipates the fond delusions of those who continue to prognosticate woes and judgments, apostacies and persecutions. Many are the dark lands into which the Gospel is struggling; many are the immortal souls that every year are added to the number of such as shall be saved, and the progress will

continue, the mighty wave roll on, "till the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

If now in this blessed and reviving day, we would accelerate the glorious change; if, beholding the multitudes still sunk in sin, the dishonour still cast on the gracious Saviour, the miseries of our fellow men we mourn and weep, and would rectify these woeful evils, we have the means at hand, in obedience to the divine command. "The harvest is plenteous but the labourers are few, pray ye the Lord of the harvest that he would send labourers into His harvest." Let us continue in prayer for the outpouring of the Holy Spirit in larger measure, even in such force and power as to answer to the prophet's cry, "Oh that Thou wouldst rend the heavens and come down, that the mountains might flow down at Thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!"

Let us look at the name signed at the end of this Invitation to Prayer. When the late Mr. Parker proposed and prepared our Invitation to Prayer in 1858, he was taken away on the very day that the draft he had prepared was submitted to the Missionary Conference. And now, we are circulating another Invitation, with the name of one attached to it who, since it was printed, has entered into rest. "He was a good man and full of faith and of the Holy Ghost." "He was a faithful man and feared God above many." His name and memory are dear to very many. His exhortations and his example are powerful motives to the performance of any duty. Many devoted men have given their lives for India, but among them all Dr. Ewart held no second place, in faith, in holiness, or in zeal. He has now left this legacy, this call to prayer, and no common value, we may say a special sacredness, seems now attached to it as his latest, his dying service for the Saviour whom He loved and followed so truly to the end.

VIII.—*An Appeal.*

There exists in connexion with our Tirhoot Mission, a small community of native Christians residing in the district, in the villages Muriaru and Surutpur, in the neighbourhood of Zitwarpur factory. For the use of these native Christians it is intended "to build a Church" in the village Muriaru, and

eventually to branch them off into a separate Mission station. For the purpose of soliciting and inviting the contributions of the friends of the Mission, the present Appeal is presented to them; and to enable them to form an opinion on the desirableness of the object, the following particulars as to origin, history and present state of these native Christians, are respectfully subjoined.

1. The first convert to Christianity from among the heathen of that neighbourhood was baptized on the 11th June, 1847; six months later, on the 12th December, 1847, another convert followed; and since then, every year has added some more; viz.:

In the year 1848 were baptized, 1 adult;

„	1849	„	„	2	adults	and 3	children.
„	1850	„	„	3	„	and 7	„
„	1851	„	„	2	„	0	„
„	1852	„	„	1	„	0	„
„	1853	„	„	1	„	5	„
„	1854	„	„	1	„	1	„
„	1855	„	„	0	„	0	„
„	1856	„	„	0	„	6	„
„	1857	„	„	1	„	5	„
„	1858	„	„	4	„	5	„
„	1859	„	„	7	„	10	„
„	1860	„	„	1	„	2	„

This gives an increase of *twenty-six adults and forty-two children, in all sixty-eight souls* added to the Church of Christ in the space of thirteen years. These converts belonged to five different castes, (viz. Brahmans, Rajputs, Sonars, Koeris and mostly Tantis (weavers); and were residents of ten different villages, (viz. Muriaru, Surutpur, Bishnpur, Dudhpur, Gurh, Maniarpur, Patpara, Chazakhanpur, Chhataura, Bhusuri, Khandarian).

2. The first four of the converts belonged to a religious sect among the Hindus which is known by the name of Shionarainis. This sect hold, that all men are of one caste, and accordingly they eat together, but only in secret and among themselves; before other people they keep up their caste. Another characteristic doctrine of theirs is, that an holy incarnation of God (Sant-Avtar) is to appear on earth, who shall wash away the sins of the world; and that the appearance of this holy incarnation is at hand; yea the old guru Chaturidas whose disciples those four men had been for a long time, told them: "I shall probably not see him, but you shall, and mark, he added, people shall not be obliged to travel far in

search of him, for his book shall wander from house to house." This old guru died, and shortly afterwards two of our Missionaries (brother Rebsch, and our late brother Schorisch) who were on a tour along the river, made their appearance at the village Muriaru, on the bank of the river. As they proclaimed "an holy incarnation, Jesus, whose blood cleanseth from all sins," and as they gave his book to all who desired it, the attention of several of the disciples of the old guru, who were present, was at once excited, they put some enquiring questions to the brethren, took some tracts, and communicated their thoughts to each other. It was soon established in their minds, that Jesus was their expected "Sant-Avtar," and that they ought to become his disciples. This conviction led to a visit to the Missionaries at Muzaffarpur; these visits, though at a distance of forty miles from their homes, were repeated; their knowledge of Christianity grew, their convictions were strengthened; and when in the year 1846 our lamented brother Schorisch died, one of these enquirers, Budhu, stood at his bedside and received the entreaties and blessing of his departing Christian guru. A year after, this man was baptized, and became the first-fruits of the ensuing harvest in the interior of a heathen district. The subsequent converts are for the most part, relatives of the first three ("Budhu, Hunumán and Dukhá); and those also who are not relations to them, have mostly been converted by their instrumentality. One of the three, namely Anthoni Hanumán, who enjoyed universal love and esteem both among Christians and heathen, fell asleep in Jesus at Christmas last, his wife had preceded him several years before. He longed greatly to see a Church built and a European pastor established amongst them—he was not permitted to see it; however, he saw two of his brothers with their families converted, and recognized in their conversion an answer to his unceasing prayers for them, and died in the full hope that the other members of his numerous family would also follow him.

3. Like all other converts to Christianity in India, these also have had their share in severe trials as it regards their temporal condition. When it became known that they had become Christians, they were immediately turned out of their houses and families and villages, and were obliged to take refuge for a time at the Mission compound in Muzuffarpur. One found himself literally burnt out of his house one night. And it was only with great difficulty and perseverance that the Missionaries could prevail on the zamindars of the villages to allow them a spot outside their villages to build a hut on. After this was effected, their wives and families generally

were also prevailed on to join their outcaste husbands. It was a fortunate circumstance, that the first converts were weavers. When, therefore, driven out from the land they had been cultivating, they had recourse to their loom; and though with difficulty and great privations, yet they have managed to support themselves all along, the Mission lending them a helping hand only in the beginning of their conversion when they were literally stripped of every thing and were obliged to begin the world afresh.

4. As to public worship these native Christians have been performing it themselves alternately in the villages Muriaru and Surutpur, where most of them live. The three first converts could read a little, and soon learnt it better; and were thereby enabled to read the word of God for themselves and conduct social and private worship. Now and then also some came in to Muzuffarpur and improved this opportunity for hearing and conversing with us. We also visited them now and then. But the distance of their villages from the station being forty miles, these visits could not confer upon them those benefits, which a resident pastor, European or Native, is calculated to confer on a congregation. Especially their wives need more instruction and all of them more pastoral care and supervision. With a view, therefore, of affording these native Christians the means of a regular divine service and pastoral oversight, we have resolved to build a Church at the village Muriaru, where the first convert came from. The performance of the divine service and pastoral care is to be entrusted at the first to the native Catechist, Nathanael Dhouli Thazur, a man of their number who was converted in the year 1851 through their instrumentality, and who has, since his conversion, been living with us at the station and assisted in preaching. As soon, however, as we find it practicable, an European Missionary is to be stationed there, and the community branched off into a separate Mission station, which will comprise the eastern and south-eastern parts of the Tirhoot district.

5. The Church contemplated is to be a plain building of the shape of a thatched bungalow with a verandah round about; its length to be forty feet (within) and its breadth twenty-four feet (within), we intend laying the foundation of it before the rains, and the superstructure after them.

6. The prospect of being provided with a Church and a pastorate has filled the hearts of the converts with a great joy, they have been asking and praying for it from the beginning. Their own means being still hardly sufficient to provide for themselves, they join us in soliciting the aid of their and

our European fellow Christians. Timber, bricks, chunam, bamboo, straw and other building materials are equally acceptable.

7. The amount of the cost is estimated not to exceed 1,000 Rs.

8. The Missionaries of the Tirhoot Mission have had the subject long in view; but the want of European labourers has prevented them hitherto from carrying it out. Now, however, they can spare a married Missionary for the purpose, and are therefore ready to undertake it. The only difficulty of late was the want of a suitable piece of ground to build on, an attempt to get some land was made four years ago, but it failed, the zamindars being hostile to it. Lately, however, the mind of the heathen in that neighbourhood seems to be undergoing a change, the zamindars lay no opposition in the way, but permit the spot, where the Christians live, to be used for the site of a Church; and we confidently hope, we shall also eventually get a piece of ground to build a house for the European Missionary, and thus form another centre from which the Word of God shall shed abroad its blessings upon the heathen lands around. There are not wanting enquirers in that neighbourhood, who would be added to the Christian community as soon as it is properly constituted. The conversion, conversation and conduct of these native Christians, together with the visits and tours made frequently by the Missionaries in those parts, has had an influence upon the natives which makes us hope that the present undertaking will meet with success.

9. We trust, and pray to the Lord, that He may graciously move the hearts of the European Christians hereabout to embrace this opportunity of enlarging the kingdom of our blessed Redeemer in these lands, and remain,

Much obliged,

A. Sternberg,

F. Dadl. J. A. Van Gerpen.

Muzuffarpur, 1st May, 1860.

X.—*Presbyterianism in America.*

The General Assembly of the Old School Presbyterian Church in the United States of America, has just closed its annual session. The growth of the Presbyterian Church in the United States has been quite as remarkable as that of the country itself. In 1706 the first Presbytery was formed, when there were but seven Presbyterian ministers in the whole country. The General Assembly was formed in 1789, when there were in the country four synods and 74 ministers. Now, though the church was nearly equally divided 23 years ago, the Old School branch embraces 3500 congregations, 2600 ordained ministers, 170 Presbyteries, 35 synods, and over 300,000 communicants, or regular church members: more ministers and churches, I believe, than are embraced by the Established Church of Scotland, the Free Church of Scotland, and the United Presbyterian Church of Scotland.

The Presbyterian Church has penetrated into every part of our vast country, from the Missouri to the Rocky Mountains, and from thence to the shores of the Pacific. About twenty-three years ago the church divided into what is called the Old and New School, and while the New School has increased, numbering last year 108 Presbyteries, 23 synods, 1542 ministers, and 138,000 communicants; so greatly has God blessed the Old School that it is now larger than both were before the division.

The two together now would number at least 4150 ministers and 5150 churches; and when Cumberland Presbyterian Church, the United Presbyterian, and the Reformed Dutch Church, which came originally from Holland, and which is really and essentially Presbyterian, are nearly all united with us, it need not be wondered at that Presbyterianism is in fact one of the strongest elements among our 30,000,000 of people.

The General Assembly meets annually on the third Thursday in May: formerly its sessions were all held in Philadelphia, but for the last few years it has been migratory and has met in various cities of the Union: two years since it met in New Orleans, the extreme South. Its recent sessions were held in the city of Rochester, in the State of New York.

The late Assembly was the largest Presbyterian Assembly which ever met in the United States, and I suppose in the world; on the second day of its session at noon, it numbered 328 members, 182 ministers and 146 ruling elders. A large number of the ministers were the most distinguished divines in the whole country, the names of Hodge and Skring, Krebs and others, are well known on this side of the Atlantic. And many of the ruling elders were among the first men of the nation, having adorned the bench and graced the Halls of our State and National Legislatures. Of the 170 Presbyteries, six are in the foreign field, three in India, two in China, and one in Africa. One Synod is in India, called "the Synod of Northern India," another Synod embracing Oregon and California,

is away on the shores of the Pacific, and is called "the Synod of the Pacific," two Presbyteries are among the North American Indians, one called "the Indian Presbytery," and the other "the Presbytery of the Creek Nation."

The sessions of the Assembly usually continue two weeks, during which time an almost incredible amount of business is transacted. A large portion of the time of the Assembly is occupied in its attention to "the schemes of the Church"—as our Scotch brethren term them. In conducting its benevolent operations the Assembly has five great organisations termed Boards: the Board of Domestic Missions, the Board of Foreign Missions, the Board of Education, the Board of Publication, and the Board of Church Erection; to which may be added her Theological Seminaries.

The whole history of the Presbyterian Church in the United States of America has been a history of missions. When ministers were very few, and long before any missionary societies were formed, Presbyters were accustomed to send all their members, not excepting the oldest, on missionary tours of hundreds of miles, among the scattered population in the frontier settlements. And nearly or quite contemporaneously with the organisation of this General Assembly, was the appointment, by the body of a "Committee of Missions," which for a number of years conducted the Missionary operations of the Church under the direction of the Assembly, until the Committee became modified and enlarged into the present Board of Domestic Missions. The missionaries of the Assembly were often sent on horseback to Ohio, Western New York, Western Pennsylvania, Virginia, and North Carolina. In those days, churches permitted pastors to make long tours—not to Europe or the Holy Land,—but away among destitute settlements in their own country. The greatest preachers of the age were active in this way, and their labours were attended with wonderful success.

The late report is the fifty-eighth annual report which this Board have presented to the Assembly. The last has been by far the most prosperous year the Board has ever enjoyed. The whole number of missionaries employed during the year just closed, in all the States and territories of our vast country, was 691; more by 91 than were employed the preceding year. The number of churches and missionary stations, wholly or in part supplied with a preached Gospel by the missionaries was 1179. During the year 53 new churches were organised. With the churches under the care of the Board are connected 429 Sabbath-schools, with 3460 teachers and 22,035 scholars.

The total amount of receipts and available funds during the year was 147,000 dols., or about 31,000*l*. Clothing valued at 17,295 dols. was received during the year, and distributed among the missionaries, who needed it. Various new missions have been established during the year in the far west, and in California and Oregon, and in other new States and territories numerous additional labourers have been sent. In so many portions of the country, especially in the newer States and territories, the population is still so scattered and spare,

that it is often difficult to gather a sufficient number within a practical distance to form a church, and the Board has now fifty-eight itinerant ministers labouring in different parts of the country.

They have also twenty-seven missionaries labouring exclusively among the German population, which is very numerous in some portions of the country. In the State of Wisconsin the population of whole counties is almost exclusively German.

The Board is also making vigorous efforts to furnish men and means to supply the French Canadian colony in Illinois, in connection with Father Chiniquy. Several thousand Roman Catholic Canadian French came over from Canada and settled in Kankakee, county Illinois, when it pleased God to convert to Protestantism and true faith in Christ that earnest and eloquent Romish priest, M. Chiniquy, and very soon, under his earnest preaching of the truth as it is in Jesus, hundreds, and even thousands of his countrymen became not only Protestants, but, in the judgment of charity, truly converted to God. The movement is one of the most extraordinary of modern times, and strongly reminds us of the great Reformation under Luther, and is so pervading the Roman Catholic population of Canada, that all that seems necessary, under Providence, is to send among them missionaries of the same spirit as M. Chiniquy. Indeed, whole settlements, embracing thousands, are prepared to receive the Word of God, in spite of priestly interdict, if it could only be sent to them.

In consequence of the failure of crops, these poor Canadians have been reduced almost to starvation, and earnest efforts have been made by Christians in America; and I rejoice to say in England, to relieve their distress. The Colonial Church and School Society, with an enlarged benevolence worthy of British Christians, has sent to Pastor Chiniquy, as I am assured by the worthy Secretary, the Rev. Mesac Thomas, over 3000*l.*; and I was rejoiced to see, in the *Record* of June 20th, that a donation of 130*l.* was sent to this suffering colony from Islington, through the instrumentality of a dear German minister, the Rev. Theodore Christlieb, pastor of a German church. I am sure your readers would be delighted to see in your columns Pastor Chiniquy's letter acknowledging the above donation, which I trust you will publish. Thirty-six young men, French Canadian converts, have come forward and offered themselves for the work of the ministry if they can but be prepared and trained for it. These men must be prepared, for they only, and not Americans or Englishmen, can reach the population.

This second Reformation shall not fail for want of means; will British Churches help us under God to convert the Roman Catholics of Canada? The Board of Domestic Missions has certainly made very great progress. In 1828 it had 31 missionaries, and its receipts were 2400 dols. In 1840 it had 556 missionaries, and received 40,734 dols. now it has 691 missionaries, and receives 147,000 dols. Still so enormous is the emigration from almost every part of the world that we cannot keep up with the progress of the increase of population. It should be remarked here, however, that the above

amount represents all that is done by the Presbyterian Church for Domestic Missions. Several Presbyterians propose to carry on their own Domestic Missionary operations, and are accomplishing much in the same great cause.

FOREIGN MISSIONARY OPERATIONS OF THE PRESBYTERIAN CHURCH.

The General Assembly engaged very early in missionary efforts among the North American Indians. In 1805, and from that to 1818, missions among the heathen had engaged the attention of the church; but in 1818, the missions of the Assembly were brought under the direction of a Board made up of Presbyterians, Reformed Dutch, and Associate Reformed Presbyterians. In 1826, this Board had under its control nine missions, sixty male and female missionaries, and a number of schools, and had been greatly blessed by God in the conversion of souls. In 1826, this Board was united with "the American Board of Commisioners for Foreign Missions," a result which caused great regret to a large body of good men in the Presbyterian Church, who insisted that the church ought to conduct her own missionary operations without depending on Voluntary Societies.

In 1831, the Old School portion of the Church carried their views into effect. The Synod of Pittsburgh formed "the Western Foreign Missionary Society." From that time the controversy between the Church Party and the Voluntary Party was warm and animated. In 1837, the Old School Party prevailed, and the present Board of Foreign Missions was organised and into this the Pittsburgh Society was merged, and since that time this Board has made rapid progress in the work of Foreign Missions.

The receipts of the past year were 237,000 dols. In 1837, the first year of the Board's operations, the receipts were only 37,000 dols. The receipts of the last year are the largest ever before realised, and exceed those of the previous year by near 25,000 dols. The number of missionary labourers sent out during the past year has been 44, which, with 22 received with the Choctaw Mission, formerly under the care of the American Board, makes the whole number added to the missionary force during the year, 66, being about twice as many as were brought into the missionary service in any previous year.

The missions of the Board are found among nine of the North American Indian tribes, in South America, Western Africa, in Liberia, and near the equator; in North India at about fifteen stations. In Siam, China, at three large cities among the Jews, and in Europe by means of funds furnished to evangelical societies in France, Belgium, Holland, Geneva, and the Waldensian Synod. In connection with all these stations there have been sent out by the Board from the United States, 267 missionaries; and there are employed by the Board, 52 native assistants.

The missionary cause in all its various departments, of education, translating and circulating the Word of God, training native assistants, and preaching the Gospel,—has been attended with most cheering results. A number of the mission stations of the Board

have been favoured by the especial presence of the Holy Spirit, and numbers have been truly converted to God; while there is scarcely a single station where some accessions have not been made to the membership of the church of God. In India, though the effects of the mutiny are still felt, there is an increasing attention to religious subjects on the part of the natives; and during the year, there have been hopeful conversions of Brahmans, Muhammadans, and distinguished native chiefs. Three ordained missionaries of this Board, with their wives and two children, were murdered in cold blood by the Sepoys, and the Board lost a large amount of property at Allahabad and other points. But with thankful hearts we are permitted to record, that amidst all the fearful trials to which native Christians were subjected, we have but one solitary case connected with our Board's operations, where a native Christian denied his faith; but this poor person afterwards explained that it was not the fear of death that made him deny his religion, but the threatening him with unspeakable barbarities and cruelties to his wife and family.

In China the prospects are highly encouraging. The Board wants immediately at least 100,000 testaments and 50,000 Bibles for that field, towards supplying which a few friends in New York have already contributed 25,000 dols. In Japan, Siam, and indeed in every country where the Board is operating—God is wonderfully preparing the way—and the fields seem already white to the harvest, which truly is plenteous while the labourers are few—and never in our whole history has the call been more urgent to the Church, "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest."

BOARD OF EDUCATION.

The primary and main object of the Board of Education is the education and training of young men for the work of the Holy Ministry, but it has also a general supervision of Christian education in all schools and colleges under the direction and controul of the church. While large State provision is made for education in nearly all the states of the Union, there has been a growing conviction in the church that she should have a more direct controul of the education of her own children. She has accordingly, during the last few years, strongly encouraged the establishment of "Parochial Schools," directly under the controul of Church Sessions; "Presbyterial Academies," under the controul of Presbyteries; and "Synodical Colleges," under the direction and controul of Synods. The number of parochial schools is now over one hundred. In some cases these schools receive a portion of the State funds, but in most cases are entirely independent of State aid.

The present number of "Presbyterial Academies" is fifty-eight. These are preparatory schools in which young men are prepared to enter college, and in which preliminary classical and mathematical studies, and the higher branches of English studies are pursued. The whole number of Colleges in the country is about 144, in which are at least 20,000 young men, a large number of them, in the

Middle and Southern States are, to a greater or less extent, under Presbyterian controul and direction. Eight are called Synodical Colleges, and are strictly under the direct supervision of their respective synods. The number of theological seminaries in connection with the Assembly is six, in which are now, in their last stage of preparation for the ministry, at least 500 young men, all of whom in less than three years will be licensed to preach the Gospel.

Young men who desire to prepare for the work of the ministry, and need pecuniary assistance, apply to the Presbytery within whose bounds they reside, and if, after a careful examination, the Presbytery is satisfied as to their talents and piety, they are recommended to the Board of Education for such pecuniary assistance in furthering their education, as they require. While in the academy they receive 80 dols. per annum, in College 100 dols., and in the Theological Seminary 120 dols. Usually a full course requires nine or ten years; two to three in the Academy, four in the College, and three in the Theological Seminary.

The precious revivals of religion enjoyed in our country during the last three years have brought a large number of promising young men into the Church, and the number of candidates under the care of the Board, has largely increased. During the year closing with April, 1859, 141 new candidates were received; and during the year closing with April, 1860, there were received under the care of the Board, 181 young men, the largest number ever taken under the care of the Board in one year. The whole number now under the care of the Board is 493. And the whole number of ministers educated in whole or in part by the Board since its organisation in 1819, has been 2952. During the last two years revivals have been experienced in a number of the Presbyterial Academies and Synodical Colleges. In one Presbyterial Academy, in the State of New York, viz. the Academy at Genereo, under the care of the Synod of Buffalo, there has been an almost uninterrupted revival from its first establishment. It was founded about eight years ago, and in that single Academy not less than 250 young men have been hopefully converted to God.

For a number of years past it has been customary for the Assembly to set apart the last Thursday of February to be observed throughout our communion as a day of special prayer for the youth in all the schools and colleges of our land, and those in all heathen lands. This day has been very generally observed by the churches from one end of the land to the other; and God in a very wonderful manner has heard and answered the prayers of his people. In many cases revivals had commenced on that very day, in colleges and academies far separated from each other, which have resulted in the conversion to God of may precious youths.

But I find my letter is already too long, and I must close without speaking of the Board of Publication, or of Church Erection.

M. L.

Missionary and Religious Intelligence.

1.—Baptisms at Futtehpur.

Yesterday, the 16th September, 1860.—Sabbath morning, two Muhammadans and three Hindus, were added to our small flock, by baptism. That the good Shepherd of our faith may take them under His special care and make them faithful to the end of their days, is the prayer of

Gopeenuth Nundy.

Futtehpur, 17th September, 1860.

2.—Syria, the Civil War and Massacre of Christians.

Syria is now the seat of civil war. The fires of hate, always nursed in the hearts of Druses and Christians, after slumbering for fifteen years, have again burst forth, and broad streams of fire and blood and devastation are deluging the land.

The causes of this war.—In looking for these, we may find them first, and chiefly, in the aggressions made by the Druses upon the Christians for more than a year past; such as entering false claims to their lands, and browbeating them to their surrender; lying in wait for the Christians while travelling, and robbing and murdering them.

A second cause of the war lies in the *indifference of the Turkish Government to the wrongs of the Christians.* In most parts of the country, the Government has ceased to exercise its functions, except in the collection of the taxes. The robber and the murderer have roved unmolested and unquestioned.

A third cause of the war lies in the insolence and ambition of the Christian clergy, particularly of those of the Maronite sect. By exciting speeches and letters, by false promises of foreign aid, they have led on their people to the same point whither the Druses were driving them.

Druse aggression, Governmental indifference, and priestly agitation, have brought on this unhappy war.

Commencement of the war.—The Christians thus cruelly goaded, thus deceitfully guided, commenced hostilities themselves. Far better would it have been for them to have borne patiently their wrongs. They had no leaders, no stores, no discipline, no experience, no courage; while their enemies are naturally warriors, are organised, disciplined, courageous; and this is not all, the sympathies and aid of the Government were with the Druses, and this is half the battle.

With rare exceptions, the Druses have been thus far victorious, a handful of them putting a host of Christians to flight. As the victorious party swept over the country, they set fire to the deserted villages, plundering the houses and convents, girdling in many places the trees, setting fire to the grain, and slaying all the men they could overtake. To pass over hundreds of lesser conflicts, I will mention only some conspicuous and tragical scenes in the war.

The slaughter at Sidon.—In the region of Sidon, the Druses waited for no second commencement of the war by the Christians. They fell at once to plundering, burning, murdering, as soon as they heard of the scenes of Beit Marie.

Some 200 Christians encouraged and deceived by false tidings and flaming appeals from the Maronite Bishop, assembled from the villages around Sidon, and went forth to meet a smaller number of Druses a short distance from the city. When they came within sight of the enemy they fled in terror, without waiting even to discharge their guns. Their advance and their retreat were visible from Sidon.

A part of these fugitives sought the city as a refuge, a few panting, fainting, broken-spirited refugees fleeing from powerful, exulting foes. As they neared the gates, the whole Muslim population was moved.

Some malicious persons, among whom the Mufti was most conspicuous, commenced shouting, "The Christians are coming to take the City! Muslims, arise and defend your homes!" a lie so palpable that it is a wonder any sane man could utter it. But it had its effect. The whole Muhammadan population, armed at once with clubs, and swords, and guns, rushed for the gates with frenzied gestures and shouts.

The Muslim women ascended to the roofs of the houses, and screamed their wild notes to encourage and excite their husbands and brothers. As this infuriated rabble poured its tide through the gates, the commander of the Turkish troops, which were 300 or 400 in number, pretending to share the fears of the people, sent forth his soldiers with their arms to join the carnage.

The caves, the old wells, the gardens about Sidon, are filled with the corpses of fugitives, who had been slain by Druses or Muslims.

THE TRAGEDY OF JEZZEEN.—Jezzeen is a large wealthy town at the southern extremity of Mount Lebanon, so fortified by nature that a dozen men, keeping the passes that lead to it, might defy hundreds assaulting them.

Christians from all quarters gathered here with their property, and not wishing to engage in battle with the Druses, they entered into a solemn pledge with the Governor of the district, Said Bey, a Druse, that they would not attack the Druses, and that they should be safe from all attacks in their turn.

With such assurances of safety given them, they cast off all fear of danger. But the very next day after the Druse Governor had promised them safety, he seized the passes to the town, and without a moment's notice poured in his soldiers upon them. The poor people attempted no defence. Part of them were killed, a part fled. The town was plundered and given to the flames.

The rest dispersing in different directions, a party of about 200 men, besides women and children, succeeded in making their way to within a short distance of Sidon. There were about twenty priests and monks, and some nuns, in the company. The Druses, who were encamped in the neighbourhood, suffered them to approach quite near to the city, then the same cry which had been sounded the previous day rung through the city, "The Christians are coming to take the city!" and a similar rush was made of armed Muslims, unaccompanied, however, by but three soldiers that I saw. Of the men, none were left alive; of the women, some were stripped of most of their garments, the fairest of them grossly abused, and two of them killed.

After the close of the slaughter, the bloody troop, with their red flag, passed in triumph by the city walls. It then appeared, as it had been constantly affirmed, that the company was composed mainly of Muslims, from the gardens and adjacent villages; ruffians who had no cause of quarrel with the Christians, but butchered them only from their love of shedding Christian blood, and in order to share the plunder of the slain.

THE MASSACRES AT HASBEIYA AND RASBEIYA.—These places are near to Mount Hermon. They do not belong to Mount Lebanon, and the Christians here had no share in bringing about the war, but most strongly deprecated it. The Druses, however, were determined to attack them. In each of these places were about 200 Turkish soldiers, sent for their protection, and on them the Christians depended for their safety.

Vain hope! The particulars of the massacre at Rasbeiya I have not heard arther than this: that, after the Christians had been surrounded by the

Druses, they surrendered to them, delivering up their arms on a solemn promise of safety, and then they were surrounded by the Druses by night, their houses set fire to, so that even whole families perished in the flames; that 300 or 400 people were killed; that the soldiers, who occupied a large castle in the town capable of receiving and protecting the people, stood at the gates with their bayonets fixed, repelling all who sought to enter except about fifty women. Some persons met their death on the points of the Turkish bayonets, and it is said that they fired upon others.

Hasbeiya is the metropolis of its region. Confident in the protection of the soldiers, the Christians from many villages around assembled there. When besieged by hordes of the Druses from the Hauran and Mount Lebanon, they defended themselves for two or three days, raising entrenchments, and repelling their assailants from behind them. The Military Governor, Ozman Bey, encouraged the Christians, and promised them aid in case they were not able to resist the Druses alone.

On the walls of the great castle, which the Crusaders had fought from hundreds of years before, he placed his canon, and advised the Christians to give way before the Druses till the latter should be drawn within range of his cannon, and then they should come within the castle, and he would destroy the enemy. Thus directed, they fell back from their entrenchments, followed by the Druses; they entered the castle, the Druses firing and plundering the town, the Turkish commander doing nothing towards repelling or opposing them. Here were about 1,200 men now within the castle, and 2,000 women and children. They were closely besieged by the Druses, and became straitened for food and water. The Governor now, in apparent friendship to the Christians, made them this proposal.

By his orders he was not permitted to take part in the war between the Druses and the Christians, but if the Christians now chose to surrender themselves to him and give up their arms, that they would then be under the Sultan's protection, and not a hair of their heads should fall. The Christians consented, and wholly laid down their arms. These were laden on mules, and sent with a small escort to Damascus. The escort, however, soon returned, saying that they had been overpowered by the Druses, and their arms taken away.

For eight days the Christians remained in the castle, suffering many extremities from hunger and exposure, many of the younger children dying from these causes. Then a great reinforcement of the Druses arriving, they encompassed the castle on every side. The commander of the soldiers held a long conference with the Druse leaders, and on his return spoke rudely to the Christians, who were begging to know their fate. He then sent his family out of the castle, and from that act they inferred that their doom was sealed. Then the soldiers brought down all the men from the upper rooms of the castle, compelling all to descend into the lower open court. Some of the women followed to see their fate. Among these people were a number of Protestants. At this time one of these, Shaheen Barakat by name, addressed a great company around him, telling them they had no help but in God, and calling upon them to commend their souls to Christ. Hardly had they done this, when the soldiers opened the doors of the castle, and stood back for the entrance of the Druses. The soldiers then with their bayonets blocked up the avenues to the interior and upper part of the castle, and stood looking on as spectators as the slaughter commenced.

The Druses entered, and commenced firing upon the crowd. Some women were killed thus: when word was given, "Spare the women, and the children under ten years of age." They then attacked them, all unresisting, with hatchets, such as constitute part of their arms, and with swords, and literally chopped them to pieces. From noon to sunset the slaughter continued. No mercy was shown, no prayer heard. Shaheen Barakat had

his son brought before him, and he was compelled to look on while he was cut to pieces. Then as he was on his knees in prayer to God he met his own death; a harmless, inoffensive old man, at whose house, within a month, I had been a welcome guest with my family, and whose soul then seemed to thirst for the truth of God. Piled among the dead bodies, and hidden by them, a few persons escaped death, and, when night came, fled away, and have since reached Beyrout, their clothes dyed red with the blood in which they had lain.

It is supposed that 1,000 or 1,200 persons perished in this massacre.

W. W. EDDY.

Beyrout, June 26th, 1860.

MASSACRE AT DEIR-EL-KOMR.—In my last communication I mentioned the surrender of Deir-el-Komr, and that it was still closely guarded by the Druses.

When the Druses had conquered Zahle, they swarmed around Deir-el-Komr. The European consuls in Beyrout, anxious for its fate, made urgent appeals to the Pacha in its behalf. He promised to save it, and went in person with troops to the place.

But oh the depths of Turkish treachery! Here was a re-acting of the scenes of Hasbeiya. In spite of the guarantees of the Governor, in spite of the promises of the Pacha, and in his very presence, fifteen hundred unarmed, unresisting men, were put to death in the most savage manner, and the town given up to pillage, and then to the flames. Those who fled to the palace for protection were met and many of them killed by the bayonets of the soldiery. Those who had previously taken shelter within its walls were handed out one by one for the slaughter, and it is not improbable, as is most confidently asserted, that the Turkish soldiers shot down many of the Christians.

Deir-el-Komr, one of our mission stations, is now blotted out. It was the capital city of Mount Lebanon. It is now a ruin.

Truly yours,

W. W. EDDY.

We have but space to add that a massacre of the Christians and Jews has taken place in Damascus, and that thousands of Christians have been murdered and plundered.

Aleppo was threatened with similar disasters, but the energetic action of France and England will probably terminate such scenes. What is to be done in a country where the Government is either powerless to prevent horrors or actually encourages them?

3.—DEATH OF THE REV. DR. EWART.

We deeply regret to announce the sudden death of this laborious and excellent Missionary, who for more than a quarter of a century has been such a stay and honour to the Free Church Mission in Calcutta. We hope to give a more extended notice of him in our next.

THE

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I.—*Preaching, in its New Testament sense.**

Ages before the appearance of our blessed Saviour on earth, it was predicted of Him that He should be a preacher. We hear Him saying in anticipation of His coming, 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek.' It was foretold that He should have the tongue of the learned, so that He might speak a word in season to him that is weary. Every reader of the New Testament is aware that these predictions have been fulfilled. We read that after His baptism and temptation, our Saviour began to preach, "Repent, for the kingdom of heaven is at hand," thus continuing to inculcate the lesson, so faithfully inculcated by His forerunner. Preaching was the constant and delightful occupation of our Lord throughout the whole term of His public ministry. He preached in the synagogues of Galilee, being glorified of all. His hearers "wondered at the gracious words, which proceeded out of His mouth," and even those sent to apprehend Him said, 'Never man spake like this man.' The work thus discharged by our Lord was committed by Him to His disciples. During His stay on earth He sent forth His twelve Apostles, and at a subsequent period, seventy disciples to preach throughout Judea, The kingdom of God is come unto you. Before His departure from earth His last command to his Apostles was, 'Go ye into all the world, and preach the Gospel to every creature.' He commanded that repentance and remission of sins should be preached to all nations, beginning at Jerusalem. We are all aware how faithfully the command was obeyed. The Apostles went forth, and preached every where, the Lord working with

* Part of an Essay read before the Benares Missionary Conference, January, 1857.

them, and confirming the word with signs following. So bent were they on obeying their Master's command that even when persecuted for their zeal, and ordered to be silent, they ceased not to teach and preach Jesus Christ. Paul the great Apostle of the Gentiles, was pre-eminently a preacher. He was ordained 'a preacher and an Apostle, a teacher of the Gentiles in faith and verity.' It pleased God to reveal His Son in him, that he might preach Him among the heathen. The life of Paul, written by Luke, and the epistles sent by him to various churches, give ample testimony to the fervour and constancy, with which he discharged the work committed to him by the ascended Saviour. Every where, at all times, we see him the vigorous, faithful, affectionate, untiring preacher. Knowing that he was sent not to baptize, but to preach the Gospel, he preached 'Christ crucified,' he preached 'Christ the hope of glory.' He preached not himself, but Christ Jesus the Lord, and himself and his fellow-labourers the servants of the Church for Christ's sake. So effectively was this work performed, that without exaggeration, looking over the then known world, he could say the Gospel was preached to every creature under heaven.

The work thus so vigorously conducted was to be carried forward when the Apostles should be taken to their rest and reward. Hence we find Paul enjoining Timothy to 'preach the word,' to be 'instant in season, out of season,' and likewise to commit this message 'to faithful men, who should be able to teach others also.' Peter, we hear telling his brethren that he would endeavour that they might be able 'after his decease to have these things always in remembrance.' By these and similar passages, which I need not say abound in the New Testament, we are brought with unfaltering conviction to the conclusion that preaching was the great work of the Apostles, that the term preaching is more comprehensive of their peculiar vocation than any other we can name.

Apostle and Missionary are words of the very same import. It is in one sense strictly true that every true Missionary is an Apostle. He is sent by Christ to preach the Gospel to the nations. There are indeed obvious points of difference between those specially designated Apostles, and those now called Missionaries. In the one case the commission is extraordinary and immediate, in the other ordinary and mediate; in the one case the qualifications and powers are remarkable and peculiar, in the other case they are such as Christ bestows on His ministers from age to age; in the one case there is the authority of inspiration, to which all should implicitly bow, while in the other case there is only the authority of men sincerely desirous to know the Master's will as recorded in His word, and to

whom deference is due only when they prove that their statements are drawn from the lively oracles. The Church is built on the apostles and prophets, Christ himself being the chief corner stone, while ordinary ministers are at best only honorable stones in the building. There are points of agreement as well as of differences. We cannot preach except we be sent. If we be true Missionaries then we are as really sent as the apostles were, though not in the same extraordinary manner, nor furnished with the same extraordinary qualifications. We are called by the word, the Spirit, and the providence of God to proclaim this truth. We have around us persons of the same character, and exposed to the same peril with those to whom the apostles were sent. Now as in their days men are alienated from God, and enemies in their minds by wicked works. They walk in trespasses and sins, and are the children of wrath. The Hindus and Musslmáns are as truly described by such terms, as the Jews and Gentiles to whom they were first applied. Missionaries have the same end in view with apostles. They seek 'to turn men from darkness to light, and from the power of Satan unto God.' They aim at turning men from dumb idols to serve the living God, and to wait for His Son from heaven. Missionaries seek to accomplish this great end by the very means which the apostles employed, and on which they relied. We publish the news of a full and free salvation through the atoning blood of Christ who gave Himself for us, an offering and a sacrifice to God, thus opening up a way through which justice might be satisfied, and mercy honorably exercised. We intreat men to be reconciled to God through Jesus Christ, and we at the same time intreat God to give efficacy through His Spirit to His own word. These are most important points of agreement, and constitute us in some degree successors of the apostles.

If Missionaries then be called to apostolic labour, the inference is obvious that preaching is their proper work, and that they are undeserving of the name they bear, if preaching be not their constant and delightful employment. How can we be represented as treading in the footsteps of apostles, if the very work to which they consecrated their lives, which they constantly performed, and which is often named as inclusive of their labours, be neglected by us? It becomes us all to say, A dispensation of the Gospel is committed unto us; woe be unto us, if we preach not the Gospel!

The question here arises, What constitutes preaching? In order to our entertaining right views of our work, this question must be carefully pondered. Does preaching consist in addressing a continuous discourse on the claims of Christ to

an audience large or small composed of casual hearers, or persons purposely present to hear us, in a building or in the open air? or is it more correctly defined by a free and unreserved inculcation of divine truth whether on an individual or an assembly—whether through the medium of conversation and discussion, or of a continuous discourse—whether in a building or by the wayside, and whenever an opportunity is afforded? The latter view is I am satisfied the view of preaching presented to us in God's word. The limits of this essay forbid my entering into the minute and extended discussion, which this question deserves. That preaching is the open unreserved declaration of Christian truth, in every mode in which this may be done, appears to me clear from three considerations 1*st.*—*From the meaning of the words commonly translated 'preach, preaching, preacher.'* One word (καταγγελλω) frequently employed, means 'I bring word down to any one, I bring home, I announce a message.' It is composed partly of the word, from which 'angel' is derived. This is the word employed where it is said 'the Lord hath ordained, that they who preach the Gospel, should live of the Gospel.' Such a word says nothing of mode. Wherever the Gospel message is proclaimed, there is the preaching indicated by this word. Again a word often employed 'ευαγγελιζω' is that from which our 'evangelize' is derived, and means 'I communicate glad tidings, I make known the Gospel.' Here again, there is nothing to prove that a continuous set address to an audience is an essential element in preaching. Surely glad tidings may be communicated in conversation, as well as in a public discourse. This is the word employed where it is said, in Acts viii. 4 that the Christians scattered by the persecution commencing with Stephen's martyrdom 'went everywhere preaching the word.' In the previous verse we are told that 'Saul made havoc of the Church, entering into every house, and haling men and women committed them to prison.' Among those who were scattered, and went everywhere preaching the word were women as well as men. Is it conceivable that all these were public teachers, that they gathered audiences to whom they delivered continuous addresses on the nature and claims of Christianity? All the circumstances of the case forbid our entertaining any such opinion. These persecuted Christians had their hearts full of love to Christ, and though driven from their homes on account of their attachment to Him, they could not but speak the things which they had seen and heard, which had shed over their hearts such a heavenly peace, and inspired them with such a heavenly hope. Another word frequently employed 'κηρυσσω' means I proclaim as a herald, I publish. Paul was appointed a herald (κηρυξ.) This word is more favourable than the others we have named to the

supposition that addressing formally a public audience, enters into the essence of preaching, but a closer consideration of the word will not permit us to bind it down to this limited range. The word certainly indicates publicity, an open undisguised declaration, an unreserved statement of the Gospel. Nothing more than this can be inferred from it. For instance this is the word used in the first chapter of Mark, where it is said that a cleansed leper went out, and began to publish, to preach his case, and blaze abroad the matter, where the man, from whom a legion of devils was cast out is described as publishing, preaching in Decapolis how great things Jesus had done for him, where the people astonished to see a deaf and dumb man restored to sound and speech, published, preached, what they had seen. In such cases the supposition of a continuous address to an audience is out of the question. There was an open, unreserved declaration, and nothing more. The words then employed to designate preaching, lead us to the conclusion that its essential characteristic is an undisguised inculcation of divine truth in every possible way. This view is confirmed, when we look, 2*ndly, at the course the Apostles pursued.* Preaching was the great work committed to them. Preaching was the great work performed by them. We have a sufficiently full account of their labours to know wherein they consisted. Look for instance at Paul the most distinguished merely human preacher this world ever saw. He was constantly engaged in preaching during his apostolic career. Did he confine himself to set continuous discourses, to congregations great or small? Let his life furnish the reply. We find him frequently in the synagogues of the Jews reasoning with them out of the Scriptures, and proving Jesus to be the Christ. Sometimes addressing them in a continuous discourse, and then entering into discussion with them, 'disputing, and persuading the things concerning the kingdom of God.' At Ephesus, driven from the synagogue, we find him disputing daily in the school of one Tyrannus. Corinth in similar circumstances, we find him betaking himself to a private house for the prosecution of his evangelistic labours. At Athens, we find him daily disputing in the Agora with the philosophers who met him. At the gate of Lystra, we find him testifying to the claims of the living God. At Rome, when a prisoner during two whole years, he received in his hired houses all who came to him, and preached to them the kingdom of God, doubtless employing the medium of conversation more frequently than that of a formal address. At Jerusalem he communicated privately to those of reputation the good tidings of amity and unity through Christ, between Jews and Gentiles. At Ephesus, he testified publicly and from house to house repentance towards God, and faith towards our

Lord Jesus Christ. On all these occasions, the apostle acted as a preacher, and from this, it is evident that, in his opinion, preaching consisted of an open undisguised declaration of the Gospel, and not of the Gospel published in any peculiar form. This is further confirmed (*3rdly*) *by glancing at the position of the apostles, and the views they entertained.* They saw all around them the slaves of sin, and the heirs of perdition. They saw their fellow-creatures pining under spiritual disease, and hastening to the horrors of the second death. They were endowed with spiritual perception to see the awfulness of this position, and with divine pity to feel an ardent desire for the rescue of the perishing. They knew Christ to be the great Physician, and his Gospel to be a perfect cure. They were convinced that this Gospel could not act like a charm—that no performance of mere ceremonies, however sacred, could carry healing to the soul, that no outward compulsion could bring men under the saving power of divine truth. They knew that as man's disease was spiritual the remedy must be spiritual likewise. They were satisfied that the Gospel must be comprehended by the understanding, received by the will, and felt in the heart in order to saving benefit being reaped. To man's intelligent and moral nature the apostles consequently addressed themselves. They constantly aimed at bringing the Gospel to bear on man's rational, emotional, and moral nature, knowing its admirable adaptation to produce the change essential to man's well-being. With these views of man's condition, and of the Gospel's remedial efficacy, it is inconceivable they could lay any stress on the peculiar mode in which the Gospel might be preached. On the Gospel itself as the instrument of the divine Spirit—not on any peculiar mode of its inculcation—their dependance was placed.

These remarks may be supposed by some manifestly incorrect, as tending in their opinion to break down the distinction between ministers and people, even between apostles and ordinary members of the Church. It may be said, 'If preaching be nothing more than a free undisguised declaration of the truth, ordinary members of the Church are preachers as well as ministers, and the distinction between them is effaced, while in the face of the New Testament there is a marked difference.' To this all I can at present reply is, we actually find that the word employed by the apostle Paul when he states his readiness to preach the Gospel in Rome, when he says he had strived to preach the Gospel, he was sent to preach the Gospel, &c. is that employed by his much-attached companion Luke, when describing the labours of ordinary men and women, scattered on account of their attachment to Jesus. All Christians ought undoubtedly to be preachers in their own sphere. It does not follow that there is no distinction between ministers

and Missionaries on the one hand, and ordinary Christians on the other. We are set apart for this work, we are released from other work that we may prosecute it with the greater vigour, and we may be supposed, qualified and called for most important modes of preaching, for which ordinary Christians have neither qualification nor call. Christian ministers are therefore eminently though not exclusively preachers, and are specially entitled to the name.

The bearing of these remarks on brethren not giving their strength to what is commonly called preaching, is obvious. It is chiefly on account of this bearing they have been made. Many would confine the name of preaching to the inculcation of Christian truth in our places of worship, and in the bazar, thus excluding our brethren otherwise employed from the honour of being engaged in the work, which chiefly filled the hands of our blessed Saviour and his apostles. If there be any force in the views advanced, the exclusive claim to the name of preacher on behalf of those who devote themselves to going forth among the people generally to diffuse the Gospel, has not a scriptural foundation, and has an injurious tendency. If in teaching the young, or in any other department of labour we give Christianity a secondary place, or merely place it beside other studies, the name of preacher may well be denied, but if the diffusion of Christian truth be the object unceasingly held in view, to which every thing else is rendered subordinate, and on account of which the sphere has been chosen, the honoured name of preacher would be, I have no doubt, readily accorded by the apostle Paul, if he were yet on earth. In the case for instance of Missionaries labouring in schools, there is the daily open inculcation of divine truth in youthful minds, there is the exhibition of its nature, and the pressing of its claims. And surely in this we may see the essential element of preaching. Nothing can be more evident from the Bible than that the Gospel is the only remedy for man's spiritual disease, but to bind us down to one set professional mode of diffusing the Gospel, for which many worthy persons in our day contend, seems to me directly opposed to the free spiritual genius of Christianity, to the course pursued by our Lord and his apostles, and to the example left us by the most successful Missionaries in every succeeding age. To embrace every opportunity of making known the Gospel by conversing with adults, and discoursing to them, teaching the young in schools, preparing Christian books, and every other mode of influencing the minds of others is to obey our Lord's last command, and follow the example of his most devoted servants.

Let it not be inferred from these remarks that we esteem going out among the people to proclaim our message an infe-

rior part of our work, or a part which may be neglected, and yet the Missionary enterprise be faithfully prosecuted. The Gospel is for all, and it is the duty of the Church to seek its diffusion among all. In our schools we have indeed a most interesting class of hearers, but only a class. Through the press we can address only a limited portion of the community. When we go out among the people with the sole object of publishing the tidings of a full and free salvation through a crucified Redeemer, we have the opportunity of addressing many, to whom we could not otherwise have access. We meet persons of different classes, whom we are privileged to intreat to be reconciled to God. On such occasions the poor are met in considerable numbers, and to them in accordance with the benevolent spirit of Christianity the Gospel is preached. To such evangelistic labours Christianity has in all ages impelled its faithful adherents. It has nothing exclusive and narrow in its character. It has nothing to conceal, nothing to extenuate. It is open as the face of heaven. It has no favouritism for particular classes. It seeks the good of the entire human family, casting a most gracious aspect on the despised and the depressed. Like its divine author, if we may so speak, it rejoices in the habitable part of the earth, and its delights are with the sons of men. Its loving uniting tendency prompts to social gatherings first in an irregular form, when its claims are first advanced, and then in a more regular form, when, by obedience being rendered to these claims, elements exist for the formation of communities. To suppose many in a place brought under the sway of Jesus, and yet no attempt being made in that place to have a public assembly with public teaching is to suppose the anomaly of persons habitually acting in opposition to their real principles. Casual and irregular gatherings, when the claims of Christ are being urged on the ignorant and the hostile, seem a natural introduction to the more regular assemblies invariably formed, when these preliminary efforts have been in any degree successful. In these first efforts Wisdom emphatically 'puts forth her voice. She stands in the top of high places, by the way, in the places of the paths. She cries at the gates, at the entry of the city, at the coming in at the doors.' The servants of the heavenly King go forth to the high places and hedges, to proclaim that all things are ready, and to compel men to come in. In such labours, as we have already said, our blessed Redeemer and his apostles were much engaged, to such labours in every succeeding age, we find many of the noblest men this world has ever seen, devoting much of their time and strength, and the Church can never neglect nor depreciate such labours without proclaiming its feebleness and decay. Though, as I have attempt-

ed to prove, we have no scriptural authority for confining the term preaching to such efforts, it may be safely affirmed that to such efforts the term is eminently applicable, and this form of labour has peculiar claims on the energies and prayers of the Church of God.

J. K.

Benares, August, 1860.

II.—*The Rhenish Missionary Society.*

The head-quarters of the Rhenish Missionary Society are at Barmen, in Rhine Prussia. The origin of the Missionary Society in this country was caused by the religious movement in England at the end of the last century. The first Society at Elberfeld, near Barmen, consisted of twelve members, who came together monthly for prayer, and the perusal of the Reports of the English Societies for Missionary objects; at the same time collections were made. One of the members, sixty years old, undertook to acquire the English language that he might translate these reports for his German friends. The money collected at these meetings was sent to London first; but, after the establishment of a German Missionary Society at Basle, in Switzerland, in 1816, it was sent there. The missionary cause advanced from year to year, and in the year 1818, the Society at Barmen sprung up, and commenced its operations, first, among the Jews, but afterwards it confined its efforts to the original purpose of sending the Gospel to the heathen. In 1825, a beginning was made, a Director or Inspector was appointed in 1827. This post was filled by the Rev. Dr. Richter, who was afterwards assisted by his brother, Mr. W. Richter, a candidate of theology. The societies of Elberfeld, Barmen, and Cologne, were now united into one Society, under the title of the Rhenish Missionary Society. In 1829, four students were examined by a commission, consisting of some members of the Missionary Society and a clergyman as a representative of the Church, which conferred holy orders upon these first missionaries from Barmen. These men began their work first in Southern Africa, at Stellenbach, and Fulbagh, near Cape Town in 1830, and they founded the station at Wuppesthal, which is now progressing so well. Three of these early missionaries are still alive, and are working with thirty other missionaries from the same Society. They are distributed in nineteen stations over an area equal to the whole of Great Britain. They are the only other missionaries in these parts since the abandonment of this field by the London and Wesleyan Missionary Societies. The number of their converts amounts to about 6000. Some stations have schools with 500 and 600 pupils. At Stellenbach there is an Institution for young females.

Four years subsequently two missionaries were sent to Borneo. The Gospel was preached in this island in 1836 and in the spring of 1859, there were ten stations under eleven missionaries; 435 members of the Church, 1295 pupils and 700 manumitted slaves are under the constant influence of Gospel truth. This field seemed the most promising, especially as the chiefs of the interior had asked for teachers and preachers. But the hopes of the Society were on a sudden destroyed by an unexpected Muhammadan rebellion in May, 1859. Seven of the missionaries were murdered, every station, with its schools and church, was plundered and burnt; the native congregations were persecuted and dispersed. The pecuniary loss to the Society was upwards of 3000*l.*, about half of which only has been made good by the kindness of some German and Dutch friends. The Society has not been able as yet to re-occupy its position in Borneo, because the Dutch have not at present been successful in overcoming the rebellion.

The Committee is consequently about to send the disengaged labourers to another field. One missionary went to Sumatra on an exploratory expedition; his reports were favourable and satisfactory, and new labourers are ready to undertake this very important work. Since 1847, the Rhenish Missionary Society has had a station in the south of China, in the province of Canton, where there are now three ordained missionaries, four native assistants, and seventy converts. The Society is about to extend its operations in China by sending out a new labourer,—a minister, who has been engaged for seven years in pastoral work in Prussia, but who has now devoted himself to this difficult but important labour.

Since he relinquished his post in the Church at home, he has devoted himself to acquiring some knowledge of medicine, and the Chinese language, the former at Wurburg, the latter at Munich. He will proceed (D.V.) to London *en route* to China, this autumn.

With respect to the condition of the Society at home, the Missionary College at Barmen contains eighteen students who are divided into two classes, under three tutors and a teacher of English and Dutch. The Children's Home, near the Missionary College, contains twenty-seven children from Africa and India, who are under a principal and two teachers. There are besides these three invalided missionaries from Southern Africa, to be supported by the Society; the wife of one of these brethren has been afflicted with an incurable disease for twelve years.

The business of the Society is very much straitened, the field of its operations being so extensive and its resources being out of proportion. Other Societies have arisen, and have drawn away some part of the funds which used to be given to this Society. In consequence of this a debt of 20,000 Prussian dollars exists against the Rhenish Missionary Society. Just as this shocking news from Borneo arrived, a friend of the Society, shortly before his death, bequeathed to it 25,000 florins.

The Society is unwilling to leave the stations it has undertaken; but China now stands open, and this leads to the enlargement of the work.—*The Record.*

III.—*Bengali Proverbs.*

(Concluded from page 336.)

157.—চামচিকা কি পাখি।

Is the bat a bird.

158.—ছুঁছোরগোলাম চামচিকা, তার মাইনে চৌদ্দ সিকা।

The bat is the servant of the musk-rat, his pay is 14 *Sikas.*

159.—নীচ যদি উচ্চ ভাষে বিজ্ঞ জন উড়াইয়া হাসে।

If a low person speaks high words, the wise man laughs at it in contempt.

160.—নদের গোরাচাঁদ;

The Chaitanyea of Nuddea.

161.—পদে ২ শত্রু;

An enemy following his every step.

162.—পুরুষের দশ দশা;

The ten states of a man.

Referring to the various changes from youth to old age.

163.—মরা হাতি লাক টাকা;

A dead Elephant worth a lac of rupees.

The elephant's ivory is valuable in sale.

164.—মারি তো হাতি লুটি তো ভাণ্ডার;

To beat an Elephant, to plunder a treasury are both gainful.

Applied to raising worthy objects of ambition.

165.—নদীর তীরের গাছ;

A tree near the river-side.

166.—জাহাজের কাছে জেলে ডিঙ্গি;

A fisherman's boat by the side of a ship.

A similar one is *dáker kachhe timtimi.*

167.—ঘরামির ঘর ছেদা;

The thatcher's own house has holes in it.

One who neglects to perform for himself what he does for others—like Physician heal thyself; "he saved others, himself he cannot save."

168.—ঘোড়া হইলে চাবুক আটকায় না ;

Should ye have the horse, there is little difficulty in getting the whip.

Having got the greater, it is easy to procure the lesser.

169.—বাতাসের আগে মন চলে ;

The mind moves quicker than the wind.

170.—বার মাসে তের পার্ব্বণ :

In twelve months thirteen festivals.

Applied to one very active, he celebrates instead of a festival a month, 13 in the year.

171.—চক্ষে ধুলা দিয়া লইয়া গেল ;

He threw dust in his eyes, went away.

172.—ছয় মাসের ভাত থাকিলেও কাদা খাওয়া।

He has got six months' supply of rice in his stores, yet eats mud.

Applied to a miser.

173.—লাক টাকায় বামন ভিকি।

Should he have a lac of rupees still the Brahman will beg.

Every man follows his occupation : the Brahman's is to beg as the warrior's is to fight,—it also refers to the covetousness of the Brahmans.

174.—ভাগের মা গঙ্গা পায় না।

The mother of many sons seldom finds the Ganges.

Equivalent to "between two stools he came to the ground." Each son disputes so as to whose duty it is to carry the dead mother to the Ganges that she is not carried there at all.

175.—গেড়ের ব্যঙ্গ কি স্বর্গ দেখে।

Does a frog in a well see the heaven.

Applied to a person in a narrow sphere pretending to know things generally : thus the term cockney is well represented by *Manduk keep* a frog in a well who only sees the limit of the well and fancies he is acquainted with the whole country.

176.—ছেলের হাতের মোয়া।

A sweetmeat in a child's hand.

Applied to a person having a tempting thing which they cannot guard : such are ornaments so frequently on the arms of girls of which they are robbed.

IV.—*China.—The Insurgents.*

The Directors of the London Missionary Society have received, from their esteemed Missionary, the Rev. William Muirhead, of Shanghae, the following communication relative to the character and proceedings of the Chinese insurgents, founded on the Report of three American Missionaries who had visited the city of Su-chow:—

"In continuation of my last letter on the subject of the Chinese Rebellion, I beg to apprise you of some matters of interest. Three American brethren went to Su-chow about ten days ago, and returned in due time. They state that on their way they came to Kwanshan, the first outpost of the rebels. It is a large city, which we have often visited, and was reported to have been deserted by the people, when the news of the fall of Su-chow reached them. A few dead bodies were observed at the side of the stream, and the suburbs seemed utterly destitute of inhabitants. Our brethren went up to the gates of the city, which were guarded by rebels, who spoke kindly to them, and the officer in command allowed them to enter. They walked about the streets for a short time, but met with very few natives, and the shops were all closed. Soon after they embarked for Su-chow, and as they approached that place, they began to see what misery and desolation had come upon it. An immense number of dead bodies met their view in all directions, in every stage of putrefaction. The stench was intolerable, so that both the foreigners and natives on board became ill in consequence. However, they pushed on to the city gates, and it was painful to see the amount of property that had been destroyed by fire all the way up. On arriving at their destination, two of the brethren went ashore and entered the city. There was a strong guard standing at the gates, and the officers in charge conducted them inside, and placed them speedily in communication with the head men. They were received by these very kindly, and treated in a hospitable manner. The chiefs by whom they were visited were all Kwangsi men, who, you are aware, originated the movement, but there were also a few from Canton province.

"Our brethren informed them as to what country they belonged to; that they were preachers of the Gospel, and that they came from Shanghae simply in that capacity. They were desirous, they said, to ascertain the religious sentiments of those connected with the insurrectionary movement, and did not wish to be regarded as spies or as emissaries from any foreign State. In the course of conversation the so-called rebels freely avowed themselves to be Christians —that they believed in one true God, the heavenly Father, and in His Son Jesus Christ, the Saviour of the world, and in the Holy Spirit. It was acknowledged by them that their views might not be correct in some things, considering the circumstances in which they had been placed, but still they called themselves a Christian people, and desired to be regarded as a Christian dynasty. The bearing of these Kwangsi chiefs is said by the brethren to be noble and intelligent, far superior to the race of Mandarins we are accus-

tomed to meet with. They evinced neither a haughty nor overbearing manner, nor an appearance of obsequious deference to foreigners, but expressed a strong desire to cultivate friendly relations with us, both of a religious and commercial character. They were animated evidently by a strong faith in God as to the success of the rebellion. Of late they had been suffering from terrible calamities which, with their deliverance out of them all, they attributed solely to the intervention of their Heavenly Father.

"Many had died at Nanking, from starvation. The imperialists had nearly surrounded the city, and prevented the insurgents getting supplies. It seems that another fortnight in such circumstances would have terminated the rebellion. There were numbers amongst them desirous of giving up altogether, but the older adherents encouraged them not to do so, on the ground that God would certainly interpose for them. They adopted a stratagem, with a view to draw the imperialists from the neighbourhood of Nanking. It was this:—Several thousand men were sent to Hang Chow, to make a demonstration, with special orders to return immediately. This force accomplished its object, and committed fearful depredations in and around Hang Chow. While the imperialists who had been drawn from Nanking were defending Hang Chow, the rebels returned in haste to their appointed rendezvous. Having joined their comrades, they broke out together from Nanking, and swept everything before them. They say that on the discomfiture of the imperial army, they received an accession of 70,000 men, who came over from that force, and, as they met with no opposition on their way, they proceeded to the coveted city of Su-chow. With regard to the Governor of that city, of whom I informed you in my last letter, it seems that the details therein given were not correct. The head man of the rebels told our Missionary brethren that he joined them with a large number of subordinates, and is now at the head of the imperial deserters attacking Hang Chow. There is an interest connected with this person, from his being the first mathematician in the empire, and from his intimacy with some of our number on scientific grounds. His adherence to the rebels seems to have been occasioned by the deliverance of his family, which they accomplished.

"It is painful to witness so much bloodshed and crime as are everywhere apparent. The principal cause is, that the people have no confidence in the rebels, who are anxious to replenish their treasury, and appropriate all to themselves. In their attempting to plunder, they meet with determined opposition from the natives, who band together, men, women, and children, to resist them, and in consequence are killed in great numbers. The rebels say that their first object is to gain the victory, the second to seize the plunder, and the third to destroy idolatry. As to the last, it seems that they proceed to it in a very formal manner. The King, as he is called, marches with a number of adherents to the temple, and pronounces a curse of this nature:—'In the name of God the Heavenly Father, and of His Son Jesus Christ, this idol temple is devoted to destruction.' Forthwith the work is begun, and the idols are thoroughly

cleared. Their intention is, it appears, to destroy all the temples and pagodas, but at present their time is otherwise occupied.

"As to their religious ceremonies, they have a Sabbath on the same day as ours. One of the Native Christians who went with the Missionary brethren was present on the occasion of their holding worship. His account of it somewhat accords with the description given by the late Dr. Medhurst. There was a kind of offering made to God and praise was sung, but there was no preaching. Indeed, those present confessed that they were not well informed on religious matters, but their teachers at Nanking were so. They listened attentively to our views of things, and observed wherein they differed from their own. Having left Nanking very hastily, they did not bring any religious books with them, and confined themselves chiefly to several doxologies, though their public proclamations are said to contain passages from and allusions to the Holy Scriptures. They have a form of baptism which consists in washing the heart, and it would seem is administered to all their adherents. They represent Tai-ping-wang, their first leader, as still living and well at the capital. In due time they believe they will gain the whole country, and they firmly resolve to bring it under Christian instruction.

"There is a universal brotherhood among them, and they regard foreigners in a similar light. There was no indication of that arrogant spirit, which they evinced in their communications to Lord Elgin and others, and while they spoke of coming down to Shanghae, they expressed a firm determination not to interfere with us, but only to take the native city.

"Much more might be said in regard to them, but the above will suffice to show the light in which our American Missionary brethren looked upon them. Though there are many drawbacks in their conduct and character, our brethren were most agreeably surprised at what they heard and saw of them. Save of course the blood-stained evils of war, these brethren are convinced that elements are in existence and at work which indicate the movement to be fraught with good, and to be intimately connected with the future Christianisation of China."

The following are some of the forms of devotion (translated by the late Rev. Dr. Medhurst), which, according to the testimony of the American Missionaries, are still in constant use among the insurgents:—

"*A prayer to God for Morning or Evening.*

"I, Thine unworthy son, or daughter, kneeling down on the ground, pray to Thee, the Great God, our Heavenly Father, that Thou wouldst grant me Thy merciful protection, and constantly bestow upon me Thy Holy Spirit, to change my wicked heart, and never more allow me to be deceived by demoniacal influence; but perpetually regarding me with favour, that Thou wouldst for ever deliver me from the Evil One, through the merits of our Saviour and Heavenly Brother who redeemed us from sin. I also pray Thee the great God, our Father in heaven, that Thy will may be done on

earth as it is done in heaven. That Thou wouldst look down and grant this my request, is my heart's sincere desire."

"*Prayer and Thanksgiving to be offered at Meals.*

"We thank Thee, O God our Heavenly Father, and pray that Thou wouldst bless us with daily food and raiment, exempt us from calamity and affliction, and grant that our souls may go up to heaven."

"*Doxology.*

"We praise God our holy and Heavenly Father.
We praise Jesus the holy Lord and Saviour of the world.
We praise the Holy Spirit the Sacred Intelligence.
We praise the Three Persons, who united constitute one true Spirit (God)."

P. S.—Mr. Muirhead states that our Missionary brethren, the Rev. Joseph Edkins, and the Rev. Griffith John, have since proceeded to Su-chow, with a view to obtaining additional information respecting the insurgents.—*Patriot.*

V.—*The late Dr. Ewart.**

I am expected this day to speak of the departed. I doubt whether, in many cases, it be wise or prudent, according to the analogy of faith or of the revealed will of God, to speak from this place with uncertain knowledge of what is oftenest known only to God. The pulpit is for truth and for God's truth. But God's providence has its lessons, as well as his inspired word: and if ever it spoke to us loudly, it spoke during the past week. God be thanked, my course is plain. I firmly believe, as you will have already gathered, that the three, who have been with such terrible suddenness taken from amidst us, died in the Lord, and are now blessed. Two were cut down in their youth, one in his green old age, all usefully employed, all, with more or less directness, labouring in their Lord's vineyard. That household was a noble sight. There are few like it on earth. Four servants of Christ, with like purpose and like hopes, gathered under one roof, who had all left their native land to minister for the Lord among the Heathen. Yet that was the household, to which death came from God. Within one short week three are in the grave, and one spared as by a hair's-breadth. Their labours, their examples, their prayers—and we so faint and weak-handed—O brethren, what a gap they have left behind them! Surely, it is a time for God's Spirit to come down; a time for us to pray for His coming.

Miss Turner was taken first.† She has been long known to many

* Extracted from the Funeral Sermon preached by Dr. Mackay in the Free Church, Calcutta.

† Miss Turner died September 8th, about half-past 3 in the afternoon: Dr. Ewart on the 9th (Sunday, at 44h. 20m. P. M.; and Miss Don on Thursday at half-past 12. The two former were taken ill about the same time, early on Saturday morning: Miss Don early on Monday.

of us. She had a cheerful happy temper; and those who knew her best thought the most highly of her deep but unostentatious piety. Circumstances rendered her death peculiarly affecting. She came out originally as a Missionary to the Heathen, and laboured faithfully in Burdwan. I am not called upon to go further into her history; but I am persuaded that she was a true disciple of Jesus, and that she is now with Him. She sunk at once; so there was little to gather from her deathbed; nor was it needed. She was ready.

Miss Don was fresh from home. Her life here was but beginning. Death came to her lingeringly and gently. She met it with the calm faith, with the sure hope, of the Christian. There was one impression left on all who approached her: "Here lies a saint of the Most High." Truly the Lord made all her bed in her sickness; and her end was peace—sweet, calm, triumphant. She repeated to a friend by her bedside, or rather broke out involuntarily into the hymn,

> Jerusalem, my happy home,
> When shall I go to thee?
> When shall my sorrows have an end?
> Thy joys when shall I see?

and then she said, "Why does the messenger delay his coming? I want to go home." Her friend answered, "You desire to depart and be with your Saviour?" "Yes," she said, "Yes! it is far far better." The comment rises up in every breast, "Let me die the death of the righteous, and let my last end be like theirs."—Numb. xxiii. 10.

Brethren, these were not only private Christians; they held a position in the front ranks of the army of the Lord, which well entitles them to public notice and remembrance. Every true disciple ought to be stirred to a noble emulation, ought to pray that God would raise up others like-minded in their room. These were friends, acquaintances, fellow-labourers in the same field: but David Ewart was a brother beloved, a pillar in the Church of Christ, a tower of strength in a hostile land.

In speaking to you of my beloved friend I have striven to avoid panegyric: to say only what is to me truth, appealing to you as fellow-witnesses. His true record is on high. I have not forgotten the place where I now stand. It is my wish and purpose to read to you a living epistle for instruction, example and emulation. God help me to read it aright!

Dr. Duff and he first met as class-fellows in St. Andrews, towards the end of 1821, (I saw him a year later); and between the two an intimacy then began, which was only dissolved—not dissolved, but sanctified and hallowed—by death, to be renewed in the kingdom. He was a thorough, but not a brilliant, scholar; therefore not reckoned among the first, though nearly up to their level. As a divinity student, he rose still higher, and carried off several prizes. Then, thinks Dr. Duff, his spiritual life began to ripen, and was stirred up and quickened in a Christian family, where he was private tutor.

The ancient University of St. Andrews is hallowed by the memory of scenes and persons that must live for ever in every Christian Scotchman's heart: and, so far as our Mission is concerned, her sons were foremost in the field. India has reason to be grateful to her for John Adam, and Robert Nesbit, and David Ewart, and Alexander Duff: and let me add, for our Convener, Dr. Tweedie, also. All these, you will observe date from a period more than thirty years ago, and cluster round one illustrious name. It was a blessed day for the students of St. Andrews, when Dr. Chalmers came amongst us. And yet it was not so much his words, as the virtue that went out of him, that turned our heart to the Heathen.*

The simple fact that in Scotland there were many, as well or better qualified than we, ready to fill every vacancy, while there were none, or next to none, to go forth to hundreds of millions of Heathens, must have struck Dr. Ewart's mind as it did ours; and, when an offer was made to him to go to Bengal, he closed with it at once, not uninfluenced (as he has often told Dr. Duff) by the knowledge that two of his class-fellows were there before him.

Towards the end of 1834, he landed in Calcutta; and for twenty-six years he has gone out and in amongst us, stedfast, unmoveable, abounding in every good work, gaining love and esteem from all, and with the rare fortune of never making one enemy. Large-hearted, munificent in his bounties, generous and forgiving, even to a fault, his nature seemed to have no gall in it. Entire devotion to his work, that was his shield amidst differences of opinion and the strife of tongues; and it helped him to hold on the even tenor of his way, calm and unmoved, with respect and affection from men of every variety of thinking.

He was unwilling to judge, hoped against hope, spoke ill of no one; but in all that regarded himself, he was scrupulously upright and conscientious:—a truly honest, upright, God-fearing man. He had not the gift of eloquence or the power of enchaining an audience: his life was his noblest sermon; and by it, being dead, he yet speaketh. Slow but stedfast, once gained, you were sure of him for life.

It is hard to keep down the personal; to speak with the calmness of truth, when the heart is deeply moved. For twenty-six years, we have laboured and lived together in perfect brotherly confidence and affection. There never was a cloud between us—scarcely ever an

* One name more rises before me, fresh and fragrant with the dew of holiness. John Urquhart was a Missionary in purpose, first and before us all. The Lord showed him to us, and then took him up to his own paradise. To the eyes of many the half-opened rose-bud is lovelier than the full-blown flower; and his early death gave his words a charm and a power, which a longer life might have failed to impart. Something drew me towards him, from the moment when I first looked upon his keen, delicate, intellectual features. Little did I foresee what influence he was to have on my future life. The reading of his Memoirs at Exeter, thirty-three years ago, first brought the claims of the Heathen before me with painful clearness. That very night I resolved to be a Missionary; and, thanks be to God, from that resolution I never swerved. It was the happy turning-point of my life.

angry word. His holy consistent life, his untiring labour, his entire devotion to his Master's work, his unfeigned humility, his even heavenly temper, his tenderness and sympathy for others, I saw before me every day; and who could withhold affection, love, and admiration? The very aspect of the man was full of character: the stately stalwart form, the manly benignant countenance, the clear untroubled eye, pointed him out as a standard-bearer, while they invited confidence and love. One felt safe beside him. His gentleness and dislike to wound made him appear sometimes infirm of purpose in things indifferent; but try to turn him from the path of duty, and he was like a rock—stedfast, unmoveable. Had his lot been cast in times of persecution, though his nature was singularly tender and sensitive, David Ewart would have laid down his life for his Lord, as freely as ever did martyr of old. The work he went through was astonishing. Even after his return from Scotland, with his constitution undermined and his strong frame broken and enfeebled, he taught in the Institution six hours a day; and his was thorough, conscientious and most successful teaching. He won the hearts, while he influenced the minds of his pupils; for all knew that his was a labour of love, and that he prayed for them night and morning, while he declared to them the blessed gospel of Christ, as one who had to give account. And God gave him seals of his ministry. Teaching and preaching and living for Christ, he turned many from idols to the living God. Some of them were taken before him, and are, I trust, this day rejoicing with him in the kingdom.

The converts he loved, as if they were his own children: he was pastor, father, friend, counsellor; sorrowing with their sorrows, rejoicing in their joy; and when any fell from the faith, and brought scandal on the infant Church, I have seen the strong man again and again break down into bitter weeping. Many a tear has he shed, many a fervent prayer has he breathed, for that little band whom he loved so well. They all do mourn and miss him; and well they may. He would have laid down his life for them gladly.

Dr. Ewart was a good Bengali scholar, not speaking the language fluently, but understanding it thoroughly: and few, if any, laboured more conscientiously to acquire it. In all places necessity lay on him to preach the Gospel. In the Bethel, in the Orphanage, in the Institution, in the Mission Chapel, in the native Church, in this congregation, he was ever ready for his Master's work; and it seemed as if no amount of labour could fatigue, or affect him. Advice, remonstrance, entreaty, failing strength at last, were unavailing: he would be about his Master's business. He had no relish, as he said himself, for any thing else. It was most affecting to witness the ruling passion strong to the last. Three times on his last day, while lying between life and death, his mind struggled back into consciousness, to ask what arrangement had been made for divine service, which it was his turn to conduct. When all other ties seemed broken, this still held him to the earth.

He died surrounded by sympathizing friends, and by the converts whom he loved. Care, skill, kindness, and love were with him, till he drew his last breath; and when the spirit left its mortal tabernacle, the beautiful gentle expression of his features lingered long after death. He leaves his dust in India; a worthier man never trod these shores. Brethren, if you had seen that man of God return night after night, mind and body alike exhausted and overtasked, ye would know how sweet it is to rest even from such willing labour;—why God giveth his beloved sleep.

Let me bear witness, after a brother-like intimacy of twenty-six years, that I never knew a man with less of human frailty, with more of enduring, consistent goodness. Such a life has been lived amongst us. We all saw it. It is one of the influences which God brought to bear on us. What has its effect been? Christ will yet ask the question. Such a life as his, in my judgment, is rarer, grander, more truly admirable, than those of many endowed with greater genius, and higher spiritual gifts. John Anderson of Madras, our own beloved Macdonald and Lacroix, differed from him in many respects; in some respects excelled him. But they differed from him only as one star differs from another in glory; and David Ewart, in the great day, will stand as near the throne as they. They were all dear and beloved friends; and, when I think of them, I say again, as I have said before. "My life like theirs, my soul with theirs, my dust with theirs!"

They are together now, brethren, talking it may be with the Master, brightly and hopefully of what appears to us dark and discouraging. Our first Mission generation is fast passing away. Two men, feeble and prematurely old, represent it amongst you. May God give to our younger brethren a double portion of His Spirit, and greater honour and richer blessings than He has ever conferred upon us!

VI.—*Christ's Consecration and Ours.*

Of the Master, we read that He was "full of the Holy Ghost," that "the Spirit was given without measure to Him." And this affluence of spiritual endowment constituted the sanctity of His manhood and the strength of His work. And yet His personal endowment with the Holy Spirit did not necessarily secure the success of His work—for comparatively meagre results followed His ministry; "the Holy Ghost was not yet given, because that Jesus was not yet glorified." Unless, therefore, the influences of the Holy Spirit affect those to whom our work appeals, it is possible even for the most spiritual man, consecrating himself with the utmost devotedness, to "labour in vain, and spend his strength for nought." The sanctification of the worker, although the essential condition of true work, is not necessarily the sanctification of those to whom He appeals. How essential, therefore, "that the Lord should work with us, confirming

the word with signs following." How vain it is for us to "plant and water," unless God "give the increase." Need I remind you, that from the very nature of spiritual renewal, it is of necessity the birth of the Divine Spirit; "not by might, nor by power, but by my Spirit, saith the Lord." Is this not our commonest confession, oftener perhaps confessed than felt; oftener still, perhaps, confessed in the spirit of selfish indolence and contentedness, than in that of humility and yearning desire? Let me rather remind you, that the promise of the Holy Spirit is positive and not negative; that it is not spoken as a sovereign influence to be often withholden, but as an available and communicated grace—ever, under this dispensation of the Spirit, to be in and with Christ's workers. It is not said, Without the Spirit ye cannot do, but With the Spirit ye can do. Have we ever tried, brethren, to realize the practical difference of these two forms of thought—the amazing influence that it has upon the vigour and hopefulness of our work? To work in faith is not to believe that God *can* bless our work, but to believe that He *will*; that His converting power is an influence invariably accompanying all true and prayerful work, putting life into our words, fire into our arguments, and salvation into our appeal. "God will give His Holy Spirit to them that ask." "His word shall not return unto Him void." Ought we not, then, in the light of God's promise, and of the uniform experience of the Church, to expect spiritual results according to the means which we employ, and the prayers which we urge? Ought we not to feel assured that the great law of cause and effect, upon which in other things we rely, is not violated here? Exceptions and anomalies there will be, as with all other laws; some with whom even the Spirit will strive in vain, some who will "resist" the Spirit, "grieve" the Spirit, "quench" the Spirit; but the law of God's working is, that He will be with us to bless us. Oh, far from us, honoured brethren, be the contentedness that can do without spiritual result, or the self-complacency that can refer all spiritual failure to that which God withholds rather than to that in which we fall short. As we labour we shall assuredly succeed. As we sow we shall reap. Regeneration is God's work, not ours; but His rule of working is the proportion of labour, and aptitude, and prayer that we bestow. . . . .

And does not a Christ-like consecration imply a Christ-like *unselfishness?*—an unhesitating devotement of whatever is costliest and pleasantest, if the efficacy of our work should demand it? Christ's consecration is represented by a manger and a cross. "For their sakes I consecrate *myself*,"—give myself to whatever of humiliation and suffering their redemption may demand. Does His self-sacrifice reproduce itself in us? Does our self-indulgence in the faintest way represent it?

Can we, in the light of it, imagine a Christian worker subordinating his work to his mere convenience or preference? Will his first Sabbath thought be of his own spiritual enjoyment? Will his own personal necessities monopolize his prayer, or be the rule of his predilections? Will he turn aside from the rough and arduous toil of

the social Missionary to his own cushioned ease? Will he manœuvre for eclectic work, or for dignified position—for refined circles, or for a minimum of inconvenience? Will he be skilful in evading pecuniary appeal, and in furtively securing the character of the liberal man at the lowest possible figure? Will he weigh his luxury against a perishing soul, and deem a large balance at his banker's a better investment than a mission to some unvisited and unblest pagan shore? If he have but "two mites," will he "cast them into the treasury?" Will his love so outrun his prudence, as that he will anoint his lord's head with a "box of ointment very precious?" Will he always take counsel of a cautious head before he yield to the impulses of a pitying heart? Does selfishness ever say, "Though I was rich, for their sakes I became poor?" Does it not stumble at that hard saying, "He that saveth his life shall lose it?" Even in respect of pecuniary liberality, the consecration of mere property—the lowest and easiest of all forms of service—who is there amongst us, who, with any approach to truthfulness, could say, "For their sakes I consecrate myself?" Who is there here prepared with a gift that will cause him even inconvenience to-morrow? And yet, that which moves us to give our pecuniary trifle, is precisely that which moved Christ to give *himself*. A "world lying in the wicked one"—that which extorts our money—induced his *cross*. Christ saw men perishing; He did not send, He came; He impoverished not His possessions, but Himself—"for our sakes *became* poor;" for the joy that was set before Him, the joy of saving men, "He endured the cross, despising the shame." We know that mere money will enable the preaching of His salvation to those who would otherwise perish without it; and yet we evade every appeal for it, almost resent it. In the economy of our expenditure, we measure our contributions to the salvation of the world by a rule that we would scarcely apply to the lowest item of our personal pleasures. Self-denial! who of us is there who ever denies himself that he may be able to give, "working with his hands the thing which is good, that he may have to give to him that needeth?"

The consecration of property is, for most of us, our only possible contribution to the evangelization of the heathen world. What are the law and the measure of it? Does our liberality depend upon the mere accident of impulse, the mere strength of appeal? Does it enter into our calculations, that while others are hoarding their property, or expending it in ostentatious luxury, we may invest ours in saved men? Are we not often found bargaining with Christ, with Him who gave Himself, solicitous not how much we can offer, but how little will do? In reaping the harvest of our wealth, do we not garner the sheaves for ourselves, and leave Him but the spare gleaning of the field? Have we any faith at all in the greater blessedness of giving? Does not our heart thrill much more with the blessedness of receiving? Consecrated property is the giving much from little. Do not we give little from much?

But if Christ's service demand consecrated property, much more does it demand consecrated *men*. "For their sakes I consecrate

myself." In the most literal sense your Missionaries have done this —separated themselves from country and from friends, from civilization, and from religious fellowship—from more than we at home can appreciate, and in noble simplicity and heroism have done the Master's work, unstimulated by observation, uncheered by fellowship, for long weary years—"alone," save that "the Father is with them."

And yet how few are the "labourers" in a harvest so "plenteous." What, at the present moment, do our missions so greatly need as consecrated men? You bring your gifts of property—"Here, send this;" but who proffers himself—"Here am I, send me?" And yet never, perhaps, in the history of our missions, was the cry of the heathen so piercing—"Come over and help us," or the cry of the churches so urgent—"Who will go for us?" I see in our congregations gifted and pious young men, who rise high in the learned professions, who fill important places in mercantile houses, who become prominent and wealthy and useful; but where is the consecration of such to the Missionary apostolate? How few amongst the sons of the Church can, for Christ's sake, refuse the mercantile inheritance, the proffered partnership. How easily they persuade themselves that they can serve Christ the best by sending others. And yet they might enrol themselves amongst "the glorious company of the apostles;" theirs might be the lips from which myriads first heard the name of Christ; theirs might be the names imperishably written in the annals of future empires. Even while I speak, India appeals, and appeals in vain, for men to take the places of those who fall; and contributed funds for additional Missionaries to the vast empire of China lie unexpended.

It was Paul's highest boast, even of Christian service, that "this grace was given unto him that he should preach amongst the Gentiles the unsearchable riches of Christ." And when the balance of life is struck, which will be the greater gain—a commercial fortune, or the Missionaries' converts; civic honours, or the Missionaries' crown? In the comparative estimate of character, which decision will receive the highest acclaim—"Go, and I will contribute to your support," or "Send me, and I will go?"

And then, finally, whatever we consecrate, a Christ-like service demands that our consecration shall be a passion; that we consecrate not only all the energy of our hands, but all the enthusiasm of our hearts; for, in spiritual work, without hearts hands are feeble indeed.

Such was the consecration of the Master's heart: "I delight to do Thy will, O God;" "The zeal of Thine house hath eaten me up;" "My meat is to do the will of Him that sent me;" "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

Can we then conceive, in one who professes to do Christ's work, of an averted eye, a reluctant hand, an indifferent heart?

Some few men there are with temperaments so phlegmatic, that no cause can excite them to enthusiasm, no wrong arouse them to passion; but most men have some pursuit to which they give ungrudged energies—some passion to which they give unstinted indulgence. Your man of science will steal precious hours from the claims

of daily life, nay, even offer himself a martyr to his favourite pursuit, and die, like Berthollet, registering the sensations produced by inhaling poisonous gases. Your politician will climb rugged heights, and weave intricate webs, compelling every agency and circumstance to contribute to his aims. Your literary man will "outwatch the bear," and patiently toil for weary years, until, as upon Southey and Moore and Scott, a premature decay brings exhaustion and imbecility. Your traveller will brave unheard-of forms of peril, and endure unthought-of hardships, and, amid arctic snows or tropical sands, will sacrifice life itself in the zeal of discovery. Your merchant will ply "the diligent hand that maketh rich," and give the busy brain no rest, until his temple to fortune shall be built. Men justly feel that in these things it is only the consecrated man, the enthusiast, that succeeds; and, conceding the worthiness of the end, they award a just and generous praise to his martyr spirit. Is then the martyr for Christ alone to be looked upon as a fanatic? And when men read of Missionaries like Xavier and Carey, and Martyn and Williams; and of preachers like Baxter and Whitfield; and of saints like Fletcher and Pearce, are they to shake their heads in incredulous pity, as if, while other men's zeal were commendable, theirs was allied to insanity? Are the Festus's of the world to be ever saying to the Pauls of the Church, "Thou art mad?" Is no cause but the devil's to inspire enthusiasm? Are we to be impassioned in everything else, and calmly decorous only here? Is our only sin of excess to be our emotion in prayer, our endeavour to save men from hell? Are we to speak hot, passionate words in the senate, the lecture-room, or the market, and to be coldly correct and politely undisturbing in the pulpit? Is it needful to ask men's pardon if we have awakened uneasy feelings about the peril of their souls—to ask the pardon of society if religious things have intruded somewhat unwontedly upon its attention? Infidelity knows nothing of martyrdom; Socinianism is inspired to no great missionary enterprise; and are we, for whom Christ died, and who have His salvation to carry to men,—are we to be as calculating and as passionless as they?

All God's great workers—the men who have "wrought righteousness, and subdued kingdoms, and turned to flight the armies of the aliens"—the men who have inaugurated great movements, or effected great reformations—have been hot-hearted, uncalculating, enthusiastic men—men not always wise, perhaps, but always earnest. Only men, indeed, whose idea is held in a solution of passion, men utterly self-forgetting and oblivious of difficulties and dangers, *do* originate great movements, and often "not knowing whither they go"—"the spirit of the prophet not subject to the prophet."

Cooler men come after them, and adjust to wise methods the agencies that their tumultuous force has originated. Who was more burning and enthusiastic than Paul? He, however, possessed a rare and marvellous balance of faculty, for he was as wise as he was urgent; but for him "to live was Christ." He "counted not his life dear unto him, if he might but finish his course with joy, and the ministry that he had received of the Lord Jesus." He lived, and laboured,

and endured, and laid down his life in the very spirit of his Master's consecration. And he spread Christianity through the world.

Such men, again, in their different ways, were Luther, and Loyola, and Xavier, and Baxter, and Whitfield, and Brainerd, and Williams, and a thousand more; men who laboured as Christ laboured; endured as Christ endured; were baptized with His baptism, and drank of His cup. They stood in solitary places; "their soul was exceedingly filled with contempt." Men oftentimes pronounced them mad. They went "forth as sheep in the midst of wolves." They were "counted all the day long as sheep for the slaughter."

Would to God that we could inflame our prudent and selfish coldness by the recognition of their enthusiasm! The Church has organization sufficient, perhaps more than sufficient. Her members are multiplied, her sanctuaries are filled, her schools are taught, her contributions are large. But does not everything go on with a contented common-place, a dull mediocrity? Are we not afraid of unfashionable excitement? Have we not a morbid horror of being thought vulgar? Are we not, some of us, in danger lest we die of dignity? Would it not be unseemly to disturb our stately propriety by any outburst of enthusiasm? Would not a Peter be looked upon as too much of a revivalist, and a Pentecost be looked upon with disquietude? Oh that God would move some hearts amongst us, whether ministerial or otherwise, rich or poor, gifted or common-place, with a love and a zeal, that in their burning, yearning intensity, should break through our cold conventionalisms, and dare to be and to do, whether the Church would follow or not! The Church has scarcely ever seen a revival of spiritual life, or a great movement of usefulness, but it has come in this individual form; and while the wisdom of the Church has looked on incredulously, it has pleased God, "by the foolishness" of this zeal, to "save them that believe." And there is no one amongst us, however feeble or lowly, who might not do much to achieve it. Intellect and rank are but little compared with a burning heart—with a man mad with Paul's madness—consecrated in the spirit of Christ's consecration. We have yet, perhaps, to learn what one consecrated soul can do; how spiritual, how catholic, how aggressive, it may make the Church. If a consecrated ministry produce a consecrated Church, a consecrated Church will produce a consecrated world.

Are we not, brethren, called upon to-day to renew our vow, and to repeat our act of consecration? Surely the future of the Church, whose evangelising agencies we direct, demands of us great purposes; and should not our offerings to-day be an earnest of them? May we not, indeed, fairly test our power to consecrate ourselves to Christ by our present power to consecrate our property? No easier consecration can be demanded of us. And if we are "not faithful in that which is least," what reason have we to presume that we shall be "faithful in that which is greatest?" If we are "not faithful in the unrighteous mammon, who will commit to our trust the true riches?" Let us be sure that we are capable of no more than we do now; and that the measure of our consecration is as truly indicated by our

contribution of money, as by the greatest sacrifice that could be demanded of us.

What urgency to an entire and generous consecration to Christ of all that we have and are can be imagined, that is not now plying us? We stand before the cross upon which Christ consecrated himself. His parting commission rests upon us. We stand in a long and illustrious succession of consecrated men. A great cloud of witnesses compasses us. We are surrounded by many consecrated workers, "men who have hazarded their lives for the name of our Lord Jesus Christ." The consecration of the future depends upon us. Great promises encourage us; great hopes inspire us. We do the work in which Christ himself engaged. We seek the purpose upon which His heart was set. "Who, then, is willing to consecrate his service this day unto the Lord?"—*Sermon preached by the Rev. H. Allon, for the London Missionary Society.*

VII.—*Missionary Lectureship.*

At a subsequent sitting, the following Report was brought up by the Committee, and unanimously adopted.

The Committee appointed to "consider and report on the desirableness and practicability of instituting a permanent Lecture on Christian Missions," in presenting a Report on the important subject committed to their consideration, must throw themselves on the kindness of their brethren, to make allowance for any imperfections in the form in which their conclusions are presented, attributable to the circumstance that they have had so short a period in which to prepare them. On the other hand, the subject had so long individually occupied their thoughts that, when they met together, they were greatly strengthened in their views by the unanimity of judgment which they found to obtain among them.

They are induced, therefore, to present the following propositions to the Conference for their consideration, and, if they deem them of sufficient practical value, for their adoption:—

1. That a LECTURESHIP be instituted, for the discussion of the principles involved in those higher relations, under which the great subject of Christian Missions may present itself to those who have hitherto given little or no consideration to it; but who, from their intellectual superiority, literary attainments, or commanding position, exert a powerful influence in forming and directing the public mind.

2. That, in order to the attainment of this object, a FUND be immediately raised, sufficient to defray the expense of the proposed Lectureship for five or seven years, at an estimated cost of 300*l.* per annum.

3. That a COMMITTEE be appointed by the Conference, to whom the necessary arrangements for carrying this scheme into effect shall be confided; and that this Committee consist of a selection of brethren from the different bodies of Christians engaged in mission-

ary work, as represented at this Conference, with power to add to their number.

4. That the Committee be instructed to appoint a LECTURER, if practicable, annually, who shall deliver his Lectures in one or more of the principal centres of population or of learning, as the Committee may direct; and that his Lectures be afterwards published in a volume. The Lecturer in each case should have the selection of his own subject, but the choice should be sanctioned by the Committee.

5. That in the event of this experimental measure proving, under the Divine blessing, successful, the Committee be instructed to adopt such plans as may seem to them proper for making the Lecture a permanent institution, and raising funds for that purpose.

6. That the Conference will be gratified if the following brethren will act on the proposed Committee, and they are hereby, on acceding to the request, appointed:—

Rev. H. VENN.	Rev. M. THOMAS.
Rev. G. OSBORN.	Hon. A. KINNAIRD.
Rev. Dr. TIDMAN.	H. CARRE TUCKER, Esq.
Rev. Dr. STEANE.	THOMAS FARMER, Esq.
Rev. P. LA TROBE.	T. M. COOMBS, Esq.
Rev. Dr. NORMAN M'LEOD.	Sir S. M. PETO, Bart.
Rev. Dr. TWEEDIE.	W. LEACH, Esq.
Rev. H. MACGILL.	Sir J. CAMPBELL.
Rev. Dr. GUTHRIE.	JAMES CUNNINGHAM, Esq.
Rev. Dr. HAMILTON.	J. HENDERSON, Esq.
Rev. Dr. MORGAN.	R. A. MACFIE, Esq.
Rev. C. J. GOODHART.	
Secretaries,	Rev. EDWARD STEANE, D.D. Rev. H. M. MACGILL.

—*Liverpool Conference of Missionaries.*

VIII.—*Fourteenth Missionary Voyage of the "John Williams" in the South Pacific.*

In the three months preceding her homeward voyage, the Missionary ship accomplished her *fourteenth* visitation of the several Islands in Western Polynesia, into which the Gospel was first introduced by Christian teachers whom she carried to those dark lands. The Rev. George Turner was, on this occasion, deputed by his brethren to undertake the service of visitor; and the following EXTRACTS from his journal cannot fail to awaken gratitude to God, who has so signally displayed His mercy and His power, and so amply rewarded the labours of His servants.

Less than *twenty years* since, on all the islands about to be enumerated, the true God was utterly unknown, and the principles and habits of the people were vile and cruel. They lived hateful and hating one another, and every man's hand was against his brother;

but now, as will be seen from the testimony of our Missionary, peaceful villages have sprung up in these former scenes of revenge and murder, and the songs of Zion are heard instead of the war song of the savage and the triumphs of the cannibal. It must not be forgotten that *Native Evangelists*, from the eastern groups, were the courageous pioneers in invading those territories of the prince of darkness, and although, *in twelve different islands* they were called to seal their testimony with their blood, yet others were found willing to take the part of the fallen, fearless of danger and of death. Thus, by toil and suffering they prepared the way for the European Missionary to carry forward and mature the glorious work; and now, from many an island on which the white man who had dared to tread upon its shores would have shared the fate of Williams and of Harris, the earnest cry is heard from thousands, "Come over and help us."

The island of the western groups first visited by the "John Williams," was

ANEITEUM.

"On Friday, the 7th October, I left the ship in company with Mr. Inglis and Mr. Copeland, and visited the first station we had on the island, on the N.E. side, and where Mr. and Mrs. Inglis have laboured for seven years. After our visit in 1845, war broke out, and the station was abandoned. In 1848, Mr. Nisbet and I recommenced the work by locating two teachers, and ever since it has gone on favourably. Instead of the uncultivated heathen shore, without a house to be seen, there are now at Aname the lovely Mission premises, church, class-room, dwelling houses, and a cheerful group of young men and women living in the neighbourhood, and under regular instruction. There were only seven young lads there, who knew their letters in 1845, now there are a thousand people in the district who can read the New Testament.

"On the Sabbath day I attended divine service. About 400 were present, and they listened with marked attention while Mr. Inglis and I addressed them. Some of them, after the service, shook hands, and said they could hardly suppress their tears while I spoke to them of the heathen times of eleven and fourteen years back. I was pleased also to see the people pretty well clothed. Every woman, for instance, had a straw bonnet on, with the exception of some three or four, and they had a decent cotton handkerchief on their head as a substitute. There are at this station 130 Church members. But one of the most hopeful prospects for future progress which I saw here, was the select class of sixty young men and women, who are under tuition with a view to their being employed as Native teachers.

"The entire population of Aneiteum is 3513. All, I may say, are professedly Christian. Hardly one can now be found, who calls himself a heathen. The Church members number 297, and the candidates for admission to the Church 110. The island is encircled by 56 school-houses, 11 chapels, and 60 Native teachers and assistants. I was glad also to learn that the Missionaries of this group

have formed an auxiliary to the British and Foreign Bible Society. The sum raised during the last two years amounts to £60.

NIUA.

"We found here Navallak, the Aneiteum teacher, who was located there last year, but not his fellow teacher, named Nemeian. Poor fellow! he was killed about four months ago. The particulars of this sad event are as follows:—About thirty years ago, a party of Niua people left, to visit some friends on Aneiteum. Through stress of weather they were driven to a different part of the coast from that to which they wished to go. The natives there, according to a common New Hebrides custom, killed the strangers and cooked their bodies. Two of them, however, escaped, and hid among the rocks. At night they stole a canoe and two paddles from an adjacent village, set up a cocoa-nut leaf for a sail, and got back to their own island. They related all about the massacre of their comrades, and from that day the Niua people determined to be avenged on the first Aneiteum men from that particular district, who came within their reach. To perpetuate the memory of the tragic deed, and hand to posterity a call for revenge, they set up sticks in the ground, and renewed them as they rotted. Unhappily, but quite unknown to the Missionaries, one of the two teachers who were taken there last year, was from the very spot where the Niua people were massacred. Some of the old people scented out the land and pedigree of this man. The teachers felt uneasy when they heard that the old affair was talked about, but did not think that matters would reach such a crisis. The Niua people did not like to strike the blow themselves, but gave the hint to two Tanna desperadoes living on the island at the time, and they did the deed. They way-laid the teachers on a Sabbath-day when they were returning from another part of the island, where they had gone to preach. Nemeian was hit on the head with a kawas, and fell dead. Navallak was beaten with a club, but escaped wounded. The Niua people met, declared that the death of Nemeian was sufficient to wipe off the stain, plucked up the sticks, and begged the wounded teacher still to remain. He forgave them, consented to stay, and there he now is still at Surama. * * *

"Niua was a spot where we considered our teachers perfectly safe; but the unhappy circumstance to which we have just referred, makes it the *sixth* island of the New Hebrides stained with the blood of God's martyred servants. But we will not give up the hope that it may ere long be a fair and fertile spot in the vineyard of Christ's Church."

ERAMANGA.

"Anchored at Dillon's Bay on the following morning, viz., Saturday, the 15th October. Mr. Gordon was soon on board, and, accompanied by him, some of us went on shore and up the hill to his residence, about 1000 feet above the level of the sea, and there we found Mrs. Gordon, well. Owing to the unhealthy swamps on the low grounds, Mr. G. has built his cottage on the high lands. Close by the house he has erected a small chapel, and has a fine bell at the one end which echoes from hill to hill, and calls the tribes to their little Zion,

Every direction is associated with the tragic scenes of November, 1839. At the foot of the hill on which the chapel stands is the stream in which Mr. Harris fell, and the beach where Mr. Williams ran into the sea. Down the hill, below Mr. Gordon's study window, is the spot where the oven was made in which Mr. Williams's body was cooked. Over in another direction is the place where the body of Mr. Harris was taken. Inland is a grove of cocoa-nuts, underneath one of which the skull of Mr. Williams was buried. * * A piece of red sealing-wax, found in Mr. Williams's pocket, was supposed by the natives to be some portable god, and was carefully buried near where the skull was laid. Mr. Gordon lately recovered this, and handed it to me, to convey to Mr. W.'s children, as the only relic which he has been able to obtain of their lamented father. At first he thought, from the description of the natives, that this 'god' would turn out to be Mr. W.'s *watch*, but when found it was only red sealing-wax. The clothes, and other things found on the body after the massacre, were all distributed about, with the exception of this bit of sealing-wax, an inch and a half long.

"We had the pleasure of spending a Sabbath at Eramanga, and met with about 150 of the people in their little chapel. All was quiet and orderly. It thrilled our inmost soul to hear them, as led by Mrs. Gordon, strike up the tune of New Lydia, and also the translation and tune of 'There is a happy land.' Mr. Macfarlane and I addressed them through Mr. Gordon. They were startled and deeply interested as I told them of former times, when we tried so hard to get intercourse with them, and to show them that we were different from other white men who had visited their shores. When I read out the names of seven who swam off to us in 1845, and to whom we showed kindness, and took on shore in the boat, it appeared from the sensation created that one of them was present. He came after the service, shook hands, said some two or three more of them were alive, that our visit that day greatly surprised them, and that they marked our vessel as the one which showed them kindness, and did not take sandal-wood. They thought us quite different from all the white men with whom they had previously come in contact. * * *

"On Saturday I saw and shook hands with the chief, Kauiau, who killed Mr. Williams, and on Monday met with him again. I also saw one of his men, called Oviallo, who killed Mr. Harris. These two men feel ashamed, and shy, when the 'John Williams' comes. Neither of them were at the service on Sabbath. Probably they have had a fear also which they found it difficult to shake off. I hope, however, the Kauiau has *now* perfect confidence in our friendly intentions. On the Monday he and Oviallo walked about with us—showed us the place where Mr. Harris was first struck—the place in the stream, a few yards from it, where he fell—and the course along the road, and down to the beach, where Mr. Williams ran right into the sea. * * *

"After surveying these scenes, so full of affecting recollections, we went off to the vessel, and took Kauiau with us. We got him down into the cabin; and as this is the first time he has ventured to go

below, it proves that he has now entire confidence in us. We exchanged presents also. We gave him a trifle, and he and his people brought off to the ship 40 yams, 20 heads of taro, and three bunches of bananas—the first present which the Missionary vessel has ever had from Eramanga, and the murderer of John Williams.

"On showing Kauiau all over the ship, we stood before Mr. Williams's portrait in the saloon, and told him *that* was the Missionary he killed. He gazed with intense interest, said he thought he could recognize the full face, and was earnest in leading up to it some others who were with him, and in explaining what it meant. Kauiau it still a heathen comparatively, but let us hope that he may soon take a stand on that side of Christ. Mr. Gordon says that Oviallo is a more hopeful character, and seems to be deeply grieved as he thinks of his having had a hand in killing 'a man of God.'

"In March last three white men and two natives of Faté, belonging to a sandal-wooding establishment at Dillon's Bay, were killed by the Eramangans. So far as we could learn, the affair originated in a dispute about a native woman. The white men were mainly to blame. 'They brought it upon themselves,' was the remark of Captain Edwards, in whose employ the unhappy men were, and he very properly did not allow any attempt at retaliation. As Mr. Gordon's position is distinctly understood by the natives, this melancholy affair did not involve him. While the white men were fortifying their premises down on the shore, firing off their guns to intimidate, and in constant dread of an attack from the natives, Mr. and Mrs. Gordon were safe in their cottage up the hill among the natives, without either fort or fire-arms.

FATE'.

"After pulling for half an hour up the beautiful lagoon, we reached the landing place, and there a crowd of natives awaited our arrival, who gave us a warm and hospitable welcome. A table was spread for the captain and myself in the house of the Teacher, and in another house provision was made for the boats' crews and the newly arrived teachers. After conversation with the teachers, the Chief Pomare, and some of the people, about the new teachers, it was arranged that, for the present, they take up their abode with the Rarotongan teachers. We then had the native drum beat to call all to service. The new chapel looks clean, light, and commodious. It is forty-five feet by thirty-five, wattled and plastered, thatched with grass, pulpit built with coral stones, and some rough forms throughout as seats. About 150 assembled in ten minutes. One of the teachers gave out a hymn and prayed. I addressed them through a Faté man, who knows Samoan, and he in conclusion sang and prayed. All were remarkably attentive and orderly.

"Soon after we dismissed, the captain and I were led to two separate heaps of yams, taro, sugar-cane, cocoanuts, covered with a mat or two; the one was a present to him, and the other to me. By-and-by two lads who had been at Sanoa came each with a pig as a present to me, and presently an old lady came along with a cooked fowl and some hot yams in a basket, as a present to the captain and myself. This

old lady, who was dressed in a straw bonnet and a turkey red cotton gown, turned out to be the wife of the chief. Meanwhile Mr. Griffin, the second officer, was busy on the beach buying pigs and yams for the ship. We were pleased to see the great change at this place in their demands while bartering. Formerly it was all trinkets and tobacco; now it is calico and shirts. 'Calico, calico, calico,' was the constant cry. Having filled the two boats, and promising to send in again in the morning some more Manchester goods with which to buy the yams and pigs they had still to sell, we said good bye, and got out to the ship again before dark.

MARE' OR NENGONE'.

"About 4000 people on the opposite side of the island still cleave obstinately to their heathenism, but all in the districts occupied by the brethren Jones and Creagh are professedly Christian. Their number is about 3000. Of these 224 are Church members, and 220 candidates for admission to Church fellowship. There are eight teachers also, and a number of assistant teachers.

"After our English and Samoan services on board, Captain Williams, Mr. Macfarlane, Mr. Baker and I, accompanied Mr. Jones to the shore, and there we had an afternoon service with the natives. About 250 were present. Mr. Macfarlane and I addressed them through Mr. Jones. What a change, as I told them in my address, the Gospel has effected at Maré! Instead of seeing them armed savages, as they were when I first saw them fourteen years ago, with their bodies white-washed from head to foot, and without a vestige of clothing, there they were, men, women, and children, clean and clothed, most of them with books in their hands, singing God's praises, following the words read, bowing the head in prayer, and listening with deep interest to every word we said.

"The contrast, however, between this side of the island, and the other is still great and affecting. There a cloud of the darkest heathenism still hangs over the people. There they still worship the gods of their forefathers, fight with each other, eat the bodies of the slain, and delight in all manner of wickedness. Two of the Christian party who went to preach the Gospel to them some time ago were killed by these heathens. This, however, was not so much a blow at Christianity as an outburst of political revenge on two men who belonged by birth to the very tribe with whom that heathen party were then at war. They were advised not to go, but in the heat of their zeal and devotedness to the good cause, they with some others went. They were recognized, waylaid and killed, and their bodies dragged off to the oven. The rest of the party were spared. Once a month select parties of teachers and Church members, headed occasionally by the Missionary, visit that heathen side of the island. 'God's hammer will yet break the rock. Light will yet penetrate the darkness.'

LIFU.

"As the wind was strong and fair, we made all sail for Lifu, and by 4 P. M. were off Mu, on the south-east side of the island, where we had arranged to place Mr. and Mrs. Baker and family, and three

of the Samoan teachers. * * The first words after the shake of the hand were: 'Have you brought us our Missionaries?' Their joy was unbounded when we pointed to the brethren Macfarlane and Baker, and said, 'Yes, here they are—Mr. Baker to live here, and Mr. Macfarlane on the other side of the island.' * *

WRONGS INFLICTED BY EUROPEANS UPON NATIVES.

"The four natives of Lifu, to whom I have already referred as being on board our vessel, now rejoiced to find themselves once more on their native shore. There is a tale connected with these four young men which makes us ashamed of our country. They say that they were decoyed from their island by a sandal-wooding vessel from Sydney, upwards of three years ago. They had gone on board to sell some things, were battened down in the hold, and let up on deck next day when their island was all but out of sight. They were nearly a year on Espirito Santo cutting and cleaning sandal wood, and were then taken to Ascension and sold for pigs, yams, and firewood. They were rated according to size, age, &c., and fetched from two to five pigs, and a proportionable quantity of yams and firewood for each man. There were ten of them in all. After a time six managed to run away and escaped to Hong Hong, where five of them died. The remaining four might still have been held in slavery on Ascension but for the kind help of the American Missionaries there, together with Captain Thompson, of the whaling-ship 'China.' The captain brought off two of them, and the other two were redeemed partly by their own earnings, and partly by the Missionary. They were then taken to Honolulu. The Rev. C. Damon and others carefully attended to them at that place, until Captain Manchester kindly took them to Rarotonga, there to wait the arrival of the 'John Williams.' One of them speaks English well. Mr. Williams, the British Consul at Samoa, has taken the deposition of the young man, and will report all at the proper quarter. In the course of our voyage we have traced the name of the vessel, and also that of her captain and supercargo. The Lifu people had long given up the four young men as dead, and their restoration was no small addition to the joy occasioned by the arrival of the Missionaries. Two of them are of high rank in the bay where we anchored, and it was affecting to see how the people clung to them, listening to their tale, and following them wherever they went.

PROVIDENTIAL ESCAPE FROM A WATERY GRAVE.

"While conversing with the teachers in the course of the evening, they related, among other things, a remarkable escape which two of our Samoans, and the wife and two children of a third, lately had from a watery grave. While crossing to Maré their canoe was struck by a sea and went down, leaving them all swimming. A native tub floated from the canoe, and into that one of them, named Isaaka, placed the two children, steadied the tub with the one hand, and swam with the other. Three Lifu men who were with them soon became exhausted, and sank dead. For hours the two teachers and

the woman struggled on, and at last they were carried by a current to a little island. But it was a bold shore, and they could see no way of getting up. Here they thought they must perish. At length Isaaka said, 'Touiela, come here, you steady the tub, and let me throw myself on to the next great roller; if I perish, I perish, but perhaps God will lift me on to that shelving rock.' He threw himself on to the next wave, and was borne aloft in safety on to the rock. But, on looking down, he saw that the tub was upset, and the children in the sea. Again he courageously jumped over, dashed down among them, seized one of the children, clasped it to his left breast, threw himself on to another roller and was lifted up, child and all, on to a ridge of rock. He threw the child up higher, and, climbed after it. It seemed dead. He shook the little fellow by the heels, sucked his mouth and nostrils, and life returned. He then ran off in search of natives—got ropes, and all were soon safe up with himself: and there they sat down and wept, and thanked God for their marvellous preservation. Isaaka deserves a gold medal. * * *

"Friday, Oct. 28th. Captain Williams stood in again with the ship, manned three boats, and proceeded to land the goods. Mr. and Mrs. Baker and family, and Mr. and Mrs. Macfarlane came on shore with the first boats, and soon after we had a meeting in the chapel. The chapel is a strong stone building erected some years ago by the teachers and people, 114 feet by 38. About 600 people were present. * * Mr. Baker has under his care six Samoan and Rarotongan teachers, a number of Lifu Assistant teachers, and a district containing a population of about 4000 people, the most of whom have abandoned heathenism and become professedly Christian.

"On the 31st of October, the teachers, and I should think a thousand people, assembled at West Bay from the neighbouring villages, and here, as at Mr. Baker's station, they brought us a present of yams for the ship. In the short speech which accompanied their present, they said—'We are greatly pleased that we have at length got a Missionary. We do not know what may spring up in our hearts some other day, but at present there is nothing there but joy.'

"Mr. Macfarlane's goods were soon landed. The willing crowd picked up the things from the boat as soon as it touched the beach; and trunks, casks, and cases flew up to the teacher's house, in at the door, and were laid down in whichever of the rooms Mr. Macfarlane pleased to direct. So rapidly did everything go on, that by the evening all was landed, and Mr. Jones and I had tea with Mrs. Macfarlane in her new abode, the close of the first day of her actual missionary life.

UEA.

"We have now five teachers at Uea, and five preaching stations, at which an aggregate of 1300 people worship God and listen to His Word every Lord's-day. Fourteen are under special instruction as candidates for Church-membership, as soon as one of the Missionaries from Maré or Lifu can arrange to spend a week or two in the group, to aid in the formation of a Christian Church, and other

pastoral duties. This is a fine field for a Missionary, and one is greatly needed.

"Here, and also at Lifu, Maré, and Aneiteum, I had presented to me as many as eighty-six of the cast-away idol gods of heathen times—gods of the sea, gods of the land, gods of the plantation, war-gods, disease-making gods, storm and rain-making gods, &c. I have also received twenty-six more, to be taken to some of my brother Missionaries, making in all 112 of these unmistakeable trophies of the power of the Gospel of Jesus to overturn idolatry of every name, and triumph in every place."

After giving the deeply interesting accounts of SAVAGE ISLAND, which appeared in our last number, Mr. Turner concludes his Journal with the following results of Missionary labours in the several islands he had visited.

"In summing up our progress in these islands now visited, where twenty years ago we had not a single Missionary, or a single convert from heathenism, and at the very entrance to which John Williams then fell, we find that out of a population in the twelve islands which we now occupy of about 65,500 souls, we have 19,743 who have renounced heathenism, and are professedly Christian. Of these there are 645 Church-members, and 689 candidates for admission to the Church. There are labouring among them ten European Missionaries, and 231 Native teachers and Assistants. Three printing presses also are at work, especially devoted to the Papuan Vernacular of the respective islands."—*Missionary Magazine.*

IX.—*An Address on the Conduct of Christian and civilized Nations towards those less civilized and enlightened.*

It is, we trust, in the love of Christ our Saviour, that we venture to raise our voice, in the name of humanity and religion, on behalf of those who, though without the inestimable blessing of Christian culture and civilization, are yet, equally with ourselves, children of one parent, and objects of the same grace of God. Their position involves considerations peculiarly important to a commercial and professedly Christian community.

No one race is exempt from the effects of the fall: none, can claim an exclusive right to the privileges of the Gospel. Whether a man be a Jew or a Greek, a Saxon or a Celt, a Hindu or a Hottentot, he is alike an object of the universal love of Him, "who hath made of one blood all nations of men;" and who, in Christ Jesus, has proclaimed for all, the message of his free salvation. In the ways of his ordinary providence, and much more in the revelation of his grace in the Gospel, He has been pleased to present the highest possible exemplification of that kindness and love towards man, which it is his will that man everywhere should exercise towards his brother. How impressive is that teaching, humbling alike to all

sorts and conditions of men, in which our Almighty Father "commendeth His love towards us, in that whilst we were yet sinners Christ died for us." How precious is the bond of universal brotherhood revealed in the words, "God so loved the world that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life."

Assuredly, then, it is a duty incumbent upon all, and especially upon those who bear the hallowed name of our one Lord and Redeemer, *to act towards man everywhere, however uncivilized or unenlightened, with that respect, with that consideration and love, which are due to our common nature and to our common hopes.* To treat man with disdain because his colour differs from our own, is a reproach cast upon Him who made him. It is of the very essence of Christianity to cherish feelings of kindliness towards all who, with souls no less precious than our own, are born for eternity; and who, equally with ourselves, may become heirs of Heaven. They are not to be looked down upon as inferior beings, born to be oppressed, pillaged, defrauded, incapable of the feelings or aspirations of men. They may be weak, impulsive, revengeful. But these failings are by no means peculiar to them. Even they who boast of the privileges of European civilization are sometimes also weak and foolish, "serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." If in anything we enjoy a superiority, to what is it to be ascribed but to the pure bounty of God? What have we that we have not received? Let their situation then awaken, not our contempt, but our compassion. Let us often reflect what we ourselves should have been under like circumstances, and shew forth our Christianity with that genuine courage, which consists not in returning evil for evil, but in the unflinching exercise of truth, justice, and mercy; which would do or suffer anything, rather than swerve from the eternal law of right. Can it be denied that the line of conduct here marked out, is in accordance with the dictates of infinite wisdom; and shall it yet be gravely asserted to be impracticable? Oh! that there were more faith to receive with reverential love and implicit obedience the doctrine and example of the Son of God, both as the authoritative exposition of the Divine will in relation to the conduct and government of man, and as evidence not to be shaken by any human testimony or legislation, of its universal adaptation to his wants and capacities.

What, indeed, have been the melancholy results of the opposite principles? No tongue can tell, no heart can conceive, the vastness or the depth of that suffering, the amount or the bitterness of that woe, which men professing Christianity, and often under the pretext of its sacred name, have within the last four centuries, inflicted upon their fellow-men in the less civilized or enlightened portions of the globe, to the destruction of myriads of human beings, the utter extinction, not of families only, but of whole nations and races. The crimes which even within the recollection of the present generation have been publicly perpetrated, in connexion with the African slave-trade, and with the system of slavery,—the treatment

of the native inhabitants of the soil in various parts of the world, may be wept over and deplored, but cannot be erased from the annals of humanity. How often have the cruel deeds of those who are called Christians, caused the name of Christ to be blasphemed among the Gentiles! What miseries have been caused by the introduction of ardent spirits among tribes previously ignorant of this insidious and fearfully destructive agent! What shall we say to the guilty traffic in opium with China, in direct contravention of solemn treaties?

In the face of results so appalling, we cannot but be painfully impressed with the prevalence of the idea amongst many Christian professors, that the Sword is to clear the way for the reception of the Gospel. Very affectionately, but earnestly, would we raise our protest against this dangerous mistake. "The wrath of man worketh not the righteousness of God." Deeply ought we to be humbled under the consideration, how greatly the works of the flesh have obstructed the spread of His glorious truth. It is His mercy alone which has caused it anywhere to prosper, notwithstanding these obstructions. And to appeal to that mercy as in anywise sanctioning them, were high and unwarrantable presumption. It is his prerogative to overrule evil for good, but that does not make the evil good. The religion of Jesus is essentially a religion of love, its objects are righteousness and peace; it influences not by violence, but by persuasion. It was not founded, nor has it ever been truly promoted, by force of arms. In its early planting and marvellous preservation, it pleased infinite wisdom to give a testimony for all time, to the power of simple Christian faith in connexion with Christian practice—of meekness, forgiveness, and love, in alliance with truth and holiness. These are the weapons of heavenly temper which are still mighty through God to the pulling down of the strongholds of sin and Satan upon earth.

We turn with satisfaction and with rejoicing to the exertions which have been employed of later years for the diffusion of the Holy Scriptures, and of Christian knowledge and civilization, among some of the less enlightened tribes of the earth, as well as to every effort made under the constraining influence of the love of Christ, and under the guidance of His Spirit, to bring the heathen to the knowledge of the way of life and salvation through the Lord Jesus. Warmly do we desire that Christians everywhere, may be more and more alive to their high vocation; and address themselves to the warfare against sin, ignorance, and superstition, relying on the power of our risen Redeemer, rather than on the protection of fleets and armies. Let us, in our intercourse with the heathen, never forget the allegiance which we owe to Christ; and let not a Government that is called by that sacred name, allow itself to act towards them in a manner which would dishonour the individual Christian. Then would the way be opened, under the Divine blessing, for the spread of the Gospel, where war or conquest would have served only to disgrace its profession and obstruct its progress. As a nation we have been, and still are, greatly blessed of the Lord. We are dis-

tinguished by the arts and comforts of civilized life, by scientific and mechanical skill, by unnumbered privileges, and more than all these, by the extensive diffusion amongst us of the Scriptures of Truth. *Higher responsibilities are consequent upon these superior advantages, and are inseparable from them.*

It is a remarkable feature of the present day, that Central Africa, through the discoveries of modern travellers and from other causes, seems now likely to be laid open, and will doubtless be attractive both to commerce and emigration. How signal is the opportunity thus afforded for carrying out the principles above developed. Far better would it be that Europeans and Americans should leave this vast region still unvisited or unexplored, than that they should be guilty of perpetrating there such crimes as those which have marked their conduct towards the negro population of other parts of Africa, or towards the red men of the American wilderness. Instead of commencing operations by armed factories and forts, and ending by conquest and annexation, may all the acts of civilized men, whether as explorers, as merchants, as settlers, as the officers and representatives of Christian governments, or in any other character, be conducted with a constant reference to that sacred law,—"All things whatsoever ye would that men should do to you, do ye even so to them." The injunction not to covet the dwellings, the cattle, or any other of the possessions of our neighbour, was a divine command under the law, and it is surely not less obligatory under the Gospel. If honestly obeyed by British subjects and by the British Government, in its full import, at the very outset of an intercourse with these newly-opened regions, not only would the laying of one great stumbling-block in the way of conversion to Christianity be prevented; but, abstaining from wrong doing in this thing, Great Britain might, with a better prospect of success, plead with others to do likewise.

In the love of Christ we would appeal to our fellow-countrymen. We trust that under the Divine blessing this our plea may meet with a response in the hearts of many who, amidst the stir and pressure of active life, would shrink from disclaiming either the hopes or the responsibilities of the Christian. Nor would we withhold an earnest entreaty to those who are anxious for the spread of the glorious doctrines of the Gospel among the heathen, that they will bestow a calm and serious perusal on this appeal. May a conviction be continually cherished that the precepts of Christ are not mere theories, but commands graciously designed and fitted for man; and that they are therefore to be implicitly obeyed, in their comprehensive application to his whole conduct towards his fellow-man, civil, commercial and social. The uncivilized appreciate Christian conduct, when they have but little knowledge of the truths upon which it is founded. The heart that is steeled by oppression is melted by kindness. Love may prevail where fraud and deceit would only provoke irritation and disgust.

Let the religion of the Christian trader, then, be no longer disgraced by acts of violence or injustice. Let it commend itself to

the consciences of men of every colour and of every clime by fair dealing, by truth-speaking without any shade of deception, by pity and compassion, tenderness and love, patience and forbearance, to the brotherhood of mankind throughout the world. Thus would commerce become the bright reflex of our Christian profession, and contribute to prepare the way for the reception of the Gospel, by commending its holy truths to the acceptance of those to whom they have been unknown.

Signed in and on behalf of the Meeting,

JOSEPH THORP,

Clerk to the Meeting this year.

From the yearly Meeting of the Religious Society of Friends held in London, 1858.*

X.—*The Invitation to Prayer.*

To the Editors of the C. C. Observer.

SIRS,—When we see God's people in different parts of the earth making special appointments for prayer for the coming of the kingdom of Christ in the fulness of its glory and blessing, we are encouraged to think that God is pouring out upon his people the spirit of grace and of supplication. This again encourages to hope that Zion will soon begin to travail, and we have the promise that as soon as she does this, she shall bring forth her children. This travailling seems to imply the united earnest wrestling with God of the whole Church of Christ throughout the world at the same time. In this view of the case it is to be regretted that the Calcutta Missionary Conference did not seem to be aware of the several appointments issued previously to their invitation. On the last day of "the Week of Prayer" in January last, the great meeting of about four thousand of all denominations in Philadelphia appointed the 2nd week in January, 1861, to be observed as they had observed the week just then closed. On the same day, and without preconcert, a large meeting in Iowa in the "far west" did the same. After this at least one Presbytery passed resolutions in favour of the same observance of that time, and in May last the General Assembly of the Presbyterian Church in the United States, of which in your October Number you have given such an interesting notice, unanimously appointed the 2nd week in January to be observed as a week of special prayer for the triumph of the kingdom of Christ over the whole earth. Again the great Missionary Conference held in Liver-

* This address did not reach us until last month. We willingly comply with the request to give it circulation.

pool, appointed the 2nd week in January, 1861, to be observed as a week of special prayer and preaching on the subject of Missions. Now all these previous appointments have been published to the world and have gone to all parts of the earth wherever English religious publications go, and it is evidently too late to alter them. The appointment of the Calcutta Conference is most likely too late to reach all parts of the world in time, and the chief effect it will have will be to divide or distract the Church as to time. Most will no doubt observe the second week, as being the first appointment and most extensively known. Some may feel at a loss which to observe and others will observe the 1st week according to the Calcutta appointment. Now I feel that the first or second week is of no consequence, except in securing the union of the whole Church of Christ throughout the world in one and the same week of special prayer for the one special object. And as I see no possibility of this being done, for the first week for the reasons above given, I would suggest that our Calcutta brethren alter their time to synchronism with all the other previous appointments in England and America, or that they observe both. Surely so great and glorious an object is worth spending a fortnight in special prayer for. And if any can afford it, we in India can afford to spend that time in calling on God to help us in our work, whose long years of toil and suffering with comparatively little fruit, have taught them utter impotence.

J. H. M.

XI.—*Madagascar.*

The annual meeting of the Cape Town Auxiliary Branch of the London Missionary Society was held in Caledon-square Chapel on Monday evening, July 2nd. A peculiar feature was given to the proceedings by the reading of the letters just received from Madagascar. They excited a profound sensation. The importance of the intelligence contained in the third one cannot be over-estimated, for by the superstitious actions of the Queen, Rakotondradama, the heir to the throne, who is favourable to the preaching of the Gospel, is doubly confirmed in his right. The first two letters might have been written by Christians of the first or second century; the third is like an Oriental tale of romance.

Mr. Cameron, the Secretary and Treasurer, having finished the original report, read the following letters, which had come to hand from Madagascar within that week. They were written in Malagasy, and translated by Mr. Cameron, who explained that the writer of the first letter was one of the early scholars in the Mission schools, afterwards a teacher in the schools, then a first-rate printer in the mission

printing-office, and an occasional preacher. After the suppression of Christianity he was chosen as pastor of one or more of the native churches, which office he appears still to hold. The writer of the second letter was an ordinary member of the mission-church, who with his wife, made their escape at the time of one of the early persecutions. All names are for obvious reasons suppressed. The officer Raharo belongs to a rich and influential family, which with the Queen's relations and some others, were the great enemies of Christianity, and the supporters of heathenism. About the time of his father's death Raharo greatly disappointed the expectations of his relatives by embracing Christianity, and aiding the young Prince Rakotondradama in protecting the persecuted Christians. It is probable that but for these two young men, very many more would have been put to death. Now, by a wonderful Providence, Raharo appears to be at the head of 30,000 men; and there is every reason to hope, that with his co-operation, the Prince's succession to the throne will be secure. That the Queen should deliberately put to death her principal associates in oppressing the Christians, is indeed a wonderful event in God's providence; but it is probable the parties had formed a conspiracy of some kind, to supersede the Queen's son, and to insure the succession of the other Prince, who is well known to be in favour of heathenism.

"*Antananarivo, 15th October*, 1859.

"Brother beloved ——, greetings,

"Sir,—I wrote unto you formerly, and this is the second time, but I have received no answer from you. Perhaps you have not received it. We very much regret this; and now we again write, asking of God that you may receive this, and we earnestly hope we shall have an answer from you.

"Our sorrows here in Madagascar, arising from the persecution and from the Queen's commands, are most severe. There have been no such persecution and severe suffering as this in Madagascar. Still we praise God, for He can at the proper time turn the tempest into a calm. . . .

"On the 3rd July, 1857, at the great assembly then held, the writer of the above and many others were condemned to death, and thirteen of the number were then put to death by stoning, as related in former letters. (These have been published.) They were tied to posts, and the people were collected together and made to stone them with stones till they died. After death their heads were cut off and placed on poles, and their bodies were left to be devoured by dogs and the fowls of the air. The rest made their escape, but were pursued. I and two others escaped. We hastened into thorough concealment. Our wives were taken and put into fetters of the most dreadful kind, and they were then driven on every Sabbath-day for seven months into the public markets to be stared at by the people, and to teach them a lesson, and to show the Queen's contempt for the Christian Sabbath. Their chains were uncommonly heavy and oppressive, and rivetted both on their necks and on their feet, as thick as one's wrist were the irons on their neck and feet; and there

was a long connecting chain to bind them together in sixes. No fetters so dreadfully large had ever been before in Madagascar; two hundred old spades were used in the manufacture of one set; and, if not assisted by others, the prisoners could not rise from the ground. For seven months they were thus exhibited on the Sabbath-days in the market-places, and afterwards some were driven to the banks of the river Sakay in the west, near to the country of the Sakalava, and some to other places far away: and the slaves were fettered and thrown into prison. My wife Rabodo died on the 4th March, 1859, says Ratsilainga, and many of the others are also dead.

"And the wives of those who were killed were pursued and taken. Some of them have been sold as slaves; some have been put in fetters as above; and our children and all our property, down to the value of the smallest coin, have been taken from us: so that those that remain are in a state of the greatest poverty and wretchednesss, having no subsistence, either food or clothing, but what we obtain by begging. For we must still keep in concealment, we are still hunted after; and proclamations are still being made to the people to search for us, even up to this present time.

"But the rest of the Christians, those upon whom these sorrows of persecution have not fallen, are going on well; praise be to God, who keeps the heart from fainting.

"We are in want of medicine to take with us to minister to the sick, and to the bound, and for ourselves. Our property being all gone, we have nothing wherewith to procure medicine.

"We are also in want of writing-paper, ink, steel-pens, pen-knives, writing-materials, such as small writing-desks, &c. Umbrellas and some cloaks would be very acceptable, for we have often to make our escape suddenly, whether by night or day, in cold or rain. It is on this account we ask for them.

"And we cease not in all our wanderings to visit the Christians, and to preach to them and to such of our brethren as will receive us, the Word of God. We go on well in this, although accompanied by sorrow.

"We visit (by letter) those who serve Christ in Cape Town. Our salutations to them all. Remember the things that concern us. Our most earnest farewell, with the tears and the sorrows that accompany Christ.

—— R. R——. A——.

"*Antananarivo, 21st Asombolo,* 1860.

"With this I visit you and your wife and children, and those of your neighbours who forget not our affliction. I am still alive, through the mercy of God.

"For eighteen years I have had to bear the persecution, and during that time our ten children have been born; but they have not been born in one village, but in different places where we have been wandering.

"Respecting the designs formed by Lambert and his companions, I was not accused of joining them. I never consulted with him or his companions. For it was a great covenant we entered into with the Missionaries, respecting any other doctrine than that we had received. Lambert invited all of us wanderers, and also the leaders in the Church, but I refused to go; and I bless God that he preserved me from this. I knew that if I went there should be certain tribulation to my wife and children, and that no one could save them.

"I am A——, the boy who first believed at Analakely in Madagascar, but now my name is R——, your efforts for us at Analakely have not been quite in vain. How wonderful is the mercy of God! Razafinirina has joined the company of martyrs. The letter you sent to Rakotondradama, he has sent to us to read, as you requested. If you can send to the land where Rasomaka lives, send to him my salutations, for I and he were fellow-sufferers in the persecution. I should like him to know that my children are many; that I am a wanderer in concealment, but we are people covered by the hand of God; and that He gives food to support and raiment to cover these little ones.

"A little medicine, to be kept for them, I beg to ask of you, as also something to strengthen the eyes, and a scissor.

"And do answer this letter of ours; send the answer to —— and —— at ——; for if they receive the answer, we shall also.

"And be strong in prayer for us, for we constantly experience a good deal of annoyance; yet we abide under the shadow of the Almighty.

"I wish you could send me a Bible, and, if you can, please put my name in it, lest it should not reach me, but go to some one else. And also a Tune Book, that I may learn singing, for I live in a desert where we can sing now and then. Farewell.

"—— R——."

In the month of January, 1860, four of the near relations of the Queen were suddenly put to death at Antananarivo (the capital of Madagascar). Two of them were officers of highest rank in the army; the other two were the Queen's own sisters, one of them being the mother of Prince Ramboasalama, the adopted son of the Queen. The letter received on the subject from one of the Christian Malagasy at Mauritius states, that they were put to death for opposing or refusing to co-operate with the Queen in leaving the kingdom to her own son, Rakotondradama, and it gives the details as follows:—

"Rakotondradama spoke in this manner to his mother—'I make known unto thee, mother, that as soon as thou art dead the people will also kill me, that they may raise the Prince Ramboasalama to the kingdom, because they say I am not the son of Radama (the former husband of the Queen, and her predecessor on the throne). And Ramboasalama, the people say, will be a better king, for both his father and mother are of the race of kings.'

"When the Queen heard this she demanded 'Who are they that say thou art not the son of Radama?' The Prince replied, 'All the

people in town say so, but the words came from the mouths of —— and —— officers of the fourteenth rank, and from your own two sisters; from them the people have heard the words that I am not the son of Radama.' And when the Queen heard this she was angry, and caused the four to be put to death, it is said by poison.

"After these four had been dead about one month and a-half, the Queen began to make arrangements for some great and important ceremony. On a certain day she decorated in best style a table in the Palace, and she took two silver cups or goblets, and into each she poured a little water: into the one goblet she then placed a most precious jewel, and into the other she placed a little earth taken from the grave of Radama; she covered both goblets and tied down the covers, and placed them both on the table; but no one knew for what purpose all this was done.

"The Queen then called upon the judges (or the heads of the Civil Department) and the officers of the army to attend within the Palace; and when the officers and judges had assembled there, she ordered the attendance of the two Princes (Ramboasalama, her adopted son, and Rakotondradama, her own son). The Queen then said, 'See the thing I have done: two goblets placed there upon the table. This thing which I have done is a joke, which will cause us all to laugh. See! the silver goblets are for you, the two Princes. But I have put something within them—wherefore, each of you take one, and when you have done so, we shall all of us this day commence a feast with these judges and officers.'

"And then first Prince Ramboasalama stood up and received one goblet, and then Prince Rakotondradama stood up and received the other; and thus both stood near the table, while the Queen said, 'Come near to the table, some of you judges, and you, Raharo, of the 14th Honour, and look at what is within the goblets.' And when they uncovered the goblet of Ramboasalama they found the jewel within it, while Rakotondradama had the one containing the earth. So the judges and the officers reported to the Queen—'Blessed be thou, O Queen, for thus have we seen: in the goblet of Prince Ramboasalama there is a jewel, and in that of Rakotondradama there is something of a dark appearance, as if it were earth.'

"And then the Queen arose from her seat and said before all the officers and judges, 'The meaning of what I have done with the two goblets is this: I, Ranavalomanjaka, am now old, and I have two sons. But as neither I the Queen nor you our officers know who shall best hold the kingdom, I have done this—I have called upon and invoked all the dead our ancestors Andrianimpoinimerina and the twelve mountains; I have invoked the twelve kings, and the grave of Radama, and the strength of all kings: for the sanction of those have I called, for God has sanctified them all. And this I declare—the one who will be able to govern the kingdom—who will be able to guide the people, and hold the land of Madagascar, is the one who holds the goblet with the earth in it. And further, as I prepared this thing myself, unseen by any of you, for I alone prepared

it, and as the receiving of the things belonged to the two Princes, and as the inspection of the contents of the goblets was yours alone, and as now you say that the earth is found in the goblet of Rakotondradama—so I declare unto you that to Rakotondradama shall be the land of Madagascar; for it was the flesh of Radama which I took from the grave of Radama and put into the goblet; therefore to Rakotondradama is this Madagascar.'

"And then stood up Raharo, the 14th Honour, and replied to the proclamation of the Queen. He said, 'Blessed be thou, O Queen. It has long been the oath of us thy people that we will choose death rather than fail to execute thy commands. And now in our presence thou hast done this—this is good—this we approve, O Queen.'

"And then Ramboasalama stood up and said, 'This I say unto thee, O Queen, and to all you people of wisdom, that whatever Rakotondradama commands, I shall obey; for he is the sovereign of the land of Madagascar.'

"And when this ceremony was finished, all the people rejoiced greatly; and a great feast of fat cattle was prepared, with strong drink, which it is said lasted in Antananarivo for four days."

Missionary and Religious Intelligence.

1.—Calcutta Sabbath School Union.

Minutes of a Preliminary Meeting of Ministers, Sunday School Teachers and others held in the Vestry of Union Chapel on the evening of Tuesday the 25th September, 1860, for the purpose of establishing and organising a Sunday School Union in Calcutta.

Present.

The Rev. E. Storrow, Pastor of Union Chapel.
The Rev. J. Pourie, Minister of the Free Church of Scotland.
The Rev. J. Mitchell, of the Episcopalian Church.
The Rev. J. Henderson, Junior Minister of St. Andrew's Kirk.
The Rev. J. Pearson and The Rev. E. Taylor, of the Wesleyan Mission.
The Rev. W. Johnson, Pastor of Cooly Bazar Chapel.
Mr. H. Andrews, Manager and Deacon of Union Chapel.
„ W. Stewart, Teacher of the Free Church Sunday School.
„ Inglis, ditto ditto.
„ J. Muston, Teacher of the Old Church Sunday School.
„ R. Green, Teacher of Circular Road Chapel Sunday School.
„ Allan, Teacher of St. Andrew's Sunday School.
„ Nickols, Teacher of St. John's Sunday School.
„ L. Mendes, Supdt. and Teacher of the Lall Bazar Chapel S. School.
„ Gomes, of the Young Men's Christian Association.
„ H. D. Gray, Secy. to Cooly Bazar Chapel Sunday School, and
„ J. Vyse, Teacher in the Cooly Bazar Sunday School.

Messrs. J. Nicolson, Superintendent
T. Newman, Treasurer
B. Newman, Librarian,
H. F. Andrews, Secretary
G. Price,
G. Uvedale,
A. D'Souza,
A. D'Cruz, } Teachers
} of the Union Chapel Sunday School.

Proposed by Mr. J. Nicholson, seconded by Mr. H. F. Andrews.

That the Rev. E. Storrow take the chair.

The meeting was opened with praise and prayer.

Mr. Storrow briefly explained the objects of the meeting and read the Statement drawn up by the Union Chapel Sunday School Teachers.

Several gentlemen then addressed the meeting.

Mr. Stewart said that the thanks of all interested in Sunday Schools were due to the teachers of the Union Chapel-Sunday School who had taken the initiative in the movement. He gave the projected Union his warm approval.

The Rev. Mr. Henderson, Mr. Green, the Rev. Mr. Pourie, Messrs. Inglis, Nichols, Allan, Muston, T. Newman and the Rev. Mr. Taylor then spoke in favor of the projected Union. Mr. Inglis who had been Secretary of a Section of the Edinburgh Union, giving some valuable information of the manner in which that Union worked.

Proposed by Mr. R. Green, seconded by Mr. T. Newman, and unanimously carried.

That in the opinion of this meeting, it is desirable to form a Union of Sunday School Teachers to be entitled the Calcutta Sunday School Union.

Proposed by Mr. R. Green, seconded by the Rev. R. Henderson and carried also unanimously.

That the objects of this Union shall be to encourage and assist those engaged in the superintendence and instruction of Sabbath Schools, to improve the methods of teaching, to promote the establishment of new schools and to unite the Christian sympathies, counsels, labours, and prayers of persons of different evangelical denominations, in this Christian enterprize.

Proposed and seconded by Mr. T. Newman and carried.

That a Provisional Committee (consisting of the following gentlemen) be formed for drawing up the Rules and Regulations on which the Sunday School Union should be conducted, viz.: Messrs. Stewart, Inglis, Green, Nichols, Gray, Muston, Nicholson, H. F. Andrews, Allan, Mendes and Gomes.

Proposed by Mr. Green, seconded by Mr. Nichols and carried.

That a meeting be held this day fortnight (i. e. the 9th Oct. 1860) of all interested in Sunday Schools, when the Provisional Committee shall submit their report.

At the Rev. Mr. Mitchell's suggestion, it was unanimously resolved that a special prayer-meeting be held half an hour before business on the evening of the general meeting.

The meeting concluded with praise and prayer.

2.—MINUTES OF A MEETING HELD ON TUESDAY EVENING, 9TH OCTOBER 1860, AT THE UNION CHAPEL, CALCUTTA, FOR THE PURPOSE OF RECEIVING THE REPORT OF THE SUB-COMMITTEE APPOINTED 25TH ULTIMO, TO PREPARE THE CONSTITUTION OF THE CALCUTTA SABBATH SCHOOL UNION.

The Meeting was convened for business at half-past 7, but, in accordance with previous arrangement, the preceding half hour was occupied by a prayer-meeting, during which supplications were presented on behalf of the schools, and the Divine aid and blessing sought on the proceedings of the evening. Mr. Andrews, Sen., Rev. J. Pourie and the Rev. J. Taylor lead the devotions of the assembly.

At half-past 7, it was moved, seconded and carried unanimously that the Rev. E. Storrow preside on this occasion.

The Rev. E. Storrow expressed the pleasure he felt in meeting so numerous an assembly for the purpose of inaugurating so useful an institution as the Sunday School Union. He hoped that under God the work of the night might be productive of great good to the schools of Calcutta. He then called upon Mr. R. E. Green to read the report of the Sub-Committee.

Mr. R. E. Green accordingly read the report of the Sub-Committee embracing several suggestions relative to the constitution and objects of the Union, which after a few brief preliminary remarks by the Chairman, in which he reminded the meeting of the solemn character of the work in hand, were discussed ad seriatim by the meeting, giving rise to animated discussions, in the course of which, the desire for union was not only frequently expressed but as frequently illustrated by the readiness in which individual members relinquished their peculiar ideas and joined in the decisions of the majority of the meeting. The following resolutions embodying the principal suggestions of the Sub-Committee were eventually adopted, as the constitution of the Union and the objects sought to be accomplished by its formation.

1st. The Union shall be called

"THE CALCUTTA SABBATH SCHOOL UNION."

2nd. The objects of this Union shall be to encourage and assist those engaged in the superintendence and instruction of Sabbath Schools, to improve the methods of teaching, to promote the establishment of new schools and to unite the Christian sympathies, counsels, labours and prayers of persons of different evangelical denominations in this Christian enterprise, without however exercising any undue influence over the internal management of the various schools.

3rd. The Union shall consist of the Officers and Teachers of the Sabbath Schools, and the Ministers connected with the evangelical Churches of Calcutta, and such Christian friends as may be deemed eligible by the Committee.

4th. The business of the Union shall be conducted by a Committee consisting of a President, Vice-President, Treasurer and Secretary, to be annually elected by the Members of the Union, together with a representative or teacher of each of the various schools, delegated by the school or where a representative is not so appointed, elected annually by the vote of the members.

5th. The basis of the operations of the Union shall be unsectarian, every thing of a controversial character shall be carefully excluded, so that all the members may meet together as those, who, though differing in minor matters, are all one in the Lord Jesus.

6th. In order efficiently to carry on the objects contemplated by the Union, the Committee shall make arrangements for holding monthly meet-

ings, which shall be devoted to prayer on behalf of the schools, to social intercourse, to the hearing of Lectures delivered by the ministers or other friends, and bearing upon some part of the Sabbath School work, or to such other engagements as may appear best fitted to promote the mutual improvement and Christian character of the members, the efficiency of the teachers and the prosperity of the schools.

7th. The Funds of the Union shall be obtained by voluntary contributions.

8th. The meetings of the Union shall be opened and closed with devotional exercises.

An interesting discussion now arose in which a large number of gentlemen took part with respect to the formation of a Library in connection with the Union, the Sub-Committee having recommended it, as part of the operations of the union, but eventually it was decided that the establishment of a Library should be left to the Committee of the Union though the general opinion was in favour of its formation hereafter.

The meeting then proceeded to the election of officers to the Sabbath School Union, and it was moved, seconded and carried unanimously, that McLeod Wylie, Esq. be requested to become the president of the Calcutta Sabbath School Union.

Mr. ANDREWS, Senr.,.....	*Vice-President.*
Mr. W. STEWART,.....	*Treasurer*, and
Mr. R. E. GREEN,.....	*Secretary.*

And the two latter gentlemen signified their willingness to accept the respective offices they had been requested to fill.

The Treasurer and Secretary were appointed as a deputation to wait upon Mr. Wylie, to acquaint him with the resolution of the meeting.

The Secretary undertook to write to all the schools informing them of the proceedings of the meetings and requesting them to appoint a delegate as a member of the Committee.

It was moved, seconded and carried unanimously, that the best thanks of this meeting be tendered to the minister and managers of the Union Chapel for their kindness in placing the Chapel at the disposal of the Union for the meetings already held, and their offer of its use for the next occasion.

It was moved, seconded and carried, that the thanks of this meeting be presented to the Chairman for his kindness in presiding on this occasion.

It was also moved, seconded and carried, that the next meeting be held on the evening of the 2nd Tuesday in November, and it was suggested that the Secretary should, if possible, induce Mr. Wylie to give an address to the members on that occasion or failing that, he should make other arrangements for an interesting meeting.

The meeting closed with prayer at about 10 o'clock.

3.—RETURN OF MISSIONARIES.

We are glad to announce the return to the American Baptist Mission in Assam, of the Rev. Mr. Bronson, and the Rev. Mr. Ward, with their wives. They arrived in Calcutta in the middle of October and will proceed to Assam, early in November.

THE

CALCUTTA

CHRISTIAN OBSERVER.

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DECEMBER, 1860.

I.—*Minute of the Calcutta Missionary Conference on the death of* DR. EWART.

It having pleased the Lord to remove by death, on the 9th of September last, their late worthy and much esteemed Secretary, the Rev. David Ewart, D.D., the Calcutta Missionary Conference desire to record their sorrow at the loss of their dear friend and coadjutor in the Lord's Missionary work,—their respect for his memory,—and their confidence that the great Master he faithfully served upon earth, has called him up higher, to serve Him in the regions of eternal blessedness, and to partake of that glory which he earnestly endeavoured to lead the natives of this country to aspire after.

As a member of this Conference, the attendance of their departed brother was uniformly most regular, and his deliberations in it were most thoughtful. The attention which he invariably gave to the concerns of the Conference, qualified him, in an eminent degree, to be its Secretary, and having been chosen to fill that office many years ago, he so discharged its duties that it was felt by all that the post could not be occupied more worthily or efficiently, whilst his intimate acquaintance with the proceedings of the Conference, the personal interest which he took in them all, his mild Christian deportment, and the firmness with which he always maintained his Christian principles, conjoined with unfailing charity towards those whose views differed from his own, rendered him an invaluable member of the body.

The Conference would bow with submission to the stroke which has fallen upon them in the sudden removal of their beloved friend,—and affectionately record their admiration of his steady and patient laboriousness in his Missionary work,

and of his affectionate Christian interest in the religious welfare of the natives, which endeared him greatly to almost the whole of the rising generation of Bengal. They thank God for the grace so abundantly bestowed upon their departed brother, and earnestly desire that the loving, uncompromising and devoted spirit which characterized him, may always prevail amongst them, and that at length, in the world above, it may be their privilege to resume their fellowship with him and other beloved brethren, once their "companions in the kingdom and patience of Jesus Christ," together with multitudes gathered by them into the Redeemer's fold from among the natives of this land.

The Conference deeply sympathize with Mrs. Ewart in the loss she has sustained, and trust that the God of all grace and consolation will continue to sustain her under her heavy trial by His own indwelling Spirit, until, at last, she also shall rejoin her beloved husband in the mansions above,—and they pray that it may be her high privilege to meet there many who have been the objects of her own labours in this land, and who have been thereby brought to the knowledge of the true way of salvation through faith in Christ Jesus.

JOHN POURIE,

Chairman of the Calcutta Missionary Conference.

Calcutta, 6th Nov. 1860.

II.—*Report of the Committee of the Calcutta Missionary Conference appointed to watch and report on the Proceedings of the Indigo Commission and approved of by the Calcutta Missionary Conference.*

1. On the appointment of your Committee in April last, one of their first acts was to address a letter to the Lieutenant-Governor of Bengal, stating the grounds of their interest as Missionaries in the appointment of a Commission to inquire into the working of the Indigo system, and expressing their hope that every means would be adopted to allow the full disclosure of opinion and complaints on the part of the rayats. They also had an interview with the Lieut.-Governor on several points relating to the efficiency of the Commission.

Before the Commission sat, they met several times with bodies of rayats who had spontaneously come to Calcutta seeking for redress, and they used their influence with them to exhort them to peace and obedience to the laws, assuring them

that the authorities were fully disposed to do justice to all parties.

2. During the sitting of the Indigo Commission, several of your Committee, as far as time allowed, attended the sittings, in order to show their sympathy with its great object, and they are glad to record their opinion of the impartial manner in which the Commission conducted its proceedings, and of the absence of a spirit of acrimony on the part of any Commissioner.

3. Your Committee here beg to record their thanks and obligations to their brother Mr. Sale for the cheerful and prompt way in which he complied with the wishes of your Committee and consented to act as a Commissioner, when, on the principle of impartiality, the Government expressed a desire that a Missionary should sit on the Commission. Mr. Sale's regular attendance and influence on behalf of the "dumb rayat" has been very useful: it has shewn the rayat that Missionary sympathy was on his side, and has tended to raise the question out of one merely of Rupees to its bearings on the social, intellectual and religious elevation of the down-trod peasant.

4. In connection with this, your Committee would here beg to record their decided conviction, that though the active part taken by several Missionaries on this Indigo question has given offence, yet they have reason to know that the advocacy by Missionaries of the cause of the feeble and friendless rayat, even against their own countrymen, has had a most favourable effect on the minds of natives, both educated and uneducated, in Calcutta and in the Mofussil, towards Christians and Christianity.

They beg here to extract the Report of the Indigo Commissioners on this question, as being a full vindication of the course they have taken.

120. We come now to the last point of our inquiry under the first great head, viz., the conduct of the Missionaries and the crisis of the past season. A great deal of indignation has been evinced at Reverend gentlemen, whose errand is to proclaim peace and good will, taking on themselves the character of political agitators; certainly, if to express dislike of what they deem oppression, when forced on their notice, and to stand up for the rights of those who have had no tongue to plead for them, be to carry on agitation, the Missionaries of the Church Missionary Society have done this. But, in so doing, they had no private interests to advance, and no political object to gain, except the contentment and well-being of the agricultural population: objects which, if political, any man, however sacred his calling, may fairly exert himself to forward.

121. That rayats should ask these gentlemen for advice or even assistance, is, in our opinion, perfectly natural. They, the Missionaries, are thoroughly conversant with the languages. They mix freely with the people. They hold converse with them on their highest interests, and they are not distracted, like other Europeans are seen to be, by the accumulation of business, by the speculations of commerce, or by the pursuit of trade. It would have been ungenerous and even unmanly for Mr. Blumhardt and his colleagues to turn a deaf ear to the complaints of such rayats, especially when these very complaints appeared to them to form some hindrance to the attainment of the avowed objects of the Missionary calling.

122. We have, too, the distinct denial of these Reverend gentlemen, that they have, by words or deeds, added any fuel to the excitement. On the contrary they have advised the rayats to obey the laws, to commit no illegalities, to sow indigo this year, and, if oppressed, to appeal to the higher authorities. What more Christian or straightforward course could have been taken by men in their situation, it is not easy to conceive. Indeed, the assertion that the refusal of the rayats to sow indigo has been produced by the preaching of Missionaries, is one entirely without foundation of truth.*

In taking these steps the Missionaries have, as to general objects and philanthropic intention, only followed the course adopted by Dr. Philip and the London Missionary Society's Missionaries in South Africa with respect to the Dutch boers—by the Baptist and Wesleyan Missionaries in Jamaica in relation to the Sugar Planters—and by the Church Missionaries in West Africa with reference to the Slave Trade.

5. Your Committee are fully convinced that the Indigo Report recently published has thoroughly substantiated the charges advanced against the Indigo Planting system. Five years ago at a Conference of Bengal Missionaries it was shewn to be a forced system of cultivation, which consequently cannot generally be carried on in Lower Bengal without having recourse to fraud and oppression.

6. Your Committee beg to conclude with the expression of their firm conviction, that though incidental evils may arise in breaking up the existing Indigo system, yet they look forward to it as on the whole tending to elevate the rayat from a serf to the condition of a man, and so producing a desire for educational and other improvement. It will shew him and his children's children that the Missionaries have been his disinterested friends, while it will remove one great barrier to the preaching of the Gospel, viz., Europeans engaged in acts of oppression, which ignorant natives bring forward as a proof that the precepts of the Bible cannot be realised in practice.

* Report of the Indigo Commission pp. 30—31.

III.—*On Native Agency in Foreign Missions.*—*By the Rev. R. S. Hardy, Ceylon.*

The subject appointed for this morning's investigation and discussion is, NATIVE AGENCY. In this theme we have the culminating point of the Conference. All that is done at home is the mere mustering of forces; but where "the native" lies, is the battle. Are funds collected, or Missionaries sent forth, or schools established, or the Scriptures translated, or books printed and circulated? It is the good of the native that is the first cause of all this preparation and sacrifice. Whatever is expended, whether in men, or money, or moments, that does not ultimately tend towards this issue, is so much power lost to the great cause of the world's salvation.

When we speak of Native Agency, we include the entire Church of the future; as it is evident that, if Christianity is permanently to live in the lands that are now the object of Missionary care, it must be by means of Native Agency alone. Foreign agents could not be found in sufficient numbers. If sufficient numbers were forthcoming, the means of their support could not be provided; and if the men could be both provided, and provided for, this would be an inefficient instrumentality to accomplish the work to be done. The truth must be naturalised; it must cease to be regarded as an exotic, before it can thoroughly permeate and permanently regenerate any given nation. Its power can only be universally diffused by that which is alike native in its fount and its flowing: look, tone, word, imagery, idiom, all must be native. Every people, even the most degraded, has a nationality, and each tribe an idiosyncracy; sacred circles, that the stranger can never completely penetrate.

2. This position being established, we have then to ask: How is this Native Agency to be the most rapidly raised, the most highly gifted, and rendered the most powerfully procreative and germinant? Here we are in danger, lest, by looking at the subject from one single stand-point, we should seek to establish laws that, if universally carried out, would cramp the free play of the Church's action, and impede its intended course towards limitless conquest. As well might we try to grow all plants, from the lichen to the lotus, in one temperature and soil, as attempt to lay down rules that would be equally applicable to all nations. The mind of the contemplative Brahman and that of the wild Bushman of Australia will not be influenced by the same process of instruction. We shall consider these classes as the two extremes, and therefore, in some sense, exceptional cases; and concede, that the circumstances of the one are best met through the medium of college tuition; and those of the other, through that of village localisation, the plough, and the alphabet. But we contend that, in other cases, the course that has been the most successfully pursued by the Church in the greatest number of instances, is the example we are called upon to follow now in the present position of the heathen world.

3. Guided by the light of the past, we say, then, that the truth has been propagated in all ages with the greatest efficiency

by agents set apart for this one service, whether called preachers, evangelists, pastors, or ministers; with the schoolmaster, as a collateral, but most important auxiliary power. Those agents, again have been the most efficient that have been "thrust forth" by the Lord to use our Saviour's own expression (Matt. ix. 22), "as labourers into his harvest." They have been called from the plough, as Elisha; from the cattle-pen, as Amos; from the fisher-boat, as Peter; and from the school of the sage, as Saul of Tarsus. The prayer of the Church must therefore be, that God would raise up such men on all our mission-stations; and, secondly, that he would guide the responsible principals of all churches, in calling out and sending into the work of evangelisation the instruments that have been thus prepared by a divine call. The indications of the receiving of a divine commission will be a sincere and simple piety, an ardent zeal, a spirit of self-sacrifice, a right apprehension of the principal truths of revelation, and success resting upon the efforts already put forth to do good. Unless there be the presence of these qualifications, lay no hands upon the men, however else they may be gifted; and if these are possessed, however lowly and unpretending the men may be, reject them not, for by them will be made manifest the wisdom and the power of God.

4. The next question is: How are they to be prepared for the most efficient performance of their future labours? We would here make a distinction, that has already been acknowledged in this Conference, between the course that is taken by the Missionary for the general enlightenment of the native mind, and that which has reference exclusively to the formation of a native pastorate. To bring about the former issue, the vast importance of which we are ready to acknowledge, instruction in English literature is, in certain countries and under certain circumstances, indispensably requisite; to effect the latter, the same course now appears to be much less absolutely necessary, even in those same localities, than was once supposed by many good and great men. We have seen that in his homogeneity with the people, whom the teacher seeks to influence, consists a considerable portion of his power; and, consequently, that whatever tends to deprive him of this, renders him, so far, less fitted for his work. This will be the result, more or less, of scholastic training, of temporary isolation from his usual modes of living; and, above all, of an increase of income greatly beyond the means of the people among whom he has to minister. These are evils to be guarded against in the training of native pastors; but they may be immensely overcome by the advantages gained from a course of regular and continued discipline; and in some instances they are evils to which it is necessary to expose ourselves, as much more direful consequences would result from an immature piety, a misguided zeal, or an imperfect theology.

5. But there is, we think, a more excellent way, as to those missions in which it can be accomplished; and that is, for the Missionary to superintend the studies of the native teacher whilst he is yet actively engaged in the work of evangelisation. This supposes

that men, whose principles have been tested in private life, rather than untried youths, be called out; and that the instruction be in the vernacular alone. In rare instances a knowledge of other languages will still be gained, whilst the teacher is pursuing the duties he is required to attend to in the house, the bazaar, the school, or the church; as many ministers in England, who have not had the advantage of a college education, nevertheless, by self-culture, attain to literary distinction. From having had the opportunity of knowing the make and metal of his agents, when moving in inferior positions, the Missionary will be better instructed whom to trust in places of greater responsibility and danger.

6. This question of responsibility is another subject of great importance. The native pastors may be used as mere machines, every motion being regulated by a power exterior to themselves; or they may be sent abroad, as the unreined steed, which may have had a careful training, but yet cannot be left to run anywhere at its own will. Avoiding these extremes, the native pastor must be taught that, within the limit of certain fixed rules, he is responsible to another for the course he pursues; but that, in adapting himself to circumstances within that limit, he is to exercise his own judgment. He is to be a free and unfettered agent, within an appointed sphere of action. It will be better for him to be left, like the wild tree of the forest, which has room to wave in the wind, and put forth all its vigour and vitality, than to be tended and trellissed like the tree of the garden, and thus become sickly, stunted, and formal. Without the feeling of responsibility, there will be no putting forth of the entire strength of the mind or the full energy of the will.

7. After an attentive study of the various organisations that have been tried upon the mission-field, none have appeared to me so perfect as the one carried out by the Rev. R. B. Lyth, in Fiji. He had to meet the wants of a large and wide-spread district of country, the native teachers being but babes in Christ; and to care for an extensive society of about 1400 church members, without order or discipline. The great principle by which he was enabled, under circumstances the most difficult, to reduce this chaos to comparative order, was "by training the natives *for* their work by training them *in* their work." "The entire circuit," he says, "was made a training institution with the mission-station for the centre. The natives of these countries cannot endure the close confinement of an Institution; but give them plenty of work and exercise, and they will come to their studies with zest and pleasure, and what they learn they will digest and communicate; and what is quickly communicated is twice learnt."*

It will, perhaps, be said, that all this was among recent cannibals; but that the same rules will not apply to the more civilised portions of the world. We may pass, then, to Burmah. The following extract is from Doctor Mason, of the Toungoo mission. "When I stroll into the forest at evening, a long peripatic train, questions me

* Mr. Lyth's Paper on the subject will be found in the Appendix.

at every step .. .. My school of theology is as wide as the province, and its pupils are as numerous as the students within its borders. Many, in this anomalous way, without pausing in their labours, learn more than those immured for years in brickwalls, who complete a curriculum under a dozen professors; and it is an undeniable fact, that when we need a man to go to a station, where there is real self-denial to be endured, it is not the man who has passed through a regular course of instruction who goes, but one of this irregular corps."

When we come to India proper, we are not without proof that a similar course has been attended by the blessing of the Lord. It has been supposed that the illustrious missionaries of Serampore were never more successful in raising up an indigenous ministry, suited to the wants of the churches of Bengal, than at the commencement of their missionary career. They saw how necessary it was that their native agents should retain, as much as possible, the simplicity of their former habits; and that, by manifesting a holy walk and conversation, without, at the same time losing their nationality of character, they would thereby present a more perfect example for the imitation of their converted countrymen.

8. In conclusion. Whilst again acknowledging the unspeakable benefits derived from the establishing of high schools and collegiate institutions, and, in many instances, the necessity of their continuance; and whilst deprecating most strongly the employment of an untrained or uneducated pastorate, I would recommend:

1. That the native pastor, for the most part, and, as a general rule, be educated in the vernacular only.

2. That he be trained for the pastorate, by the simultaneous influence of personal instruction from an European missionary and active employment among his countrymen.

3. That no native be ordained for the ministry, until he has been well tried and found faithful.

4. That, when ordained, he should be left in a great degree but not absolutely, as a free agent, in the sphere of labour to which he is appointed.

5. That the amount of his stipend be not more than a native church, of an average number of members and of average wealth, would be able to afford, upon the principles of the New Testament.

6. That, unpaid, though qualified, lay-agents, who work on the week-days at some secular employment, should be encouraged to act upon the sabbath as evangelists, under the direction of the chief pastor of the church.

There are some of these recommendations that cannot at present be carried into effect; but something similar to them is a result at which, I think, we ought all to aim. They will, in some respects, be controverted by many of the wisest of the brethren who are around me; but they are put forth unhesitatingly as the product of long experience and a most careful study of the subject. And I would ever remind myself and others that these words are yet found upon the page of everlasting truth: "Not by might, nor by power, but by

my Spirit, saith the Lord of Hosts." "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." (Zech. iv. 6; 1 Cor. i. 27.)—*Liverpool Conference.*

IV.—*Minute on Native Agents.*

The members of this Conference recognise as of vital importance, in every healthy plan of Christian missions, the work of raising and employing, on the field itself, various classes of well-qualified native agents. The European or American Missionary, who, in obedience to Christ's command, bears the gospel to some heathen country, is a stranger and a foreigner there: his work is temporary; his position is exceptional; and when Christianity becomes localised, his peculiar functions and duties come to an end. Christianity must be embodied in a living form in native churches; and the outward services it demands must be performed by native pastors and native Missionaries of all grades. Apart from this circumstance, Missionaries are few; the work is large; foreign climates are often unfavourable to their health; it is difficult to acquire foreign languages and manners; the expense, moreover, of the voyages and maintenance of Missionaries is heavy. In all these things native converts have the advantage; they are at home; the language they have learned in childhood; the climate is their own; the cost of maintaining them is comparatively small. These considerations show the maintenance of a native agency to be essential to the successful establishment of Christianity in a foreign land, and urge upon every Missionary the duty of securing in his work as many well-qualified agents as, on careful inquiry, he is able to find.

They consider that, while among the converts, zealous lay-agents may be found, who, though supporting themselves, are willing systematically to fulfil the common Christian duty of urging, both on the heathen and Christian population around them, the faith which they have themselves received, it is still required that some of the converts shall devote all their time and all their powers to the service of the Lord; and, in various spheres of duty, as pastors, evangelists, readers and teachers, endeavour heartily to promote his cause. In all such men personal piety, zeal for the work, and fitness to teach, they reckon essential to the right discharge of their important spiritual duties.

The demands of numerous localities, states of society, and spheres of usefulness, differing greatly from each other, at once exhibit the necessity of securing a suitable variety in the native agents who are to occupy them. Some will be required to labour among a simple, rural population; others, among the people of great cities; some,

among uncivilised tribes; others, among scholars, with minds perverted by false philosophy; some, among isolated communities, where a great deal is left to their own judgment; while others labour immediately under a Missionary's eye.

They consider it a rule, of the first importance, that each native labourer should be placed, as far as practicable, in the sphere for which his various gifts render him suitable: and they believe that, in the present dearth of agents in the vast sphere open to their efforts, the services of all may be well employed, from the ablest to the most humble labourer. While young men, trained from their childhood amid Christian privileges, have proved most useful in leading a community to higher stages of Christian experience; older men also, converted from heathenism in riper years, have been found to bring their sober character and their knowledge of idol-systems to bear with great efficiency upon their still heathen neighbours.

The Conference consider it, therefore, the solemn duty of all Missionaries to endeavour to secure for the Church of Christ the services of as many such agents as possible. They should watch well the call of God's Spirit remembering that, in the exercise of his prerogative, he has taken his servants from all ranks, and has especially employed the lowly, making the weak things of the world to confound the wise. They should seek out all agents that may appear to possess the right qualities of head and heart; and make it a matter of constant prayer that they may be chosen and called forth by the Lord of the harvest, whose fields they are required to reap.

The system of training adopted to render such agents, under God's blessing, competent and well-furnished teachers, should have direct and due regard to their intended spheres of labour. With the greater number an education, through the medium of their own tongue, will be found sufficient: with others, English may be added to a certain extent; and with a few, an extensive knowledge of the English language and literature will be found a means of storing their minds with large knowledge, and furnishing them for those higher labours to which men of distinguished ability, in great heathen cities, are constantly called. In some cases, where native Missionaries are pioneers of civilisation as well as of the Gospel, industrial pursuits have been found not only valuable but necessary.

The Conference, however, believe that in all cases the more directly theological portion of their education should be given in the native language; that in their own tongue they may become perfectly familiar with all the expressions, texts, technical terms and phrases, which are required in every hour of an active preacher's life: lessons on preaching, specimens of sermons, arguments and discussions, should all be given in the native tongue: and it would be well if, in their private reading, these native students used only their vernacular Bible.

With this teaching of principles, should at the same time be associated direct practice in mission work; exercises in preaching and the like should be undertaken under the Missionary's own eye; that the capacities of all may be thoroughly understood before they are ap-

pointed to positions of heavy responsibility. These studies also may most usefully be continued after native agents have been so placed: that as their experience increases, their knowledge also may grow, and they may be stirred up to seek higher attainments and greater ability for usefulness so long as they live.

The Conference would dread that any course of training should be so conducted as to injure their power to do good. A Missionary should so guide, and teach, and train his converts, as not to injure their national character. While he should seek to improve that character in every way, to raise its tone, and to Christianise all its elements; when native customs are harmless, and are likely to continue among the community of his countrymen, the native teacher should seek to maintain them; he should, in his dress, food, manners, and style, continue to resemble his fellows; and show, that while he is a Christian indeed, differing from them in the possession of a purifying and ennobling faith, he is still one of themselves. By so doing, he will rather add to his influence with the heathen; on the opposite plan he may wreck it altogether.

When the right men have been thus trained, and been duly qualified, the Conference consider that, in the various positions in which they may be placed, as pastors, evangelists, teachers or readers, of whatever grade, they should be placed under such responsibility as they are able to bear; should not be too closely tied down; but should enjoy that amount of freedom in action, which will both test their principle and stimulate their zeal: in this way the agents of the native Church may in due time grow out of pupilage, and be enabled to work perfectly alone.

On the important question of native salaries, the Conference consider that no rules can be drawn from the artificial position occupied by the Missionary himself. They think that it may most appropriately be settled in every case, by a careful consideration of the average incomes of natives moving in that rank to which the native agent belongs; and to evangelists, supported by Missionary Societies, they would apply the same rule as that of the foreign missionary; of securing an income that will supply real wants, give him ordinary comfort, and keep him free from all anxiety. Where a native pastor has been appointed over a Christian congregation, they think that his support should come from them. It is neither natural nor just that his support should be derived from a foreign Society in a distant country; but where a church is poor or weak in numbers, a Society may well continue to supplement such salary as the church can give, by an annual grant, until it is able in due course to bear all the burden alone.

They believe that, in the extension of the gospel among the heathen, the power of female Christian influence should be employed as far as practicable; and that, where the state of society allows, and circumstances are favourable, Christian females should endeavour, not only as school teachers, but as visitors in heathen families, to lead them to an acquaintance with gospel truth and an acceptance of its claims.

The Conference rejoice that the native agents, in whose welfare they feel so deep an interest and for whose increase they so ardently long, have already, under the blessing of God, been made the instruments of great good. They rejoice and give thanks to God, that in many countries, in many spheres of missionary labour, converts, raised up from among the heathen, have been found faithful pastors, eloquent preachers, self-denying evangelists, and that in some cases they have joyfully laid down their lives for Christ's cause. They reckon this fact as one of the most gratifying proofs of the success of the gospel in modern days. They trust that this agency will be largely extended in every field of missionary labour; and they pray, that according to his own example, in answer to his own promise, and his people's intercessions, the Lord of the harvest will send forth more labourers to reap the harvest, to which the great field of the world is ripening.

After a few business announcements, the sitting was terminated by the singing of the Doxology.—*Ibid.*

V.—*On the Training of Native Agents, by the Rev.* B. LYTH *of Fiji.*

As the plan of working the Lakemba circuit was one into which I was led, by providential circumstances, in order to meet the wants of a large, wide-spread, and increasing circuit, having then 1400 Church members (now increased to about 5000) to care for, the teachers themselves but babes in Christ, and the societies without order or discipline, my remarks must be directed to this one point; viz. to show some of the steps by which the teachers were raised to comparative efficiency, the several infant churches reduced to order, pastoral and educational machinery set in effective operation, means for the support of a native agency provided, and new agents of all classes called forth for the sustentation of the work.

My predecessor, feeling the great need of a better-instructed native agency, had conceived the plan of a large training institution for the qualifying of young men for the work. His scheme appeared to my mind, under the then-existing state and circumstances of the mission, to be an impracticable one. It was premature: and then it left the present pressing wants of the circuit unprovided for; for the important fact looked me in the face that God had already given us a number of men, whom He had graciously raised up, with small churches under their pastoral care. These men were of various ages and abilities, some humble enough, but they were *converted men.* I was therefore fully convinced, that it was my duty to abandon the beautiful scheme of a formal institution for mere candidates, (and where were they?) for the more laborious one of attempting the cultivation of the entire field, and the endeavour, by God's help, to qualify the men God had given us by training them *for* their work, by training them *in* it. The entire circuit was made our training institution, with the mission station for its centre.

The circuit was divided into seven branches; native assistant missionaries, consisting of the best-qualified men we could command, were entrusted with their pastoral oversight and management, under the general superintendency of the Missionary. These native assistant missionaries had catechists, (Fijian travelling preachers,) occupying smaller spheres of labour under their general supervision. Thus was the whole machinery put in motion.

The duties of the Missionary were threefold:—

1. To superintend the entire work of the circuit.

2. To set the example to the native assistant missionary class of agents, in his mode of superintending the branch of the circuit under his more immediate charge.

3. To set the example to the catechist class, in his mode of working a still smaller section of labour, answering to a catechist's station.

So much for the general machinery of the circuit.

The training of native agents in scriptural theology was as follows:—

1. The first step up the ladder was to have their views quite clear on the subject of their personal salvation. You will understand what this means, and the importance of it in the class of persons under consideration.

2. The second step was to instruct them from a large chart, embracing the grand outline of the plan of salvation; describing repentance, faith, justification, regeneration, the Holy Spirit's office in conversion, the first-fruits of the Spirit, and the duties of Christianity.

All these were presented to them under the various terms and aspects, in which they are severally presented in Scripture. The charts, indeed, were three in number:—

a. Man's fallen state.
b. The plan of salvation.
c. Christian duties and privileges.

These supplied the teachers with a key wherewith to open the Scriptures, and their own experience enabled them to use it.

3. The third step was to conduct them through a course of systematic theology; including the evidences, doctrines, duties, and institutions of Christianity.

4. The fourth was to train them in sermonizing. A text furnished by one of the class was written on a black board. Then the arrangement would be discussed, or rather elicited by questions. Then the first division, the second, &c., were written by a native on the board. The discussion of the text, in which all took a part, brought out much material, the exercise was made as practical as possible, and was thus rendered, by God's blessing, a useful and delightful means of grace. There was both bread for the eater, and seed for the sower. Afterwards a short outline, with Scripture references, was written out for them, which the preachers copied into their sermon-books.

The theological class consisted of the various native agents residing on the island; including one or more native assistant-missionaries, catechists, local preachers, and promising young men anxious for

instruction, from all parts of the island, and frequently some from other islands.

The adoption of the system of itinerancy in the stationing of our native agents, and the principle of *unity of action;* or, in other words, the rule, that what was done in the way of instruction by the Missionary must be done by the native assistant-missionary and catechist in their several spheres, imparted a diffusiveness to the entire scheme, the results of which were most gratifying, and satisfactorily proved to us that we had been led in the right way. The seal of the Divine approval was put upon the means used in the spiritual prosperity of the entire circuit.

It would be tedious to you, and, indeed, it is unnecessary that I should enter particularly upon the other branches of training included in our plan of instruction; but simply to add, that it embraced practical training and instruction in pastoral duties, church discipline, and school routine. The teachers were, moreover, instructed in reading, writing, arithmetic, geography, singing, &c., for everything was new to them. My colleagues were most excellent fellow-helpers, and by working harmoniously and systematically in our several departments, the agents improved rapidly; new life was infused into their souls and labours; they found themselves endued with new power, and entrusted with a most responsible trust; and they devoted themselves to the service of the Redeemer with renewed zeal.

The most intelligent of the teachers felt themselves relieved of a heavy burden, the burden of duties they had not known how to discharge; but now, being instructed *in* their work, and the *manner* of its performance, their duties, although increased, were rendered a pleasant burden, and attended to under a new inspiration.

The instituting of a simultaneous meeting for prayer, to be held throughout the circuit every Friday morning, was a special means of promoting the prosperity of the work and the success of all the means. It was a meeting of the few in each place who felt the deepest interest in the promotion of the Redeemer's kingdom.

Among other evidences of the Divine blessing, was the arising up of young men of promise. These were carefully looked after by the teachers; and the result was a constant flow from every part of the circuit of these candidates for various spheres of usefulness.

One word respecting the support of paid agents. Catechists receive a certain allowance quarterly from the Church members under their charge, according to a scale fixed upon from year to year. As there was no currency in the group, the allowance consisted of native clothing made and contributed by the female members of the Church, and of various articles of produce by the men.

The men-attendants on public worship do not contribute to this collection, but assist in a variety of other ways to the material maintenance of the cause.

Native assistant-missionaries receive, in addition to the contributions of the members of the Church, a small supplement in the form of clothing or articles of barter from the mission store.

My observations upon this very important subject may fall very far short of the work, and have but a very limited bearing upon the whole question, but they are what I could furnish; and the principles and practice they advocate are the result of experience, and have been tested by experiment; and, I may add, the success with which they were crowned exceeded our most sanguine expectations.

Training Institutions for resident students on stations, similar to those of Fiji and Tonga, have not, so far as my observation has extended, answered the expectations of their promoters. They are more beautiful in theory, but less successful in their results. The natives of such countries cannot endure the close study and confinement of such institutions; but give them plenty of work and exercise, and they will come to their studies with zest and pleasure; and what they learn they will digest and communicate, and what is quickly communicated is twice learnt.—*Ibid.*

VI.—*On Native Churches, by the Rev. F. Trestrail.*

Some time ago, at the monthly meeting of the Secretaries of various Missionary Societies whose offices are in London, this question was proposed for discussion: "What form of government is best for mission churches in heathen lands; Episcopalian, Presbyterian, or Congregational?"

In one thing all present were agreed, that Christian Churches in heathen lands should not be established by law; and they were pretty well agreed in another, that while the ecclesiastical form and polity of a Christian Church is of great importance, it is not so vital as the right of a Church to choose its own officers, and maintain its own discipline.

1. There is no exact *definition* of a Christian Church in the Scriptures. The one which is found in the Articles of the Church of England—"a congregation of faithful men"—would doubtless be accepted by all here. But the Scriptures speak much about the Church of Christ, and of the individual churches which compose that grand whole. From these sayings we get the notion that a Christian Church is a congregation of believers in the Lord Jesus Christ, meeting in one place for the worship of Almighty God, and the observance of Christ's institutions; having its appointed officers of elders or pastors, and deacons.

2. Be it observed that these views are not incompatible with the adoption of any order of Church government existing among evangelical Christians; since the Scriptures, while laying down general laws, permit the exercise of a large discretion in working out details.

3. At the outset of the Christian dispensation, the first churches were evidently called into existence by the labours of the Apostles

and Evangelists. They were *sent* forth to preach the gospel. Missionaries in these days are sent out to heathen lands to do precisely the same work. Very seldom are the natives of the lands in which they labour. Divest they Apostles of miraculous power, and the gift of inspiration, though perhaps not all even of them were thus endowed; and you have the *modern Missionary*, a true successor of the Apostles.

4. When, by his labours in any given district, he gathers souls to Christ, it is for him to organise them; to teach them their duty to one another and to the world; to aid them to select those best suited to be office-bearers; and then to interfere as little as possible in their affairs. To visit them as often as practicable; to advise, to strengthen, correct; to set in order what may need rectification; appear to be some of the duties arising out of the relation which the Missionary sustains to native churches.

5. Hence it follows that the Missionary should not become a *pastor*. His position, habits of thought, education, his belonging, in many parts of the world, to the dominant race, place him too far apart from the mass of the people for him to exercise the pastoral function with success. His sphere is larger. He is, *or ought to be*, emphatically an overseer of others; his taking a pastorate should only be allowed on the ground of urgent necessity; and his continuance in that office should terminate, when the necessity which led to his taking it has ceased.

6. The pastorate is a grand difficulty in regard to Churches in heathen lands. Suitable men for this office are not abundant. This, indeed, can hardly be expected. Christianity and its institutions are new things, brought from afar, and by another race. But with great deference it is submitted that the want of men suitable for the pastoral office, which is so generally felt, may have arisen—first, from the too dependent state in which the Churches have been kept on the Missionary, who has, therefore, almost inevitably united in himself the functions of every kind of office; and, secondly, from the want of sufficient confidence in the natives. The best use, with all the defects attached to it, is not made of the material at hand. Self-reliance, independence in thought and action, and administrative ability, cannot be developed and flourish in the face of this depressing influence. Perhaps we have not only expected too much from native Christians, but have too rigidly insisted on things being done according to the home type and formula.

7. The *status* of these pastors should be a real official one in the churches, and only fraternally, as far as practicable, with the Society at home. If pecuniary support be needed, it should be given, only as a supplement to what the church over which he presides gives; and that on the principle of the strong helping the weak. All sorts of difficulties arise when they are appointed and paid by a Society. This system widely prevails. Wherever practicable it should be abolished; or vigorous, active, self-supporting churches can never grow and multiply.

8. The *titles* given to these pastors should harmonise with the

customs, habits of thought and expression, regarding official persons, prevailing in their own country. To transfer to these regions our titles, and the style of behaviour and address connected with them, seems worse than absurd.

9. As far as possible, they should be kept from the English tongue. Much has been said about the advantages of English literature, especially biblical. In some few cases, confined mostly to Training-Schools, and perhaps rarely permitted even there, it may be of use. Besides the obvious remark that this literature is filled with strange idioms and illustrations—and its whole structure and style, are very different from the languages of the East, especially—it is not to be denied that the main body of native preachers are not prepared either to appreciate or use it. Let them have English, and they get English notions on all questions, and by so much are unfitted for their proper work. These observations are intended mainly to apply to India, and to those countries in which English influence largely prevails. Where our own language is in somewhat general use, a different course of observation would have to be taken; but this is a case which need hardly occupy the attention of this Conference.

10. The relation of Native Churches to Home Societies naturally comes within the scope of these remarks. The policy of keeping churches that can support their own pastors associated with the home institution is most questionable. Societies don't like to diminish the number of churches in connexion with them, and churches deprecate a separation, as involving a loss of *status* and powerful influence. But if now and then the fact could be announced, that a few churches had taken all their responsibilities on themselves, some work would seem to have been done and completed; and in all future time such churches would supply a stronger motive for fresh exertion, and be a standing proof of success.

11. The practice of forming what are called Christian villages is open to serious objections. It withdraws native Christians from the mass of the people. It seems to be the design of our Divine Master that His people should be like leaven. *I pray not that thou shouldest take them out of the world, but keep them from the evil that is in it,* are words which bear this construction. This practice moreover creates a new caste, and raises up a secluded community, instead of a body of people who, in the world, fight the great battle of the Christian life, and exhibit the virtues of the Christian character.

12. Until the state of things here sketched out be brought to pass, native churches cannot be of much use in diffusing the gospel in the regions round about them. Injury has been inflicted on the great cause of Evangelisation, by the currency given to the idea that Missionary Societies are to enlighten the whole world. The men whom they send out are too often regarded as almost the sole instruments to accomplish this work. As a consequence, native churches in heathen lands have not been fully taught their duty in this respect; and it needs enforcement as much now as ever. Missionaries cannot be had in sufficient numbers to work out present plans; and if they could, the resources of the Societies do not advance with

sufficient rapidity. It may be questioned whether some of these Societies are not now too large, and getting unwieldy, and expanding beyond the natural limits of such institutions.

13. The state of dependency in which native churches mostly are, greatly affects the question of the property belonging to Missionary Societies. Chapels, school-houses, and residences, have been called "*the property of the Society.*" Hence the cumbrous machinery of trustees at home and abroad. In British colonies great difficulty has arisen from this practice; for when churches become independent, an extraneous controul over property still exists, and it is difficult to get rid of it. In India matters are more simple; but even there the practice obtains. Doubtless there would be much risk in the contrary practice; but the risk would be amply compensated by the earlier freedom and stronger growth of native churches.

Moreover, as naturally connected with this subject, it may be questioned whether the style of building sometimes adopted is not too expensive and costly. As much as possible, edifices connected with missionary institutions should be conformed to the native idea of size, cost, and general structure. Large sums have been uselessly expended in many parts of the mission field, for want of a due regard to these principles.

14. The poverty of the people is unquestionably a great obstacle to the freedom and growth here contended for; severe persecution, and heavy loss of property, are often the consequence of a profession of Christianity. It is natural that the weak and feeble should fly for shelter to the Missionary. But the history of our mission in Jamaica, with all the drawbacks that exist, shows that his presence and protection are not essential to the stability and growth of native churches. Recent intelligence in regard to the Sandwich islands, and the present state of the native churches in Madagascar, afford still more striking examples; while over nearly all the isles of the Pacific, and the West Indies, the great majority of the churches is fast becoming self-supporting.

15. It would seem, therefore, but fair to conclude, that in the same measure as the principles here advocated are enforced and acted upon, the results so intensely longed for will be realised.

16. Finally, the question may be asked: Are these native churches as often remembered in prayer before God as they ought to be? The members composing them have been called out of a deplorable state of sin and degradation. They are exposed to terrible temptations. They are often tried and weak. Let us affectionately remember them at a throne of grace. It will quicken our own sympathies to do so. It will give greater breadth and power to our own views and feelings. Intercessory prayer has ever been honoured by God. May more earnest mutual prayer for each other ascend together from churches in heathendom and Christendom, to the throne of the heavenly grace.—*Liverpool Conference.*

VII.—*Year Book of Indian Missions, Education, Vernacular Literature, and Social Progress.*

Wishes have been expressed by Missionaries in various parts of India to have the means of becoming better acquainted both with each other's views as to the best modes of carrying on the great work in which they are engaged, and the results which have attended their labours. The limited circulation of local reports, the heavy expenditure of time and money occasioned by travelling, and the vast extent of the field, are great obstacles to the diffusion of much intelligence which would often prove of the greatest value. It is true that good service is already rendered by periodicals like the *Calcutta Christian Observer* and the Bombay *Oriental Christian Spectator;* but it is considered, that, in addition, a volume containing information digested under separate heads, might be published annually with great advantage. The following subjects might be embraced:

I. Missions.
1. Preaching to the Heathen. Itinerating Missions
2. Native Christian Congregations, including progress towards a Native Ministry, efforts for self-support, and for the spread of the Gospel. Christian Villages.
3. The training of Native Ministers and Catechists.
4. Labours among Muhammadans.
5. Efforts for the benefit of Europeans and East Indians.
6. Roman Catholic Missions.

II. Education.
1. Missionary Colleges and English Schools.
2. Normal Schools.
3. Boarding Schools.
4. Vernacular Day Schools.
5. Female Education.
6. Government Education.
7. Indigenous Schools.

Missionary and Educational Statistics.

III. Vernacular Literature.
1. Sketch of progress of Christian Vernacular Literature during the year, with notices of the circulation of the Scriptures, Books, and Tracts.
2. The Native Press.
3. Lists of Christian Vernacular Literature in each Language, with size, price, and where obtainable.

IV. Review of Social Progress.

Missionary Reports, Government Records, and other documents, will afford copious materials; but the Editor earnestly begs that friends in different parts of the country will favour him by contributing articles on topics coming within the range of the publication, by directing his attention to sources of information, or by otherwise aiding him by suggestions.

A uniform and complete system of Statistics is desirable. Besides the details given in the Tables appended to the Report of the Ootacamund Missionary Conference, the contributions of Native Christians should be stated. Aid obtained from Europeans might be acknowledged in another column.

Communications to be addressed to the undersigned, at the Madras Tracts Society's Depository, Madras.

Madras, October 16th, 1860. JOHN MURDOCH.

VIII.—*Christianity in India.*

The speeches delivered by Sir JOHN LAWRENCE and Sir HERBERT EDWARDES deserve the careful attention of all who are interested in the well-being of India. They both declare that the true policy for us to pursue is a frank and distinct avowal of our Christianity. This will not alarm the natives; they are only to be excited by fears that it will be thrust upon them by force and cunning. Let the Bible be taught in Government schools, say both these eminent authorities, but here they part company—only to those who desire it, says Sir JOHN LAWRENCE—peremptorily to all, says Sir H. EDWARDES, because we are, and must be, despots there, and are responsible for those committed to our trust. We entirely dissent from this dogma, which we believe to be opposed to the Bible itself, and we are sure it would prove mischievously false in practice.

On Friday September 22nd, the freedom of the City of Glasgow was presented to Sir John Lawrence. In the course of his address of thanks Sir John said:—

"There is one other subject on which I will say a few words, and that is on the introduction of the Bible into our schools in India. The Sepoys revolted, not because Christianity was taught to the people of India, but because they believed that the cartridge they were required to use would convey destruction to their bodies and their souls. This was, in their view, a tremendous attack on caste and religion. Their ideas on such matters in no wise accord with ours. A Hindu soldier lying wounded on the field of battle has died rather than drink water offered to him by a man who, in his eyes, was an outcast. A Sikh soldier in our hospital at Agra preferred continuing to suffer for some hours all the anguish arising from feverish thirst, induced by severe wounds, rather than receive water from the hands of an English lady. His words were—'Though no man see me drink, God will see it.' The religion of the great majority of the people of India consists in ceremonial observances, and in a fancied personal freedom from certain contaminating influences. They are extremely ignorant and proportionately superstitious. They have certainly a general impression that we desire their conversion, and that this will be accomplished by physical means. Thus stories of bone dust being mixed with the flour sold in the market, and the like, are constantly floating about the country.

We are never secure from panics arising from such causes. Does not this, then, inculcate the policy of instructing the people, where they are willing to receive it, as to the real character of one religion? Sound policy surely dictates that we should give them the means of comprehending its principles. We cannot teach them the very elements of our sciences without showing them the folly of their own faith. Shall we, then, sap the foundations of their belief without giving them facilities for acquiring true knowledge? Can this be wisdom? It is said that the work should be restricted to the Missionaries. But what can a few Missionaries do among hundreds of millions of people? I do not desire to see the Government undertake the duty of the Missionary; but that, when the parents of children belonging to our schools do not object, and masters are able and willing to instruct, the Bible should not be prohibited. Government, as regards the extension of our faith, cannot really remain neutral. Its influence will either be for or against its progress. Under the most favourable auspices that faith will not spread very fast; the probability rather is that its progress will be lamentably slow. I myself believe that sound policy, as well as our duty to God and to man, demand that we should give facilities and encouragement to the spread of Christianity in India, and that the introduction of the Bible into the Government schools may be effected in many places with the full consent of the children and their parents by teachers who have their hearts in the work."

The Church Missionary Society held a special meeting at Brimingham on Tuesday, September 25th. It was remarkable for a speech delivered by Colonel Sir Herbert Edwardes, on the necessity of converting the people of India to Christianity. The only true conquest must be Christianity. The native Christians were loyal throughout the Mutiny. Why has there been no greater progress made towards the conversion of the Hindus?—because we have adopted the policy of neutrality.

"The greatest instance of unfaithfulness on the part of our Government was the exclusion of the Bible from every school in India. The result of this exclusion was to render young India infidel to the back-bone, and, therefore, not to respect its religion in the least. Every science taught in our Government schools destroyed, piecemeal but effectually, the Bengal religion, and left the inhabitants of India without one—in fact, Atheists. That was the process going on gradually but surely, and the reason of it was that Government refused to introduce the Bible into their schools. What was the remedy for this state of things? The answer given by a large portion of the British public was, 'The only remedy is to put the Bible into every British school, and let the attendance at the Bible classes be voluntary.' It would not be candid for him to agree with that opinion, because he went further. He would put the Bible into every Government school, and let attendance at the Bible class be the *sine qua non* of admission to them. It might be said that this was compulsion, but it was not, because no child need go to a

Government school if his parents objected to it. Among the many objections to this was that which argued that we had no right to take the money of the people of India to teach them our religion. But those who reasoned thus reasoned as Englishmen living under representative institutions. It was not an objection to be applied to British India, which was a conquered country. Our position there was that of despots, and as kind and Christian despots we must be content to rule the country. They had no representative government, and they had no right to demand that they should be ruled in their way. It was said that if the Bible were put into the schools, the schools would be deserted, and a rebellion would break out. But against this he could bring his own life-long experience, and give it a flat contradiction. In the missionary schools of India not only was the Bible put, but it was the *sine qua non* of admission. Did that prevent Indian parents from sending their children to these schools? Decidedly not. He could tell that in his Presidency the most popular schools in India were the missionary schools, and that where a missionary school and a Government school stood side by side, the mass entered the former and the minority the latter. He did not pretend to say that the mass attended the missionary schools because the Bible was there. They chose those schools because the secular instruction was better. But he mentioned the fact to show that the missionary schools were largely attended in spite of the Bible being there, and that while there were other schools where there was no Bible. The people of India did not object to the Bible, nor to any attempts at converting them, so long as those attempts were open and honestly made. But they were fearfully suspicious, and their idea—an idea not dissipated by Government—was that conversion was brought about by pollution or contact, and not by argument or books. England had done far more to drive India to rebellion than it could ever do by the introduction of the Bible. As the result of his own experience, he could assure the meeting that the natives of India lived in continual fear of being cheated into the religion of their masters; and the reason was that the Government of England had neglected to teach them that Christianity was not a thing to be taken into the stomach, but a thing to be felt in the heart, and comprehended by the understanding. The last objection to introducing the Bible was that the time had not yet come. But he believed that if it was a duty at all, the time was to-day or never. There would be no better time, and if we looked for a halcyon day when the deep-seated love of India for its old religion would be uprooted without an effort on our parts, we should be disappointed.

IX.—*The late Missionary Conference at Liverpool.**

It is impossible that the great enterprise of subduing the whole world to the dominion of Christ should ever lose its interest for the Christian mind, or withdraw its claim to the vigorous and sustained efforts of Christian activity, since the last authoritative injunction of the Saviour will never cease to be the law of the Christian Church. It seems marvellous, although we may be able to account for it, that from the time of the decadence of apostolic zeal in the early Church until the rise of modern missions, this law should have remained almost totally inoperative. Its obligation for centuries was either not felt to be imperative, or the few who acknowledged it to be the rule of their duty were encompassed with difficulties so vast as to render obedience to it impracticable. We are not forgetting the missions of the middle ages—among the Sclavonian and Sarmatian tribes, for example—first by the Greek Church, and afterwards more systematically by the Latin; nor those of the Nestorians, much more widely carried on in India and China; nor yet those of the Jesuits at a later period; but we deliberately put them aside. Whatever zeal they may have exhibited, with whatever self-denial they may have been prosecuted, and whatever beneficial results may in some exceptional cases have followed them, we cannot admit them into the same category in which we place together the labours of the primitive Evangelists and those of Evangelical missionaries of the present day. Now, however, the true Church of Christ, throughout its various sections, as well continental as British, and still more in the new world than in most of the old nations of Christendom, seems penetrated to its centre with the conviction that this law must be neglected no longer. The Church sees that its own life depends upon the conscientiousness and activity with which it is obeyed. Expansion is in this case necessary to existence and development to life. And the consequence is cheerfully accepted. Beyond all precedent, the precedent even of the apostolic age, the Gospel is preached among unchristianised nations, and its heralds have found, or are finding, their way to the remotest countries of the earth.

After having been engaged in conducting the enterprise for more than half a century, it is natural that its promoters, both in the council chamber at home and in the fields of actual toil, should desire to gather up and compare the results of their experience. The missions have been carried on under a vast variety of circumstances, and amongst people of every grade of barbarism, on the one hand, and of civilisation on the other; while the end aimed at has been the same in all. Nor the end simply, but the means have been the same. Our Missionaries have not had one Gospel for metaphysical Brahmans, and another for cannibals; one method of salvation to

* *Conference on Missions, held in 1860, at Liverpool;* including the Papers read, the conclusions reached, and a comprehensive Index, showing the various matters brought under review. Edited by the Secretaries of the Conference. London: Nisbet and Co.

propose to the negroes, and another to the Chinese. Their rule of action, and we have no doubt they universally adhere to it, is strictly apostolical. Like the first and greatest apostle of the Gentiles, they "know nothing but Christ and Him crucified." They understand too well the deep necessities of our fallen humanity, and have too profound a sense of the malignant and inveterate nature of its moral malady, to imagine for a moment that any remedy can meet the case but the Cross. In this they have unbounded confidence, but no confidence in anything else. And no matter how different and even contrarious the symptoms, the remedy is adequate to all, and adapted to all. It is not empiricism, therefore, but the highest wisdom, which dictates the course they adopt; and produces not a uniformity simply, but an identity of treatment (so far as the exhibition of the same grand remedy is concerned) in the all but infinite diversity of forms under which the normal evil presents itself. But while the end aimed at in all Evangelical missions is the same, and the means employed for its accomplishment are the same, the modes of operation in the different mission fields afford a wide scope for the exercise of judgment and the application of practical knowledge. And it may well enough be supposed that intelligent and observant men would note and treasure up many things while engaged in their missionary work, which might be serviceable to their fellow-labourers. Besides which, much encouragement might be expected to be derived by all, and a new stimulus be given to the work itself, if such mutual and frank communications could be made as are implied in a personal conference on the subject.

Several such Conferences have accordingly been held, that at Liverpool being the latest, and in some important respects the most valuable of them all. Our American brethren took the lead, the first Conference having been held in New York, in the spring of the year 1854, on occasion of the visit of the Rev. Dr. Duff. Then followed one in the autumn of the same year in London. This was chiefly promoted by members of the Evangelical Alliance. These, and the recent Liverpool Conference, are all that have been held in the western hemisphere; the others were convened in India. These latter—composed almost exclusively of Missionaries, and in some instances of Missionaries connected only with one Society—entered more fully into the details of missionary work, as indeed it was natural they should, than those held at home. From them, however, such details were far from being excluded, and, indeed, at Liverpool, no doubt from the circumstance that so many Missionaries were present from different parts of the world, they formed a large proportion of the subjects discussed; and they were drawn from a wider sphere of missionary experience, possessing in this respect a considerable advantage over those which engaged the attention of the Indian Conferences. This Conference seems also to have occupied itself less with the discussion of principles than the earlier Conferences in New York and London, and to have given more of its time to receiving from the Missionaries' statements of their plans of labour, and of the experience and observations they had made while employed

in the various branches of their work. Papers, however, were read on various important topics, some written by Missionaries and others by officers of missionary societies. The following are the titles of the chief part, if not of all of them: *On European Missionaries Abroad*, by the Rev. J. Mullens, Missionary; *On the Best Means of Exciting and Maintaining a Missionary Spirit*, by the Rev. J. B. Whiting, Association Secretary of the Church Missionary Society; *On Missionary Education*, by Rev. C. B. Leupolt, Missionary; *On the same subject*, by the Rev. T. Smith, Missionary; *On the Best means of calling forth Home Liberality*, by Rev. J. Lewis, of the Scotch Free Church; *On Native Agency in Foreign Missions*, by Rev. R. S. Hardy, Missionary; *On Candidates for Missionary Work*, by Rev. T. Green, Principal of the Church Missionary Society's Institution, Islington; *On Native Churches*, by Rev. F. Trestrail, Secretary of the Baptist Missionary Society. The reading of these papers was followed by discussions, or perhaps they would be better described as discussional conversations, not always adhering to the subject, but branching out with considerable freedom into collateral topics; and the substance of the whole is summed up with much skill and judgment, at the conclusion of each, into a "minute," which is understood to express the general sense of the assembly. Besides the meetings of the Conference, meetings of a more general kind were held, to which the public were admitted. Of these, three are denominated Soirées, four were meetings for prayer, and one, the concluding one of the whole series, was a general public meeting, said to have been one of the largest missionary meetings ever held in Liverpool. The Earl of Shaftesbury presided. During the discussions in the Conference on the importance of maintaining and extending the missionary spirit at home, a suggestion was thrown out which led to the appointment of a committee, and this is the only permanent body which the Conference has left behind it, to ascertain the possibility and desirableness of carrying it into effect The suggestion pointed to a missionary lectureship, in which the subject of missions should be treated of under its higher aspects, and in a style to attract, not so much the public at large, as that portion of it which exerts the greatest influence on the rest—the upper class of mind and the thinkers of the day. We believe this committee accepted their appointment, not without perceiving that their duty was encompassed with many difficulties, but yet sufficiently impressed with the importance of the object to induce them to try if it might be hopefully accomplished.

Considerable temptation is thrown in our way by the volume before us to discuss some of the questions to which the attention of the Conference was drawn, and which may, as we conceive, be ventilated with advantage. There is, for example, the question to which this proposed missionary lectureship points (and we shall restrict ourselves, at least in this paper, to that); for the lectureship is suggested with a view to the attainment of a clearly-defined end, and is only one of the methods by which it is supposed that end may be reached. But in the Conference, so far as we can gather from the discussion, it never came within the scope of any of the speakers to inquire whe-

ther the end itself were not dependent on conditions which materially modify and limit its value. It was throughout assumed to be a thing highly desirable to be attained, and therefore most proper to be aimed at, to draw men of philosophic minds and influential positions to take an interest in the missionary enterprise. But it does not seem once to have been suggested that there are other qualities of character besides high intellect and social status, in the absence of which men distinguished by the latter would never be likely to give their attention to the subject, nor that much good could come of it, even if they did. We are well enough persuaded that the Christian men of whom the Conference was composed would never for a moment exalt intellectual endowments at the expense of spiritual, or regard the latter as being otherwise than absolutely necessary to a just appreciation of the missionary work, and to a participation in the privilege of conducting it; but we do not think it altogether uncalled for, to give renewed emphasis to the fact that the Word of God lays great stress upon the moral impossibility of the unrenewed mind taking any delight in spiritual things, or even of so much as discerning them. Besides which, to whatever cause it may be attributable, men of refined taste and a philosophic order of mind have, for the most part, shown themselves averse to that entire class of subjects to which Evangelical missions belong. Redeeming exceptions there are, but we risk little in saying that, as a general rule, the Christian faith itself has neither found its home in minds devoted to literary or scientific pursuits, nor yet in those which have been supremely occupied with politics and the arts of government. Nor in the methods of Infinite Wisdom have these been the kind of men selected either to originate our missions, or to foster, direct, and promote them. On the contrary, it is not yet obliterated from our memory that the sublime conception from which all our modern missions have sprung germinated in the mind of an obscure peasant, whom these very men denounced as a fanatic, and derided under the euphonious appellation of "the consecrated cobbler." The question, we conceive, is not whether it is not much to be desired that the noblest forms of human intellect should be imbued with the sentiments, and become obedient to the impulses of a living Christianity; nor yet whether the grand themes with which the gospel makes us conversant, and the vast and magnificent fields of spiritual activity into which it invites us, do not furnish a sphere both sufficiently wide and lofty for the congenial exercise of their powers. On these points there is not room for two opinions among believers. But it is rather, first, whether antecedently to their being spiritually enlightened and sanctified, it is wise to solicit their help in the work of Christian missions; and next, whether, if that help were secured, it would be likely to prove of any extraordinary value.

The answer to these inquiries, we apprehend, must mainly turn upon the view that is taken of the design and scope of Christian missions. We are apt on this part of the subject to indulge, and sometimes, perhaps, to lose ourselves, in generalities. Nor is it to be denied that the prophetic statements which relate to it are for the

most part expressed in general terms. Poetic imagery and Oriental metaphors, rather than logical definitions, exhibit the results at which we are taught to aim. But we press the matter closely, and strip it of its ornamental apparel, must it not be said that the design of missions to the heathen is "*to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God?*" These were at least the terms in which, in all respects the most remarkable, and probably the most successful of the primitive missionaries received his commission. And it was manifestly, from the records we have of his labours, the one specific end which he steadily and always kept before him. Is not this the end of our missions? Can we consider them as achieving their object, whatever else they may accomplish, if they stop short of this? Although they should humanise the Fijian, and civilise the Hottentot, and subdue the fierceness of the Turk, and rescue the Hindu from the abominations of idolatry, and plant the arts and institutions of European civilisation in the cities of Japan; would all this, if it were not at the same time accompanied with that spiritual conversion which is the indispensable prerequisite to salvation, prevent the mortifying confession that they had proved a failure? But if that reply which we anticipate can alone be given to these interrogations, then the inquiry before us is resolved into the fitness of the means to the end. It is the part of wisdom to adapt these to each other. In the Divine administration the adaptation is perfect. Every intelligent observer perceives it in the operations of Providence, the scientific investigator detects it in the most recondite processes of nature, and the spiritual man discerns it as plainly in the kingdom of grace. The blind cannot, then, open the eyes of the blind. Mere intellect is impotent here; nor less intellect enriched with the attainments of learning, sharpened by the culture, refined by taste. True it is that the Missionary whose labours were, as we have said, probably attended with the largest success, was superior to all the rest both in original force and cultivation of mind, but he is, above all things, anxious to guard us against the conclusion that his success was due to his own powers. In short, since it is to the interposition of a superhuman agency that Christianity itself teaches its votaries to look for the achievement of its triumphs, it appears to be a thing next to utterly insignificant whether the human advocate shall rank a few degrees higher or lower in the scale of intellectual cultivation or social influence. The only consideration of moment would seem to be, whether he were morally in harmony with the religion he inculcates and with that Divine Agent who alone can give his efforts success.

But although we have ventured on these remarks, we by no means wish to discourage the project that has suggested them. While, however, the attempt is made to interest the class of men referred to in the progress of the Gospel among Pagan and Muhammadan nations, it may be well for us to renew our conviction that the spiritual renovation of the human character is not dependent upon the intellectual or social superiority of those who may labour to effect it, nor is in any material measure likely to be accelerated by it. If still there

are, as seems to be implied in the project, certain philosophic aspects under which the missionary enterprise may be viewed, and if the discussion of these is calculated to engage the attention of thoughtful and influential men, whether in the seats of learning or centres of government, every intelligent friend of missions would speed the attempt. Happily, despite the fierce storm of alternate opposition and contempt they had to encounter in their origin, they have grown to a magnitude which compels the observation and commands the respect of the classes that formerly met them with hostility or derision. A tone incomparably more decorous is maintained towards them, although there are still exceptions to this remark, in literary circles and among statesmen, than was the fashion a few years ago. In a word, missions are *a great fact*. And the fact they present to universal notice especially demands the attention of those whose philosophy, on the one hand, leads them to investigate the laws of human progress, or whose position, on the other, requires them to deal practically with the advancing tide of civilisation and commerce. Very inadequately, however, will that mighty influence be understood which our missionary societies are wielding, and very erroneous conceptions will be formed of the attitude which should now be assumed towards it by the controlling and governing minds in the community, if they are left to regard it simply from their own point of view. The philosophical speculator looks at it from one position, the statesmen from another, the merchant from a third, and each from that which is peculiar to himself; but neither of them sees it under all its lights; nor, unless he be something more than a merchant, a statesman, or a philosopher, under that in the absence of which it must appear to them all a profound mystery, and remain an inexplicable enigma. It devolves, therefore, as a duty, upon those who are able to fulfil it, to lend the assistance that is needed. Besides supplying the more general public with missionary information, they may worthily aim to present the subject to the selecter classes under more abstract forms. The foundations might be explored upon which the obligation to Christianise the Pagan nations is alleged to rest; the principles on which the work is conducted might be discussed and tested; the relations exhibited in which, on the one hand, it stands to the social institutions of idolatrous countries, and by which, on the other, it is interwoven with the interests of science, of commerce, and of civilisation; and its claims might be vindicated to hold no inferior place in the history of mankind. Men, moreover, who have little inclination to read the results of missionary labour in the loose and fragmentary way in which they come before us in the monthly journals, would probably be attracted by an able and scholarly digest. The methods are by no means limited in which the subject is capable of being brought under the consideration of thoughtful and intelligent minds hitherto unaccustomed to reflect upon it, nor are the probabilities slender that this might be done with the well-founded expectation of a good effect.

The institution of such a lectureship as is projected implies two or three conditions which seem necessary to its success. We need not

mention the competency of the lecturer. To commit the advocacy of the cause to incompetent hands would be to invite, and to deserve, a failure. But this preliminary secured, we think the lecturer would need very clearly to define to himself the class of persons whom he designs to address and to keep them constantly in his mind's eye. Admirable lectures might be composed and delivered which would nevertheless fail of their professed object—lectures which all the world would delight to hear and to read, while their very popularity would be their condemnation. Possible it is to clothe the discussions of a scientific subject in the gorgeous apparel of a dazzling and impassioned eloquence, as in the case of Chalmers' Astronomical Discourses, and possible still further to fill St. Mary's at Oxford, with enchanted crowds listening to a Bampton lecture consisting of the abstrusest metaphysics, as in the recent case of Professor Mansel. Genius can fertilise deserts, and people solitudes, and drape the abstractions of the understanding in the fascinations of oratory. The Bampton Lectures of Dr. White, on "The Muhammadan and Christian Systems Compared," are another instance, and perhaps, more to our purpose, of the splendours of rhetoric combined with the processes of logical arguments, and the resources of learning set in the decorated frame work of a refined and classic taste. But these are exceptions, and exceptions so rare, that if we, perhaps, add to them Bishop Hurd's "Warburtonian Lectures on Prophecy," it would be difficult to find another series that might be classified with them. The lecturer, therefore, unless he can produce a work similarly distinguished by the double quality of being at once popular and scientific, must remember that his aim is not the edification of the many, but the instruction of the few. He must be content to forego the applause of the public, if he can convince the thoughtful. The latter is the achievement marked out for him—the higher achievement unquestionably, and demanding the rarest and most disciplined powers of mind. The lectures, still further, it is obvious to remark, should be delivered where the persons whom they are designed are most likely to be found. Wherever a large population is congregated, there will, no doubt, be scattered among them some men of the intended class; but besides that those who are found in such places will be for the most part pre-occupied with engagements and pursuits to which they are already committed, their views will probably have become too fixed to admit of much modification. The discoverer of the circulation of the blood shrewdly conjectured that few men above forty would receive his theory. We must turn, then, to younger men, and who, besides, are not yet involved in the actual business of life; in a word, to our universities. If a lecturer succeed in gaining the ear of any considerable number of students at Oxford, at Cambridge, at Edinburgh, at Dublin, and other seats of learning, not overlooking the university of the metropolis, we may hope that some progress has been made towards the attainment of his object. And even should the number at each of these places be comparatively small, at all of them together they might amount to an encouraging aggregate; and we imagine there could be no argument of sufficient weight to countervail

the expediency of the same lectures being successively delivered in each of the universities, and, indeed, in other cities as well. The publication of the lectures, we presume, would follow as a matter of course. As argumentative compositions, they would be fitted as much or more for perusal than for being heard; and it would be due to the author, who, with much thought, had elaborated a volume on any important branch of the subject, that he should have the advantage of presenting his reasonings to the quiet consideration of other thoughtful men.

We will only add that the project has our best wishes.—*Evanl. Christendom.*

X.—*Christianity and Hindu Philosophy.**

We need not wonder that missions in India have peculiar difficulties to encounter and prejudices to overcome, when we remember that the doctrines which have to be assailed have been handed down during a long succession of ages. If Rome boasts of her antiquity, and thereby gains a hold over her followers which it is hard to overcome —as, on *primâ facie* evidence, the Protestant doctrines do not appear to be older than the Reformation—what must be the case with Hinduism which can legitimately boast of a far higher antiquity than the Church of Rome pretends to? And if we find antiquity to be an argument of great weight in the latter case, what must it be in the former?

There are many statements in the cosmogony of the Hindus that must provoke a smile; as, for instance, that the earth is flat, and is surrounded by seven seas of milk, treacle, &c., or even—in their theology—the insertion of the monkey-god, Hanuman; but we must not suppose that such puerilities constitute the staple of Hinduism, and are upheld by its philosophers. Doubtless the faith of the unthinking multitude may be described as a great Polytheism, and the legends of their gods are replete with absurdities of many kinds; but, behind the veil of this seeming Polytheism, there exists a deeply-rooted Pantheism, which lies at the bottom of all their systems of philosophy, and is embedded even in the minds of many of the vulgar.

The dissemination of a knowledge of physical science, with the great discoveries that have been made in that department, is, no

* *Christianity contrasted with Hindu Philosophy.* An Essay in Five Books, Sanskrit and English; with Practical Suggestions tendered to the Missionary among the Hindus. By JAMES R. BALLANTYNE, LL.D., Professor of Moral Philosophy and Principal of the Government College, Benares. London: James Madden. 1859.

The Religious Aspects of Hindu Philosophy Stated and Discussed. A Prize Essay. By the Rev. JOSEPH MULLENS, Missionary of the London Missionary Society, Author of "Missions in South India," and "Results of Missionary Labour in India." London: Smith, Elder, and Co. 1860.

doubt, of high importance in paving the way for Christianity; and it is a legitimate argument against the Divine inspiration of the Vedas, to show that their theories of natural science have been proved absurd. This is indeed a line of argument that ought to be pursued with caution, for it admits of a retort being made by the subtle champion of Hinduism against our own Scriptures. He might refer to the alleged difference between Genesis and geology, and a reply is not so easily given to the charge of their discrepancy. There is, however, a great difference between the two cases. It is not universally agreed by men of science that the opposition between geology and Genesis is a fact; and, even supposing that it were, there are very remarkable points of agreement between the two which must not be overlooked. And we must notice, too, that there is nothing that bears the stamp of puerility in the Mosaic cosmogony, though that stamp is impressed on the cosmogony of every other system. The sacred Scriptures sometimes describe facts of science as they would appear to the ordinary observer—as the sun standing still; but there is a grandeur about their description of the creation which we look for in vain elsewhere. We may ask, How does this difference arise? how happens it that the Bible comes so near to what the investigations of modern times have shown to be true, while there is no approach to such truth in the cosmogonies of any of the heathen nations of antiquity?

Let great caution be employed. In addressing an audience a Missionary may make use of arguments which, though not conclusive in themselves, may have weight with those to whom they are addressed; but in the preparation of controversial works against Hinduism, or of apologies for Christianity, no arguments should be used as conclusive which are not really so. Probabilities, however, may always be legitimately employed.

It is not, however, with the popular notions that we have here to do, but with the Hindu systems of philosophy.

These systems may be described as three—the Nyáya, the Sankhyá, and the Vedánta. The Nyáya system the author of which is said to have been a sage named Gautama (not to be confounded with Gautama or Buddha, the founder of the Buddhist system,) presents, as Dr. Ballantyne designates it, "the sensational aspect of Hindu philosophy." From the fact of the five senses it draws its theory of the five elements—earth, water, light, air, and ether. Its greatest evil is pain, which is caused by action; its *summum bonum* is absolute deliverance therefrom, which is only to be attained by "an abnegation of all action, good or bad;" and the mode of attaining this is by knowledge, for when one ceases to concern oneself with any external object, action ceases; and activity having ceased, there is no occasion to be either punished or rewarded, and, therefore, nothing to cause the transmigration of the soul.

The Nyáya furnishes also strict rules of reasoning very similar to the syllogistic system of Aristotle, and is, therefore, sometimes, called the Hindu Logic.

The Sánkhya system is the rationalistic system of the Hindus.

Its founder, Kapila, refused to accept the authority of anything which had preceded him. Not even the Vedas, though admitted as revelation, were to be accepted in any conclusions which his reason did not approve. It is the "discriminative" philosophy: beatitude is promised as the reward of "that discrimination which rightly distinguishes between soul and nature." The Nyáya holds the existence of the external world as a substance; the Sánkhya only as an aggregate of qualities; though both allow that it is eternal. Souls in the Sánkhya are the only admitted substances, and nature is, according to it, "the state of equipoise of goodness (*sattva,*) passion (*rajas.*) and darkness (*tamas.*")" The *summum bonum* is cessation of connexion with nature and liberation from transmigration.

The Vedánta system asserts that "nothing really exists but one;" that it is, in fact, our ignorance alone that prevents the soul from recognising itself as God, that the phenomenal world is only an illusion, and that, in fact, there is no world—nothing but God. "The supposed root of all evil," says Dr Ballantyne, in the conclusion of his general view of the Hindu systems, prefixed to his essay —"the belief that aught besides the 'one' exists—is to be got rid of, we are told, by a right understanding of the great sentence, 'That art Thou'—*i. e.*, 'Thou—whosoever thou art—art the one.' When this dictum has been rightly understood and accepted, the acceptor of it, changing the 'thou' to the first person, reflects thus: '*I* am the one,' This is so far well; but he must finally get rid of the habit of making even *himself* an *object* of thought. There must be *no* object. What was previously the *subject* must now remain alone—an entity—a thought—a joy, but these three being one only—the existent joy thought."

Such is a slight sketch of the main systems of Indian philosphy, other systems may be enumerated, but they are modifications of either one or other of the above three. It may be seen that they are all Pantheistic in their tendency, and their conception of the Supreme is quite different from that of the God of the Christians—personal, infinite, and holy. The Pantheism they teach, however, is not the low, grovelling system which we generally signify by that designation, but of a far nobler and more intellectual kind.

It is with philosophers holding such systems that our missionaries, have to contend. The Indian missionary does not commence his labours among a savage race like those of New Zealand or Fiji, or with a simple people like the Africans of the West, but with a highly intellectual and civilised race. He ought, therefore, to know their philosophical systems and be able to appreciate their merits and their mistakes. It is all very well to preach to the masses and labour for their conversion; but the higher class must not be disregarded, From amongst them must come the future teachers of India. We regard it as one of the must important features connected with Indian missions this year that Pundit Nehemiah Gooree, one of the ablest of the native Christians in Benares connected with the Church Missionary Society, is engaged in writing in Sanskrit a refutation of the Shasters, and that the first part, on the six darsanas, is nearly published.

It was the perception of the importance of a thorough knowledge of this philosophy, to those engaged in the work of endavouring to lead Hindus to the truth of Christianity, that induced a gentleman of the Bengal Civil Service to offer a prize of 300*l.* for the best essay on "The Fundamental Errors (opposed to Christian Theism) of the Vedánta, Nyáya, and Sánkhya philosophies." This was the origin of the two works alluded to in the commencement of this article, one moiety of the prize having been assigned to the one, and the second moiety to the other. We have on several previous occasions alluded to the work of Dr. Ballantyne. It is highly valuable in its way. Several of the opinions which he holds with respect to the mode of carrying on missionary work may indeed be excepted to, though, we think, there is much weight in all he says on that subject, and it is only to the exclusiveness of his views that we object. But whatever may be thought of his practical suggestions to Indian missionaries, and we wish that they were seriously taken into consideration, there can be but one opinion with regard to the main body of his work—namely, that it will be of great value as a text-book of Christian evidences, and of the mode in which the learned Vedantist can be effectually met. By the preparation of this work we have no doubt much has been done to help on the spread of Christianity in India, and, as Dr. Ballantyne has given a Sanskrit version, it may easily from thence be translated into Hindi, Bengali, and other Indian vernaculars. We could have wished that it had gone deeper into the subject, but even as it is the work might be made useful, particularly as a text-book in the missionary colleges.

The work of Mr. Mullens is of considerable value, but by no means equal to that of Dr. Ballantyne. On the points laid down in the proposal of the donor of the prize he has entered more at large, but we do not think the dialogues which form the third part of his work, and in which the religious errors of the various Hindu systems are discussed, are at all striking or conclusive. A dialogue, to be interesting, ought to be well sustained, and it is a form of argumentation peculiarly open to the charge of onesidedness, for though one's opponent is nominally permitted to speak, he is sure to be made to cut a poor figure in the discussion. He always receives the smallest share of the conversation, and rarely is able to make out a good case even *primâ facie*. This is a usual fault in dialogues in which a discussion is supposed to be carried on between one party and another. Thus Leslie, in his "Case stated between the Churches of Rome and England," makes the Romanist but a feeble arguer, and gives nine-tenths of the discussion to the champion on his own side. Attempts like these forcibly remind us of the fable of the lion and the man. What would have been the case had the lion been the painter?

But we have an additional objection to Mr. Mullens' dialogues which, it must be borne in mind, are intended to be perused by Hindus—namely, that national prejudices have not been considered. The disputant on the Christian side is an English judge; on the other side, of course, are ranged learned pundits of the city of Benares.

Thus the discussion assumes the appearance of a contest of races, instead of opinions. Would it not have been better, supposing the form of dialogues were preserved, which we cannot but consider a mistake, if the discussion had been described as having taken place between two Hindus? An arrangement of this kind would have imparted to the discussion more of the Oriental character. But this is a minor point.

One of the Hindu arguments in support of the fundamental doctrine of the transmigration of souls is that that doctrine "satisfactorily accounts for the present mixture of good and evil among intelligent beings, and for their different degrees of happiness and misery;" all the pain and misery incurred here being, in their idea, only the due punishment for sins committed in some previous state of existence.

Mr. Mullens gives several direct arguments against this doctrine, the principal of which are, that it confuses the various classes of beings existing in the world; that human recollection is opposed to it; and that it is a system of great injustice. It is to his third argument that we wish to direct attention. He maintains that, supposing transmigration possible, the want of any recollection of a former state of existence renders the individual self, even though the rudiments of soul on this hypothesis be the same, "*to all intents a new man.*" Having, he argues, thus become, by the destruction of memory, another being, it is unjust that the Supreme should punish or reward him for what he has done in a previous life, as that would be, in fact, to reward one man for the virtues of another, and to punish him for the faults which another than he committed.

But if that be injustice, how, it may be retorted, can the doctrine of the atonement be maintained as just, which lays down that Christ was punished for the sinner, and that the sinner is rewarded for the sake of Christ? Mr. Mullens indeed has attempted a very dubious line of argument.

Much simpler is Dr. Ballantyne's method of argumentation. The doctrine of the transmigration of souls, as it has no direct arguments in its favour, derives all its strength from its being supposed to be a satisfactory attempt to clear up the great mystery of the existence of evil. Dr. Ballantyne removes that prop by showing that "the assumption of the infinite non-commencement of the series of births," consequent on the doctrine of transmigration, "is in no way adequate to the explaining of the cause." In proof of its inadequacy, he makes use of the argument of Paley, that if the difficulty were to be diminished the farther we went back, there would be some probability of our arriving at last at its solution; but as there is on the hypothesis no tendency to approach a limit, there is nothing gained by supposing the number of the terms to be greater and greater. The doctrine therefore fails to explain the mystery of evil, and consequently requires some surer foundation on which to rest.

We might, perhaps, fairly argue that if the doctrine of transmigration is true, the doctrine of liberation, the end of all their philosophical systems, is false, as if there has been a transmigration in process from

eternity, it must go on to eternity. We cannot perceive how a liberation from existence, which an eternity previous has not been able to accomplish, an eternity yet to come will effect.

It is not well to argue against one doctrine that it is false because it appears unjust, and to bring forward another doctrine which is more exposed to the same charge. Mr. Mullens, as we have seen, derives his main argument against transmigration from the supposed injustice of that dogma, and yet he maintains, in the very same dialogue, in opposition to the doctrine of the eternity of souls (past as well as to come), that new spirits are created "each time a child is born into the world." This doctrine, we maintain, is too dubious to be brought forward in discussion with a Hindu, and at once exposes the disputant to the awkward question. Is not a new creation of a soul, for the purpose of being placed in a sinful body, an act of injustice? We never could see the necessity of such a dogma. If Adam had a son "in his own likeness," it must have been not only corporeal, but spiritual; and as he had become a fallen creature, his son was fallen like himself. To suppose that our bodies are the only part of ourselves that we inherit from our first parents, into which bodies God infuses sinful souls, is an idea which involves us in serious theological difficulties. We can see no valid objection, nor any one at all drawn from the Word of God, to the view that souls have their generation as well as bodies; nor does the dogma by any means as is supposed, land us in materialism. The *how* we know not, and we have not faculties for its investigation; but we think it consistent with the usual laws of God's creation that the first human pair should multiply their kind, souls as well as bodies, forasmuch as man is a compound of both.

But though we think that Mr. Mullens' method of argumentation is not good, nor well carried out, there is a great deal of information contained in his work which will be of value to Indian missionaries. We think the first portion of his work peculiarly serviceable. Indeed, both these essays are of considerable value, and we trust that Dr. Ballantyne, although he has now changed his sphere of action from the Principalship of the Benares College to the charge of the East India Library, may be able to keep his promise, and supply us with a full treatise on the subject, of which this essay is only the promise and the foretaste.

In conclusion, we would give a sketch of the mode of native student life in India, drawn from Mr. Mullens' introduction.

"Although India has no great universities like those of our own and adjacent countries, her native colleges and seats of learning are numerous. If a Brahman, fond of philosophical pursuits, and with a reputation for scholarship, "wishes himself to become the teacher of others, he will open a *tola*, or college, and invite students to attend his lectures." He may, as occasion may serve, either lecture his pupils in the house of a wealthy patron, or secure a place himself in some well-known seat of learning, as Nuddea, and there erect suitable accommodation for his scholars. Tolas, or native colleges, may be found scattered all over Bengal and in all the principal villages; "the

zillah of Burdwan, for example, though not particularly celebrated for learning, contained a few years ago 190 Sanskrit schools and 1,350 students. Some places are more celebrated as seats of learning than others. In North India, for instance, Nuddea, Santipur, Tirhoot, and, above all, Benares, contain a large number of colleges. In South India, they are chiefly found in the provinces of Tanjore and Madura."

The subjects taught in these colleges are general literature, law, and philosophy, the first comprehending under it grammar, lexicology, poetry, and rhetoric. The law students must first pass through the classes of literature, as likewise must those who propose to themselves the study of philosophy, which ranks highest. Degrees of honor are conferred upon the successful scholars. The students pay no fees, but are furnished with food, lodging, and education gratuitously, and the teachers are paid by presents bestowed on them by Hindu men of wealth, on the occasion of festivals, feasts, &c.

It is only reasonable to require that our Missionaries, who go forward to grapple with men thus trained in the art of reasoning, and infused with a false philosophy, should be well acquainted with the foundations on which Christianity is being built, and the method by which the false system of Hinduism can be successfully assailed.—*Evangelical Christendom.*

REVIEWS.

The Indian Watchman.

We have received the first number of this monthly magazine. It is published at Bangalore; and its price is only 3 Rupees per annum. The following extract from the "Introductory" article briefly expresses the aim of the Editor.

We desire particularly to make its pages the means of profitable communications on the following subjects.

1. Missionary intelligence generally, and particularly, in connexion with India.
2. Revival intelligence of all kinds, hoping such will tend to the encouragement of our faith, and to more individual believing prayer, and also to greater interest and power in our union prayer meetings.
3. The prophetic aspect of things around us, in the world generally, as bearing upon that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.
4. Helps to a more profound and deeper acquaintance with the treasures of the word of God.

The magazine we conjecture is based on pre-millennial ideas.

A discourse on the Muts in Orissa.—By KEDAR NATH DUTT, *Published by D'Rozario and Co., Calcutta. Price 4 As.*

This is a short pamphlet, but it calls attention to an abuse which ought certainly to be swept away. We wish that for the benefit of English readers the author had entered more into detail respecting the former use of the Muts, but the following passage whilst explicitly asserting their abuse, conducts us pretty clearly to an intelligible idea of their original design:

Orissa abounds in Muts. From the banks of the Shuburnarikha to the utmost end of the Chilka, there is not a village in which some land is not granted for the maintenance of these institutions. The heads of the Muts are commonly called *Muhunts* or *Mutdharries*. They hold lands free of rent, collect the revenue, and defray the expenses in the names of the gods whom they are understood to serve. The former rajahs and zamindárs of those lands granted them to the Muts with the view that all travellers, sick men and pilgrims, should be fed out of their proceeds. In former days the iniquities in the Muts were not so great as they are now. This was owing to constant inspection by the rajahs of the day. The Mohunts feared, lest they should be superseded by other Mohunts appointed by the rajahs in case of their being known as miscreants. Although the rajahs never resumed those lands, yet they often displaced the Mutdharries, who were proved to be neglecting in fulfilling their duties. But since the memorable year 1803, a year which was productive of much good in a general point of view, the myrmidons of the shodaburts have turned out monsters of rapacity. They have at once given up their antiquated hospitality. The Muts are now converted into temples of Bacchus and Belzeebub. Pilgrims and sick men never approach them for fear of being rudely expelled from their portals laden with abuse. The Mohunts have yielded to most degrading and grossly carnal pleasures, and their *chellas* or pupils emulate their vices and try to surpass their Mohaprovas in sensuality and obscenity. The Muts at midnight regularly become the resort of concubines and harlots, and it would be difficult to point to any particular vice that is not perpetrated there.

The author gives some instances of the abuse of the Muts which have fallen under his own observation. Here is one of them. It is a very life-like picture.

At Bhuddruck there is a Mut whose annual income, I am informed, exceeds the sum of five thousand rupees. Its landed estate is equal to that of a rich and respectable zamindár. It holds nearly all lands on Lakhiraj tenure. The ancient zamindárs and rajahs about the station granted those lands on condition that all guests, travellers and sick men should be entertained there. It is usually called the Bhuddruck Shadaburt. Its Mohunt is a nasty rogue. He deceives, and is always deceived. Whenever an Obhiagut comes to it, he treats him coldly. His licentiousness and sensuality are unparalleled. He has, I hear on good authority, two country seats, each of which is

the residence of a paramour, and his *chellas* imitate his example within the precincts of the Mut itself. He has a threaded prime-minister who takes care of, and manages the property belonging to the institution. This Brâhman is a monster of rapacity, and enters, I am told, half the income in the book of receipts, and doubles the real expenditure in the column of disbursements. This is efficiently done through a private arrangement between him and the collecting amlahs. The half of the income thus saved in favour of the rogues, is divided amongst all concerned in the jobbery. On the other hand they are very neglectful of their duties towards the Shadhus that come out on pilgrimage to Juggunath from the western provinces. While I was at the Thesildar's the other day, I saw two bearded Shadhus, coming to complain to that officer against the Mohunt. I asked them, what was the matter! They in an angry tone said that the Mohunt of the Mut had abused them and had given them nothing to eat, and that they had not been allowed to offer flowers to the god. I requested my friend, the Thesildar, to call for an explanation which he could not immediately comply with, for want of men at his command. The Shadhus expressed their disappointment, and went away with sighs.

We are told that the amount of property left to these establishments is immense. The writer tells us of one whose annual income is about 25,000 Rs., but the expenditure is only 10,000. Perversions of this kind are not to be wondered at, but they ought not to be permitted. The aim of the author of this pamphlet is to call the attention of the Government to the matter. It is certainly within the province of Government to investigate all cases where property, designed for the use of the public, is applied to the exclusive benefit of the unprincipled trustee. The Government has had no end of trouble by looking after the right appropriation of property left for idolatrous uses; but we conceive that less difficulty exists in dealing with cases where the donors had a charitable, and benevolent, as well as a religious end in view. The property attached to the Muts, might fairly be used for purposes of pure kindness and charity, and thus answer a most wise and worthy end. We cordially wish that the Babu may not have written in vain.

The Testimony borne by the Qorân to the Jewish and Christian Scriptures. Second edition. Published by the North India Tract and Book Society.

This work is published both in English and Urdu. Its design is best expressed in the words of the Compiler—"It is my intention in the following pages, to bring together all passages from the Qorân, in which reference of any description

is made to the Jewish and Christian scriptures as extant in the time of Muhammad, in order that Muhammadans may perceive that the books of the Old and New Testaments are never mentioned in the Qorân otherwise than with profound veneration; and may have the attention drawn to the testimony borne to the divine origin, and to the inestimable value of the contents."

The Compiler gives the passage from the Qorân in the original, then the English translation, following this is a kind of commentary, giving when practicable the views of learned Muhammadans on the passage, and finally the editor appends his own remarks.

The work of the Compiler has been performed with great fidelity. There is an air of thoroughness about it we love to see anywhere, but especially in controversial publications. We cannot but think the work admirably adapted to remove Moslem prejudice.

But the mere English reader will derive from its perusal a large amount of valuable information. It is to be regretted that so few take the trouble of reading through the Qorân—a task we admit requiring an unusual amount of perseverance—but in this pamphlet the reader has one of the most important series of its passages brought together, and singularly well explained.

The work may be had at the Calcutta Tract Society's Depository. It should be carefully read by every one who comes into contact with Muhammadan disputants.

Poetry.

PERFECTION.

O, how the thought of God attracts,
And draws the heart from earth,
And sickens it of passing shows,
And dissipating mirth!

'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.

God only is the creatures' home,
Though long and rough the road;
Yet nothing less can satisfy
The love that longs for God.

O utter but the name of God
Down in your heart of hearts,
And see how from the world at once,
All tempting light departs.

A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?

How little of that road, my soul!
How little hast thou gone!
Take heart, and let the thought of God,
Allure thee further on.

The freedom from all wilful sin,
The Christian's daily task;
O these are graces far below
What longing love would ask!

Dole not thy duties out to God,
But let thy hand be free;
Look long at Jesus; his sweet blood,
How was it dealt to thee?

The perfect way is hard to flesh;
It is not hard to love;
If thou wert sick for want of God,
How swiftly wouldst thou move!

Good is the cloister's silent shade,
Cold watch and pining fast;
Better the mission's wearing strife,
If there thy lot were cast.

Yet none of these perfection needs;
Keep thy heart calm all day,
And catch the words the Spirit there,
From hour to hour may say.

O keep thy conscience sensitive;
No inward token miss;
And go where grace entices thee:
Perfection lies in this.

Be docile to thy unseen Guide;
Love him as He loves thee;
Time and obedience are enough,
And thou a saint shalt be!

Missionary and Religious Intelligence.

1.—Methodism in England.

The annual enumeration of the Methodist Societies this year, including Irish, French, Colonial and Foreign Missions, gives the number of fully accredited members as 492,667; of members received on probation, 50,962; and of ministers, 2613. The net increase is 27,050.

2.—Statistics of the Regular Baptists in America.

The American Baptist Almanack for 1860 gives the following summary of the statistics of the several associations of the Calvinistic Baptist Church for the current year:—

	Churches.	Members.
United States,	12,371	1,020,442
Nova Scotia,	135	13,057
New Brunswick,	113	7,703
Canada,	227	13,715
West India Islands,	200	26,250
Total in North America,	13,036	1,091,167

A comparison with the statistics of the preceding year gives the following results:—United States, increase 25,822; Nova Scotia, increase about 1,216; New Brunswick, increase 1,133; Canada, increase 515. From the West India Islands, the same number is reported as last year.

3.—Spanish Converts from Popery.

The Rev. James Lowitz, of Algers, writes us under date of September 10th, as follows:—It may be interesting to notice something about the little infant Spanish congregation, assembled in the French Protestant temple here, to partake, for the first time, of the Lord's supper. Last week, almost everybody was busily engaged in preparing for the reception of the French Emperor, whose arrival is expected on the 17th inst., but a goodly number of Spanish Protestants, of both sexes, who formerly belonged to the Romish Church, were seriously occupied in preparing to receive the symbols of the sacrifice and death of Christ. After they had been properly instructed in the nature and doctrine of the Sacrament, they privately met on several successive nights for the purpose of reading the Holy Scriptures, pious conversation, and spiritual exercises, to enable them to feed worthily upon the Son of God by faith, through the emblems of bread and wine. Accordingly last Lord's-day, after the Divine Service, performed by the Rev. T. Coyne, the French Protestant pastor, the Lord's Supper was administered. Every one present seemed solemnly affected at witnessing this little Spanish Christian band, who, but a short time ago, emerged from Popish superstition approach the Lord's table with great reverence and devotion. Many of us felt as if the days of Popery were numbered, and hoped that brighter days were soon to dawn upon Spain and other lands of spiritual darkness.

4.—Mr. Muller and his Orphan Houses.

The *Western Daily Express* gives an interesting account of Mr. Muller's Orphan Houses at Ashley Down, Bristol:—"It is now twenty-four years since this humble stranger, whose name is a household word, came to our city as the orphans' friend and advocate. Small enough were the beginnings:

but as he himself tells us, often and fervently he relied upon a Source that never fails those who rightly seek it for right objects. When we find him providing for 300 orphans, we are surprised at his success, while he himself thinks it small, and boldly invites 700 to a new and larger structure. Now he is actually building accommodation to take as many as 1,150! This will cost 23,000*l.*, and an additional annual expense of about 5,200 more for the support of these 450 additional orphans. Mr. Muller's balance-sheet of the building fund shows that he has 21,282*l.* on hand. Every day brings him fresh supplies. 'I look,' he says, 'with peace and comfort to the coming year, though I have reason to believe that its expenses will be far greater still, and that 25,000*l.* will be required to carry me through it.' This will be readily believed when we add his summary of the 3,542 donations to the orphans entered in his account-books. There were, he tells us, 1494 under 5*s.*; 560 above 5*s.*, and not exceeding 10*s.*, 614 above 10*s.* and not exceeding 1*l.*, 288 above 1*l.* and not exceeding 2*l.*, 411 above 2*l.* and not exceeding 5*l.*, 93 above 5*l.* and not exceeding 10*l.*, 49 above 10*l.* and not exceeding 20*l.*, 10 above 10*l.* and under 50*l.*, 11 of 50*l.*, 1 of 59*l.* 10*s.* 9*d.*, 1 of 12*l.* 17*s.*, 1 of 89*l.* 4*s.*, 1 of 96*l.* 12*s.* 3*d.*, 5 of 100*l.*, 2 of 100*l.*, and 1 of 1500*l.* The balance-sheet of expenses is even more wonderful. It begins with a credit in hand of 7,461*l.*, and ends with a total income of 17,058*l.* The current expenses have been 7,699*l.*, and there is a balance to begin the year of no less than 9,358*l.*! Besides the orphans, Mr. Muller has four other objects—schools, missionaries, Scripture circulation, &c.—for which an income of 10,010*l.* was received during the year, and a balance remained of 2,392*l.* The grand total is 75,181*l.*, and of balances (cash in hand) the sum is 33,033*l.* This money comes from all parts of Europe, America, and the British colonies. Much of it is in small sums, under 5*s.* each, and a considerable amount is in pictures, jewellery, articles of clothing, &c. By the sale of the latter articles 656*l.* has been realised for the year, and 5,624*l.* since the beginning. Very large sums, however, are continually arriving— as one of 3000*l.* 'left entirely at my own disposal,' another of 2,700*l.*, another of 1,500*l.*, several of 100*l.* and 50*l.* A Dutch Baroness sends 85*l.* 13*s.* 1*d.*; and a contributor is mentioned who gives an Australian debenture bond of 100*l.* stock. Here is Mr. Muller's own statement:—'Some individuals send donations week after week, others put by for every order or for every payment they receive in business and send the amount from time to time. One Christian gentleman has now for about eight years sent me 5*l* each month. Another donor, though with an income of only about 400*l.* a-year, has for about six years past given me nearly one-half of it. A baker in Worcestershire sends me one penny for each sack of flour he bakes. Another donor sends me the fifth part of all he receives, which sometimes has amounted to 7*l.*, 9*l.*, yea 14*l.* or more per month. Another individual has recently begun to send me, week after week, the tenth part of his business profits; and many persons in business, and professional persons, send me donations as the Lord is pleased to prosper them.'"

5.—Japan.

Advices from Yedo and Kanagawa apprise us of difficulties which are thrown in the way of American missionaries at these ports. To hinder their studies in the language they are not allowed to hire teachers, nor are any natives permitted to visit them. A more promising state of affairs obtains at Nagasaki; no impediments exist as to the study of Japanese, no hindrances to native visitors, due, it is stated to the favourable impressions made at these ports by Dr. Macgowan, who commenced the mission by rendering himself useful to the officials.

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